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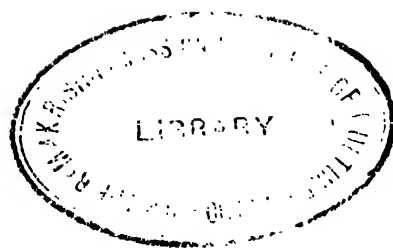
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REMARKS BY AUTHORITIES ON VOLUME I.

"The Journal of The American Medical Association," 28th September, 1907.

THE ROYAL COMMISSION ON NOSTRUMS.

Some three years ago we commented on the report of the Royal Commission, established in 1903, to investigate the causes of the steady decline in the birth-rate in New South Wales. As will be remembered, the Commission in its conclusions gave as one of the causes of lowered birth-rate the use of noxious "patent medicines," of late years increasingly prevalent through unscrupulous advertising, and it was recommended that a separate Commission be appointed to pursue the line of investigation thus indicated. This recommendation was adopted and a Commission appointed, its functions, however, being broadened to an inquiry into the manufacture, sale, advertising and prevalent use of the alleged remedial agents of secret composition; the effects of their use; and the legislation in regard thereto in various parts of the world.

We have just received from Australia the report of the latter Commission, appointed December 11th, 1906, under the authority of the Australian Commonwealth. This remarkable official document consists of a folio volume of 455 pages, containing the most exhaustive arraignment of the nefarious traffic in measures for the prevention of conception and for abortion, and in secret nostrums both for the laity and the profession, either dangerous or fraudulent, or both, that has hitherto appeared. The Report is, of course, largely a compilation, but it is compilation that collects and lays bare officially all that has been done in this direction, and adds much important material gathered by the Commissioner in the course of his widely extended investigations. These investigations included a personal examination of the conditions and the efforts made to cope with them in the United States, and particularly in Washington, D.C., San Francisco, Chicago, New York, and Boston; in Canada, England, Berlin Saxony (as representative of the component German States), and France.

The report is divided into six parts: (1) Prevention of conception and foeticide, (2) infanticide, (3) injury and death to the adolescent, (4) injury and death to adults, (5) advertisements, and (6) legislation.

"It is hoped," says the report, "that by contemplating one after another the various provinces of the inquiry under what may be called natural classification, legislators and other readers will be able to form a more permanent impression of the multifarious evils of the traffic in secret drugs. The principle of deception has come to be recognised as an unwritten law, a prescriptive right, a sanction, by long continued though not immemorial custom."

The fundamental principles in the domain of public health established as essential to a remedying of the conditions are laid down by the Commissioner as: (1) prohibition of secrecy, (2) punishment of deception, and (3) responsibility both of the publisher and of the vendor.

The Council of the A. M. A. on Pharmacy and Chemistry has been criticised for the stringency of its requirements in the endeavour to establish a standard of moderate honesty to which all privately owned remedies that aspire to any official recognition at the hands of the medical profession shall conform; yet these requirements are lenient indeed when compared with those laid down as absolutely essential to check the waste of health and life, and the physical and moral deterioration of the race, by an independent commissioner—not a member of the medical profession, and, therefore, not to be charged, as we of that profession are sometimes charged, with being possessed by impossible professional prejudice—appointed by an enlightened Government to make an "authentic and authoritative investigation into the subject from a point of view that may be called international." These recommendations include among others the publication, with every sale, of a complete qualitative and quantitative formula in official nomenclature; no advertisement, testimonial or award of merit to be permitted on the article or its container; the absolute prohibition of advertisements of secret remedies by newspapers, etc.; refusal of mail privileges to newspapers, books, etc., containing such advertisements; compulsory registration of every proprietary name, but no right in any invented name, whether descriptive, fanciful, or other, to be allowed in respect of any chemical, pharmaceutical, organic, or bacterial preparation, or single or compound substance for external, internal, subcutaneous or intravenous use, in the prevention, alleviation or cure of human disorders or injuries of any kind.

The ~~perusal~~ of the vast accumulation of evidence contained in this Report impresses on us two things: First, the significance of the undertaking of such an investigation by a Government, of its own proper motion and without pressure, and regardless of the antagonisms such a course must necessarily arouse among those whose "vested interests" are thus threatened; and second, a sense of humiliation that such an independent, first-hand and exhaustive investigation should lead to the statement that "many or most of these swindles, together with the traffic in private letters of patients, are American." This statement is amply borne out in page after page of the facts adduced.

In the German Confederation, in Sweden, Norway, Denmark, Italy and other countries, the principle is fully recognized that the interests of society demand the publication of any real prophylactic or remedy, or palliative for any of the ills to which flesh is heir, and this principle is conscientiously enforced in these countries by federal, state, municipal and parochial authorities, supported by the judiciary.

In the Anglo-Saxon nations, on the other hand, the principle is acknowledged only by the medical profession, and can be enforced by them only on the voluntary associations of their own members; while the legislature in Great Britain, Canada and Australasia, and until recently and even yet in some part, the United States, sanctions, and the judiciary consequently enforces, an entirely opposite principle, viz., the right, without control or supervision, to sell under any representation, true or false, as cures for all or any ills any drugs, however noxious or however inert. It will thus be clear that the Anglo-Saxon countries are the principal victims of this nefarious traffic, while the United States is the chief offender, as well as the greatest victim of them all.

We hope, though from past experience we hardly dare to do so, that this evil, now that it is officially pilloried for public execration, will receive that attention at the hands of the public press that the exposures and denunciations of the medical profession have hitherto failed to secure for it.

“The Times,” London, 12th October, 1907.

SECRET DRUGS AND CURES.

AN AUSTRALIAN COMMISSIONER'S REPORT.

In December, 1906, in consequence of the inquiry made in New South Wales in 1903 into the decline of the birth-rate and the mortality among children, Mr. Octavius Charles Beale was appointed, by Letters Patent at the instance of the Australian Government, as a Royal Commissioner with the following reference, namely, to inquire into—

- (a) The manufacture, importation, announcements, offering for sale, sale, and use of preparations commonly known as proprietary medicines, and of drugs, alleged curative agents, medicinal preparations, toilet articles, foods and drinks the composition of which is not disclosed, and which are alleged to have medicinal or remedial properties;
- (b) The effects or consequence of the use of any such articles, and
- (c) The legislation and administration in Australia or elsewhere relating to any of the aforesaid matters.

In introducing the first volume of his Report, dated August 3rd last, which has now been printed (No. 28), Mr. Beale states that the preservation of secrecy and of the privilege to deceive is absolutely indispensable to the traders whose traffic is reported upon, but the perpetuation of the advantages they now enjoy mean moral corruption, physical deterioration, and national decadence.

During his argument on the provisions of the Fertilizers and Feeding Stuffs Act (England), 1906, which require the disclosure of the composition of the fertilizers and foods to which the Act applies, the Royal Commissioner urges that the first and chief legislative remedy is to place babies in the same protection by statute as that now afforded to chattel-animals, such as pigs, lambs, and calves.

The mass of evidence included in the 455 pages of the report is of a sensational character, and the statements made concerning proprietary articles specifically named are of such a definite character that the Commonwealth Government deemed it advisable to stop the circulation of the report.

Here the reviewer has fallen into error. A Royal Commission is privileged under Commonwealth law in like manner to the Justices of the High Court of Australia, as so set forth by statute. But a special Act of Parliament had to be passed by both Houses, and to receive Royal assent, before the document itself could be published and privileged. The most strenuous efforts were made by American and British drug-packers to obtain suppression. Powerful influence was also brought to bear upon the American Chief Executive (then President Roosevelt) to use diplomatic influence and at least to prohibit the introduction of the report into America. Documentary evidence in my possession shows that the demands were referred to officers of State concerned with the national health of the United States, and received from them no sympathy. On the contrary, the Department of State referred to applied to me for more copies, the Australian Government duly transmitted them to Washington, and they are in constant use by the American authorities.

Equally heavy pressure was exerted upon the Australian Administration locally and from London, but the Act was passed and the whole issue duly circulated, copies being sent to several British and some foreign Governments. The cause of the consternation was that the evidence is all at first hand and as much as possible in photographic form.

The “Times” article is throughout favourable and fills a column. It was written by a London pharmaceutical expert well qualified to summarise the recommendations. Many journals followed suit, but as they were not in possession of the Report itself their notices are not here quoted.

The "Lancet," "British Medical Journal," "Medical Press," and other medical serials reviewed the Report with acceptance as a contribution towards reform. The articles were many and lengthy, so that only a few paragraphs are here transcribed. There has also been much correspondence, and I have received in various languages a mass of informative material.

"The Medical Press," London, October 9th, 1908.

With regard to quack medicines, last Christmas the Government of Australia appointed a Royal Commissioner, not a medical man, to inquire into the question of quack medicines in the Commonwealth, and to recommend what steps should be taken with regard to them. This gentleman, Mr. Octavius C. Boale, has recently issued his Report, which is a very voluminous one, and the conclusions he comes to are most far-reaching and important. He recommends that letters-patent should be issued for approved and novel formulae for the prevention and cure of human ailments, and though this suggestion would sweep away all present patent medicines, not one of which is novel or original in any degree, we fear it would tend to act as a commercial incentive to real discoverers who now give their work freely to the world. Still, such a rule would do no harm if it were more honoured in the breach than in the observance, except in so far as concerns the denying of patents to remedies that are not novel, and such refusal in itself would constitute a valuable reform.

But Mr. Boale's further recommendations are those which lie at the root of all proper patent medicine regulation. He suggests that every patent medicine, when retailed, shall bear its formula of preparation on a label; that no advertisement shall be allowed on the article itself or its covering; that no advertisement of any proprietary or secret cure shall be allowed to be published; and that transmission of advertising matter concerning such medicines through the post shall be forbidden. If we make the slight reservation that genuine, new preparations prepared by respectable firms should, of course, be made known to medical men through the post and by advertisement, we can most cordially endorse Mr. Boale's conclusions, which would finally dispose of the most glaring public fraud of the day. It is a humiliating but none the less a well-deserved reproach that this Colonial Commissioner should point to the Mother Country as demanding "an eighth share in the full retail price of every, even the most pernicious, proprietary specific under quasi-medical pretence." We recently drew attention to the interesting fact that the Cape Legislature recognized the undesirable character of certain cancer "remedies," and forbade their sale; New Zealand is making a big struggle against the newspaper interest to rid itself of the plague; and Australia has its own way mapped out for it, if it will move. The "Old Country" has not even turned in its bed.

"The Medical Press," March 11th, 1908.

The storehouse of data on the subject of secret drugs, cures, and foods contained in the first Report of the Australian Royal Commission is bewildering in its vastness. Here we find for the first time in history the protean aspect of a corroding social evil displayed to the public gaze. It is impossible to glance through these pages without being convinced that the essence of the enormous traffic under investigation lies in secrecy, deception, fraud and crime. A general notion of the impression made upon the Commonwealth Commissioner may be formed from the following passage at the head of his "conclusions": "Quackery, it has been shown, affects the domain of therapeutics, hygiene, and nutrition. It demands secrecy and deception as indispensable conditions, where the racial interests demand truth and candour. And, again by inversion, it invades, publishes and profanes that which the consensus of sane mankind from time immemorial has made secret and sacred—the sexual privacies of women and the functions upon which depend the perpetuation of the race. It has also been shown herein, with such reserve as decency requires—where none at all is exhibited by the quacks themselves or exacted of them, by our laws—that the natural phenomena of healthy puberty are utilised with satanic ingenuity by these quacks and their collaborators in the Press to frighten young men and young women into seeking their help. That it is not casual or unusual for many young persons to correspond with the gilded miscreants has been shown by the fact that one concern offers for sale 300,000 letters from their unhappy 'patients'; and another—a broker—offers 2,000,000 assorted letters from various quack syndicates. One of these concerns has over 7,000,000 letters for sale. How large is the traffic can be gauged from the cost of their advertisements in daily papers, which halve the spoil with the brigands—only that with highwaymen we do not read of quite such ruthless and ruinous betrayal. These letters thus offered in the market—again by the help of the Press—were written, as Dr. Stanley Hall ('Adolescence') informs us, from actual purchase and inspection, with the 'youths' heart-blood.'" This extremely outspoken and emphatic opinion, be it noted, covers only a small portion of the ground. If similar practices are being carried on in the United Kingdom—and we know that such is the case—then the appointment of a Royal Commission is urgently required within our own gates. As a matter of fact, cases of wholesale blackmailing of luckless women have within recent years been divulged in the police courts. But the range of quackery is well-nigh illimitable, and wherever we turn to analyse its pretensions or its methods we are constantly faced with the same underlying trickery, cruelty and fraud. The probability of a scandalous revelation is no argument against the need of authoritative British inquiry. Nay, rather, it is a strong reason why that course should be adopted forthwith without a moment's delay, viewed in the light of the damning evidence set forth in the Australian Blue Book.

"The Medical Press," November 4th, 1908.

Some months ago it was our privilege to comment upon the first volume of the "Report upon Secret Drugs, Cures, and Foods," presented by the Royal Commission appointed by the Commonwealth of Australia. The document in question contains an immense amount of pertinent and valuable matter; it is complete and exhaustive, and it will form a classical work of reference to present and future reformers in the field with which it deals. As often happens in questions of social reform, we in the Mother Country are hopelessly behindhand, for no serious attempt has hitherto been made by the British Government to deal with the abuses arising from the traffic in secret remedies and proprietary medicines. Yet the majority of the injurious, and not in a few instances fraudulent, remedies of the kind sold in Australia for the "cure" of every conceivable ailment, curable or incurable, are widely advertised and sold within the confines of the United Kingdom, so that the facts disclosed by the Australian Commission are of direct importance and interest to the British Public. Unfortunately, it is not in the interest of lay newspaper proprietors to acquaint their readers with the official findings of that or any other responsible authority as regards the farrago of nonsense, fraud, duplicity, stupidity, and reckless indifference to health and life which form prominent features of this most deleterious trade. So far as we can see, the only hope for the future lies with the medical profession, which in the past has shown itself capable of fearless and absolutely unselfish action in defence of the national health. For ourselves we have always maintained a consistent policy as regards the necessity of controlling a trade which we believe to be nothing less than a standing menace to the safety of the community. We therefore hailed with considerable satisfaction the advent of the Report to which allusion has been made. Owing to its great bulk, and to the many points brought forward therein, it will be difficult to do justice to this monumental work. We propose, however, from time to time to deal with a few of the facts and conclusions as to secret cures and proprietary remedies that are disclosed therein, more especially in cases where the "cures" or "remedies" are extensively advertised in the newspapers of the United Kingdom.

"The Medical Press," September 29th, 1909.

The best evidence yet collected, however, is Volume I. of the Report of the Royal Commission on Secret Drugs, Cures, and Foods, presented to the Parliament of the Commonwealth of Australia. The able and energetic Commissioner, Mr. Octavius Charles Beale, has collected an invaluable mass of facts regarding the trade in secret remedies, its effects, and its relation to legislation, with recommendations as to its control. This Report is likely to remain for some time the classical work of reference on the subject with which it deals. No candid person could even glance casually through its pages and fail to be convinced of the reality and the gravity of the evils attached to the secret medicine traffic in Australia. Quackery, however, is cosmopolitan and universal, and the Report shows that Australia is flooded with quack remedies sent from the United Kingdom, from America, and from other countries. The composition of these world-wide nostrums, their extravagant and fraudulent claims, their grossly extortionate cost, their catchpenny advertisements, are one and the same whatever the country in which they are sold. The steel and pennyroyal pills sent out from a Midland town of England are sold to credulous women at a high price in Melbourne and all over the world, for suggested purposes that it is impossible they could fulfil. Worse still, other pills, containing most deadly drugs (as shown by analysis) are sold in a similar fashion without anything on the wrapper to intimate that a dangerous drug is contained therein. Not all the British colonies, however, are foolish enough to permit their citizens to be deprived of their health and robbed of their money for the behoof of the patent medicine trader.

"The Medical Press," October 27th, 1909.

One of the best methods of gaining a thorough knowledge of the facts of the case and of educating the public thereon is undoubtedly by way of Royal Commission, with full power of summoning witnesses and of otherwise obtaining information. That plan has been adopted with extraordinary success by the Commonwealth of Australia, which is flooded with quacks and quackery of the same pernicious kind that devastates the British Isles. Recognising the advantages of this step, the General Medical Council have lately petitioned the Privy Council in favour of a Royal Commission upon irregular medical practice.

A letter from President ROOSEVELT to the Secretary of the Department of Agriculture, which includes the Bureau of Chemistry.

The White House,
Washington, D. C.

25th November, 1905.

My dear Secretary Wilson,

May I ask that you see that all possible courtesy is shown to Mr. Beale?

Any help that can be given him I want to give. I have the heartiest sympathy with his purpose.

T. ROOSEVELT.

From a letter (5th December, 1900) of Dr. GEORGE H. SIMMONS, editor of the Journal of the American Medical Association.

You are to be congratulated on what you have already done, and I am looking anxiously for a copy of your new book. I hope you will send me one as soon as it is off the press.

No one can look into the patent medicine and quack-doctor business as you have done without appreciating the extent to which the public is being humbugged, and it is only by such work as yours, kept up for a considerable time, that the law-making bodies of the various countries will understand the crime of it all, and the inhumanity of it all, and stop it by legal enactment

From a letter of EARL BEAUCHAMP, London, 30th March, 1908.

I am very much obliged to you for your kindness in causing a copy of your Royal Commission Report to be sent to me. I do take a real interest in the matter, the importance of which I think it is difficult to exaggerate.

A Select Committee of both Houses of Parliament has just been appointed here in England upon which I shall be serving. The Report, therefore, which has just been sent to me will be of most material assistance to the Committee.

I shall venture to let you know something of the course of our proceedings, as the evil seems to me one of such a great magnitude that it needs more drastic treatment than that which any single nation can apply. With renewed and sincere thanks,

Yours sincerely,
BEAUCHAMP.

From a letter of Father BERNARD VAUGHAN, London.

Your Royal Commission Report has been absorbingly interesting reading. What an object lesson to the Mother Country! You have your hands full and you have done your work nobly and thoroughly.

The state of things in England is very distressing to some of us. Of course we "muddle along somehow," but the evil is like a cancer. Our shop windows are not what they were. Nobody minds!

I fear we shall have a rude awakening some day. God bless you for your pioneer work in the good cause!

Yours sincerely,
BERNARD VAUGHAN.

From a letter of a distinguished American medical officer of State.

I often think of you and your work, as exemplified by the copy of your Royal Commission Report. The volume contains much valuable information. It is unique in character and undoubtedly has done a vast amount of good. The various agencies in this country felt aggrieved because of certain statements and exposures made therein, and carried them up even to President Roosevelt.

I have had many requests for the loan of the book, which I have granted with reluctance because of its scarcity, and am herewith asking you whether any additional copies are available.

As you probably know, we are in the midst of many difficulties brought about by the enforcement of the Foods and Drugs Act. I should be pleased to have you advise me as to the progress your country is making by way of legislation against proprietary frauds. I learn indirectly through publications issued from London that certain activities are in progress in Australia, and of the various efforts to suppress the same, but I am not advised as to the actual outcome.

There is much agitation on here relative to further restriction and control of the indiscriminate distribution of habit-forming drugs. Several bills have been introduced into Congress during the past few years, which of course died at the termination of the last Congress, but another Bill has been introduced this Session which, in my opinion, is framed along excellent lines. I am enclosing same for your information. I shall be pleased to hear from you at all times as to the progress made in your country along the lines in which we are both interested.

Dr. HENRY SEWILL, in "Vanity Fair," 26th May, 1910.

A complete account of quack remedies—including cosmetic preparations—is given in the Report of the Australian Royal Commission on Secret Drugs and Cures, Mr. O. C. Beale being the Commissioner. This large volume contains a truly amazing disclosure of the personalities and the practices of the men engaged in the quack medicine traffic. The book unfortunately is not privileged in England, and must not be published there.

"Truth," London, 26th January, 1909.

It has always been the policy of the law to curb the activities of those who prey on the ignorance and credulity of their fellow-creatures, and there is a special reason for doing so when the victims are not only robbed of their money but exposed to the risk of grievous bodily harm. This, and this alone, is the ground for strengthening the criminal law against the advertising quack. There can be no reasonable doubt as to the extent of the evils that result from the free hand which these harpies at present enjoy. In the Australasian Colonies things seem to be worse than here. A Royal Commission was recently appointed by the Commonwealth of Australia to inquire into this subject, and its Report is, I believe, now under consideration in some of the States of the Commonwealth. New Zealand has also been much exercised on the subject, and we have the result of the Act referred to above. But though it is possible that the advertising quack is more rampant at the Antipodes than in the British Isles, we see him before our eyes every day in the ugliest shape. Many of the advertisers who are most familiar in the pages of English newspapers and magazines are cosmopolitan operators who carry on their trade in the United States and the Colonies as well as here, and frequently in many European countries at the same time. Most of their names are enshrined in the Report of the Commonwealth Commission on Secret Remedies. That these people, and all others of the same class, do infinite harm, extending far beyond the mere picking of the pockets of fools, is not open to question. They help materially to fill our hospitals and cemeteries, and they would do still more in this direction if it were not that a large proportion of the people who waste their money over quack remedies have either nothing at all the matter with them, or nothing which will not be speedily cured by a dose of aloes or calomel. This matter ought really to be regarded primarily from the point of view of public health.

"Whitehall Review," 13th June, 1908.

My recent indictment of quack medicines has brought me quite a batch of letters. One correspondent points out that Australia takes the lead in dealing with the matter. About a year ago the Commonwealth Government gave a Royal Commission to a Mr. O. C. Beale, a well-known Australian merchant who has previously done much public service, to conduct an international investigation into the matter.

The result caused no little sensation in Australia. Mr. Beale's report was a sweeping condemnation and indictment of patent foods, medicines, drugs, secret cures of all descriptions. Practically all the quack nostrums of Great Britain and the United States come under Mr. Beale's scathing attention, those of the latter country, however, receiving the fullest share, probably because there are more of them. In this amazing report are gathered, inter alia, the opinions of the world's most prominent medical and surgical authorities, a summary of the legislation of all countries on the matter, and even facsimiles of lying advertisements and testimonials emanating from the principal quack-medicine manufacturers involved. The Commissioner took the utmost pains to compile the most damning exposure of patent medicines of all kinds that has up to the present appeared.

The Report shows that in nine cases out of ten patent medicines are either frauds or poisons, pointing out at the same time that there is practically no State restriction on them, and urging that the result of such a lax system is inevitably grave social injury and racial deterioration. The Commissioner places particular stress on the devilish ingenuity shown by the vendors of these nostrums in wording advertisements, wherein natural and healthy physical phenomena are used to frighten ignorant people into the belief that they have some serious disease. He went on to say: "Opiates for infants and children, mercurial teething powders, and doses of acetanilide, crude or mixed, are regularly announced, held for sale, and sold without practical restriction." Further, referring to secret cures: "These embrace everything conceivable in health and disease, under like trickery, treachery, humbug and fraud. They are not subject to preliminary examination, license and inspection. Though these humbugs are notorious and often ridiculous, prosecutions are either rare or entirely absent." The triumph of the quack in this country is simply a scandal. It is quite time that a society was formed to protect the public in this direction.

RACIAL DECAY

MR. THEODORE ROOSEVELT, writing on an advance copy of *Racial Decay* in the New York Outlook for April 8, 1911 (six page review), says:—

"An Australian writer, Mr. Beale, has written a work on *Racial Decay*, not good in form, but in substance I believe better worth the study of every sincere patriot, not merely in Australia, Great Britain, and Canada, but in the United States of America, than any other book that has been written for years. It sets forth in detail, and illustrates by chart, certain facts which have long been familiar to students and thinkers who care to face the truth, and whose studies and thought are not superficial. But, unfortunately, the facts set forth, though of fundamental importance to the whole people, are so unpleasant that ease-loving persons who do not care for anything that causes them disquiet refuse to look them in the face; and the great bulk of good people are in ignorance of them, or at least wholly fail to appreciate their far-reaching significance.

"Mr. Beale deals with the startling decline of the birth-rate in Great Britain, the Australian States, and France, this decline being due to the capital sin, the cardinal sin, against the race and against civilization—wilful sterility in marriage. . . . Among the English-speaking peoples there has long been much complacent pointing at France as a nation that no longer held its own among the peoples of the earth. As a matter of fact the English-speaking peoples have now all entered on the same course. . . . Moreover, the decline in the birth-rate among the English-speaking peoples has proceeded at an even more rapid rate than in France itself. One of the strangest and saddest things in the whole sad business is that the decline has been most marked in the very places where one would expect to see the abounding vigour of the race most strikingly displayed. In Australia and New Zealand there is no warrant whatever in economic conditions for a limitation of the birth-rate. . . . New Zealand is as large as Great Britain and as fertile. . . . the New Zealand people have realized, to an extraordinary degree, the institutional and industrial ambitions of democracy everywhere; yet the rate of natural increase in New Zealand is actually lower than in Great Britain, and has tended steadily to decrease. The Australians are sparsely scattered over the fringe of the great island continent. It is a continent which could support, without the slightest difficulty, tenfold the present population, and at the same time raise the general standard of well-being. Yet its sparse population tends to concentrate in great cities of disproportionate size compared to the country population, just exactly as is the case in England and the United States; and it increases so slowly that, even if the present rate were maintained, the population would not double itself in the next century; while, if the rate of decrease of the last decade continues, the population will have become stationary by the middle of the century. . . .

"The same causes that are at work in Australia and New Zealand are at work in just as acute a form among the English-speaking people of Canada, and in a less acute form, but in a form constantly growing more acute, in Great Britain. Moreover, they are at work here in the United States no less actively, and their effects are only partially obscured by the enormous immigration hither. . . . But throughout the north and west there has been the same shrinkage as in Australia, Canada, and Great Britain, and in the New England States the shrinkage has been not only greater than in the British Empire, but greater than in France itself. . . . It is almost unnecessary to say that the sterility is not physiological, and is in no sense due to the change from Europe to another land. . . .

"Men have striven to take comfort to themselves by saying that all civilized races are having the same experience. It is not so. There are some of the smaller states of Europe which have already begun to show similar decadence; but the people of Germany have as yet hardly begun to show it. The great cities, Berlin and Hamburg, for instance, do show it substantially as it is shown in New York, Chicago, and London; and if this tendency is not checked, Germany, in its turn, will begin to travel the same road which France has long travelled, and which the English-speaking peoples are now travelling. It was the warfare of the cradle more than anything else which during the nineteenth century gave Germany its preponderating and dominating position in Europe. In this warfare Germany now shows signs of yielding to the Slavonic peoples, for the Slavonic races have been hitherto totally unaffected by the movement.

"What I saw a year ago in East Africa was illuminating. In British East Africa the men who discovered the country, who annexed it, who started to settle it, who are governing it, who have made it what it is, are the English. But the men who are breeding its future citizens and masters are the Dutch! The Englishmen there are fine fellows; they are doing excellent general work; I like and admire them. But as settlers they are hopelessly behind the Boer farmers whom I met, because they have very small families, and most of them do not look on the country as their permanent home.

"Again, to quiet their uneasy consciences, cheap and shallow men and women, when confronted with these facts, answer that 'quality is better than quantity,' and that decrease of numbers will mean increase of individual prosperity. It is false. When quantity falls off, thanks to wilful sterility, the quality will go down too. During the last half-century, in which France has remained nearly stationary, while Germany has nearly doubled in population, the average of individual prosperity has grown much faster in Germany than in France; and social and industrial unrest and discontent have grown faster in France than in Germany.

"It is never safe to prophesy. Neither I nor any one else can say what will happen in the future. But we can speak conditionally. We can say that, if the processes now at work for a generation continue to work in the same manner and at the same rate of increase during the present century, by its end France will not carry the weight in the civilized world that Belgium now does, and the English-speaking peoples will not carry anything like the weight that the Spanish-speaking peoples now do, and the future of the white race will rest in the hands of the German and the Slav. . . ."

The Outlook (New York), April 8, 1911.

RACIAL DECAY

A COMPILATION OF EVIDENCE
FROM WORLD SOURCES

By

OCTAVIUS CHARLES BEALE

A ROYAL COMMISSIONER OF THE COMMONWEALTH OF AUSTRALIA, 1907,
AND OF THE STATE OF NEW SOUTH WALES, 1903

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Of the literature in English upon Political Economy there is a whole Sahara, dismal and dry as dust. The impetus given by its exponents to Malthusianism induced the issue of a flood of pamphlets and books instructing in sexual irregularities. Some of these must of necessity be mentioned, but no list will here be given. Most if not all of them cite the leading Political Economists in recommending sexual frauds.

RACIAL DECAY



INTRODUCTION

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1. Three years ago, a public officer called upon me and said :

I wish to communicate facts which I conceive it my duty to impart to you as a Royal Commissioner charged with inquiry into secret preparations. They come before me in the course of my work.

I have visited a factory where a row of boys are occupied making [certain articles which are sold by chemists for the prevention of conception]. They stand opposite blocks of ice in order that the preparations may be more quickly chilled, so as to be packed and sent out as required for orders.

Q. Who packs these things in the cardboard boxes ? Girls or boys ?

A. Boys. But near to the line of lads is a row of girls occupied at different work.

Q. Who packs the abortifacient pills of savin and ergot that the same firm supplies ? Also the boys ?

A. No, the girls pack these. But what I want to draw your attention to is this : Don't you consider that those girls are peculiarly liable to seduction, when they see in their daily occupation the supposed preventives of conception on the one hand, and the supposed "cure," in the case of "misfortune," on the other ?

2. That officer is in the employ of the Government of the particular State where this everyday trade of our civilisation is carried on. There is nothing at all novel in it, and the narrative may seem to many quite pointless, because the traffic has been abundantly exposed in the Report of the New South Wales Royal Commission upon the Decline of the Birth-rate, and in the first volume of my own Report upon Secret Drugs. It does not appear that in England any report upon, or exposure of, these products has been deemed necessary, or that any intention has been manifested by Parliament in either country to inhibit their manufacture.

3. The chief of a federal department was then requested to cause inquiry to be made through his officers as to the accuracy of the information. It was confirmed, as above related, and again corroborated by a lady in official position. The necessity to thus inquire at all would be to "the trade" anything but obvious, for "goods" cannot be on sale without firstly having been manufactured. Yet we thus arrive at the bed-rock of facts.

4. Narrating this every-day phase of our commercial life to the editor of a London medical serial of the first rank, the physician replied with warmth, "It's seduction made easy."

5. But by invitation of the physician of a London hospital for children, I met for an evening's discussion two of the medical officers of the great administrative departments in London, each being in a position of high responsibility. At the end of a very long and interesting conversation as to the control in Great Britain of drugs, and more particularly of "preserved" and adulterated food-products, I preferred to the senior of the medical officers the question addressed to me by the Australian State official first mentioned.

His reply was instantly, "But that's a perfectly legitimate business, the preparation of 'preventive' contrivances. It's as legitimate as the manufacture of———" (Another contrivance for the same purpose, invented in England).

6. "What country is that factory in, which you have described?" queried the physician.

"In Australia, but it is only a department of an extensive concern. Now I know of a much larger factory in one of the Midland counties" (that of the original inventor).

"All the same," said the authority, "it is a perfectly legitimate business. Don't you think so?" turning to the other two. Both doctors signified complete assent!

7. These two articles are the things most commonly employed as preventives and are those referred to repeatedly in the evidence before the Joint Committee (Lord Beauchamp's). It is difficult to perceive why the sale of such "perfectly legitimate" articles of commerce, by descriptive circular to their wives, should have aroused the anger of "noblemen and labourers," as well as people of all other classes, unless they regarded the trade as an outrage. But that is exactly the word they applied to it. (Vide Division VII. Pars. 206 to 245 of that report.)

8. The commerce is upon an "enormous scale," as other public officials declared to the Joint Committee, but it might be more accurate to describe it as general and usual. It would be an unfortunate mistake to conclude that because there are many notorious shops in London (par. 1030) whose chief business is the sale of preparations for the prevention of pregnancy and the destruction of the fœtus, that "respectable" dealers do not also supply them. The latter is precisely the case, for such merchandise is sold all over England by ordinary druggists just as in Australia and New Zealand. Ample evidence is supplied in the Report of the New South Wales Commission, and in Volume I. of this Report. (Vide pars. 1095, 1800 *et seq.*).

9. In the First Division of my previous volume will be found a lengthy and detailed account of the drugs commonly used to induce abortion, together with the fatal results that follow upon that degrading crime. It is unnecessary to reproduce the evidence in extenso, but the statements in pars. 1405 *et seq.* upon authority, are the least that should be quoted. As the practice of child-prevention is upon an ever-widening scale in Anglo-Saxondom, and as we have it upon the declaration of the leading medical journals that the married woman who does not know of this practice, and of its methods, is now a rara avis, we must set forth the risks. It must be reiterated that these journals contain the authoritative communications of healers—to one another. That fact should emphasise for us laymen the declarations. When they say that the consequences ought to be known to all—that schools, colleges, and all other channels of instruction should educate the young in right conduct sexually, and warn against aberrations and incontinence, it does not, alas! amount to publication. It is only mutual confirmation, informing the instructed. Because our daily and serial literature publishes nothing of it, so that the people remain in darkness and deception as before.

10. It can surely be claimed, at least by a layman, that amongst the most clear-sighted, cautious, earnest and analytical minds in the quest for truth are those in the healing professions who apply themselves to research. It is asserted that they are, in general, Materialists. A brilliant statesman said to me recently, "I am sure if you could take a census of the physicians you would prove 70 or 80 per cent. of them to be Materialists." It is a hasty generalisation and their modern writings contradict it. The same accusation could be made with equal confidence of electricians, or of ship-builders, and their writings would not contradict it. From dealings with the corporeal and the mental, healers appear to be forced or led to include the psychical and the moral. Such may be deduced from the extracts supplied within relating to the population question, although these have not been adduced with any such object.

11. Theirs is a world to itself with its several departments, and it is fortunate for us and for all nations that, in various languages as shown herein, they declare to us our wrong-doing and our duty. It is not nearly enough, yet in essence and in most of the

detail the work of rescue from national decay that has been done was done by them. If it were eliminated there would be little left to say. Therefore their declarations are given, as far as possible, in full or in sum.

12. Notwithstanding, it would be useless to deny or to ignore the fact that a number of persons with medical degrees in all parts of the civilised world, especially in Anglo-Saxondom, have advocated and still advocate artificial interferences to prevent or to destroy human lives in the early stages. We have some of their statements as quoted within, and we have Mrs. Besant's declaration that she kept in communication with such doctors—"teachers"—and that they recounted to her their "successes."

13. • Wherever I have travelled I have also found it a belief with "the laity" that medical men largely practice the crime of abortion and generally recommend small families. I have questioned these conclusions and have pointed to their official and representative journals, to the ethical control exercised by their associations, and have quoted the text-books and authorities that they recognise. But the belief remained unshaken, whilst names were mentioned to me as instances. This phenomenon is particularly set forth in the American book of which extracts are supplied in pars. 1595 *et seq.* The reader has his own experiences in this respect, whether by knowledge or by hearsay. None the less, but all the more is it an absolute duty to display the consequences of perverse teaching and practice. And largely, but by no means wholly, will the demonstration of the course of Nature and Nemesis depend upon the aforesaid medical authorities.

14. The parallels of history so often adduced are not academic allusions with doubtful application to ourselves and to our day. It is the same human race affected in the same way by the same follies, vices, crimes and abominations as of old. And these are followed by the same vengeance. I therefore cite the actual words of historians and poets because of their incisive force and illuminating quality, while supplying simple translations without pretence to poetic effect.

15. The design of the present book has been to present sufficient of any quoted writings to make clear the general intent, hence mere references obtained in public libraries would not suffice. The books must be procured and studied.

16. It is an easier method of writing, and more usual, to present a continuous narrative or connected argument identifiable with the author, whilst stating the references in parentheses and foot-notes. For a text-book the method has this disadvantage, that if the author's individuality be rejected—the first claim of destructive criticism—the whole goes by the board. In the present as in the former volume, the reader is invited to ignore or set aside anything that rests solely upon the author, and to regard only that which is authentic and authoritative. One may even take bricks out of a building and leave it as strong as before.

17. Certainly there is trouble in compiling, but there is much also in closing down, in passing by corroborative evidence. That must be noticeable when it is seen how little is herein extracted from the literary mines of LEVASSEUR, of ARSENE DUMONT, and of the French Commission. But enough is given to express at least the weight of authority, to which the present writer could add nothing. When we cross a bridge we rarely know of the architect, nor would his name add aught to the utility.

18. Wherever the word [Translation] appears in brackets the rendering is my own, and every care and patience has been exercised to give the correct meaning and strength. In all cases where works in foreign languages are quoted the translation is mine, unless specifically indicated as being from an authorised English rendering and the translator's name be supplied.

19. The whole work in all departments I have preferred to do alone, as in the case of the first volume, without secretarial assistance of any kind. The graphs I have also prepared and have made the calculations for them, these being finally checked, at my request, by Mr. J. B. TRIVETT, Government Statistician of New South Wales.

20. In acquiring the bibliography I found, at first, nothing to guide. It is easy to read such a list and then procure most of the books. The only method was firstly to obtain some by search, which I made in England, France, Germany and America upon two separate journeys, and from volumes thus acquired to endeavour to exhaust the authors' respective bibliographies. But no single bookseller, or even several, will undertake to procure them unless actual sources be indicated.

21. MESSRS. BRENTANO, in the Avenue de l'Opéra, Paris, kindly informed me where I could probably obtain some of these works upon depopulation. In booksellers' shops on the Quai Voltaire, in the Quartier Latin and elsewhere, I was able finally to procure some yards in thickness.

22. But in London, Paris, Berlin and Leipzig I found it would not do to take no for an answer. To get such things without going for them, and then insisting, would be impossible. Of this the most curious instance was the difficulty in obtaining the Rapports of the great Commission Extra-Parlementaire of France. First learning of its existence by an allusion in an article in "L'Opinion," I tried the Imprimerie Nationale. They knew nothing of the Comptes Rendus. My London booksellers and their Paris agents failed completely to get a trace. A copy of three of these Rapports had strayed into the possession of a second-hand bookseller on the Quai Voltaire where I found them, and they bore the imprint "Imprimerie Melun."

23. I was assisted, through old personal friendship with an official, by a foreign Embassy, but their willing efforts were unsuccessful. At the same time I requested another friend, who is a prominent industrial in the City of Paris, to desire his acquaintances in the Chambre des Députés to procure the series. I felt sure of getting them and returned to London, where to my amazement and discomfiture the letter came of which a fac-simile is below, names omitted. It declares only too eloquently, how wholly ineffectual the efforts of these 75 eminent and patriotic men have been for the salvation of France. My friend informed me also that he had searched Paris for the "Imprimerie Melun," had even searched Melun itself, and had failed to find such an office. Afterwards we discovered that the papers had been printed in the great prison of Melun.

24. CHAMBRE
DES DÉPUTÉS

Paris, le 22 octobre 1901

Monsieur R

Votre client a été mal
renseigné. Aucun rapport sur
la dépopulation n'a été déposé
à la Chambre et j'ai vainement
recherché la Commission qui
serait chargée d'étudier cette
question, ni mes collègues,
ni le personnel de la Chambre
que j'ai interrogé n'ont eu
connaissance d'un rapport
semblable à celui que vous
désirez.

Ne s'agit-il pas d'une
proposition? Dans ce cas il faudrait
me donner le nom de l'auteur
de la proposition et je me ferais
un plaisir de vous la transmettre.

Très agréablement, Monsieur
H. mes meilleurs sentiments

EB

[TRANSLATION.]

Your client has been wrongly informed. No Report whatever upon Depopulation has been deposited in the Chamber, and I have in vain sought for the Commission which is said to have been charged with the study of this question. Neither my colleagues, nor the officers of the House whom I have questioned, have had knowledge of a Report such as that you desire.

Is it not a matter of a proposition? In that case it would be necessary to give me the name of the mover, and I should make it a pleasure to transmit it to you.

25. In the end, through the courtesy of the London Home Office, a complete set of these Rapports was supplied to me upon loan. They were apparently only proof copies: I was then enabled to study at leisure and at length the invaluable record. After examination and some citation I returned the books.

26. From the firm PUTTKAMMER AND MUEHLBRECHT, Französischerstrasse, Berlin, the official publishers to the Imperial German Government, I received much courtesy and some of the literature that was required. In other German cities the remainder was procured, but it is not so extensive as the French, whilst the English is small indeed. By that is meant books, pamphlets and articles upon the fact of, and the remedy for, depopulation. But one could get a cart-load of printed matter in English relating to, and counselling, sexual frauds and limitation of families. In answer to a note of inquiry, Dr. S. SQUIRE SPRIGGE, editor of "The Lancet," wrote to me on 21st July, 1908:

27. The English literature upon the subject of depopulation is very scanty. **Our people are not yet aware of the extent to which their fertility has ceased.**

28. From first to last my aim has been to prepare an exhaustive compilation of authorities so as to present a complete statement of the decay that has attacked our Anglo-Saxon race, to which my own ancestors belonged, as our family records show, for at least many centuries. It would be possible to present, in the manner of M. JACQUES BERTILLON or of the late M. ARSENE DUMONT, a series of observations and anecdotes, collected from a thousand sources, of the current phenomena of the decline. But I have preferred to suppress any natural desire for originality, to relinquish any claim to formulate a "law," to propound either a new remedy or a prophylactic. The whole retrogression is of a character old as history, and older, whilst there is no cure nor prophylaxis that is not embraced by the oldest formulæ. The one cause is that which made Cain slay Abel, in the ancient poem or narrative—selfishness. The one cure is social affection and self-denial.

29. There is no corner for such a conclusion in that pseudo-science, Political Economy, which has been defined as "enlightened selfishness." The nation will not be saved by any scheme to turn children into Economic Assets. Hence we are driven to examine this modern science—falsely so called—from the inside, and to trace out its effects upon our own race in particular. It is inseparable from the investigation. *Oikos* meant a house, *nomos* a law. Hence economy meant household laws (*Wirtschaft*), and it becomes our duty to show how little could the core and essence of the "dismal science" agree with family life. Nevertheless the National-Oekonomie or Volkswirtschaft of our German cousins may and does fall into natural accord with family law and life, with the "mores Germanicorum" of Tacitus' time. The great lesson to be learned is that the strength of a nation resides in the family and the home, whilst corruption of the family means national decay. We may alone reconcile politics and home law upon the basis of SPINOZA's dictum, which I have chosen as a motto: **Homini nihil utilius homine**—there is nothing more advantageous to mankind than man.

30. The present volume consists of seven parts. The First Division deals with the Malthusian Apostasy, a history of the open advocacy of child-restriction as a racial practice, together with its adoption as the central idea of the "science" of Political Economy.

31. The Second Division treats of the Example of France, and enables us to set forth at length the truly philosophic presentation of the subject by a galaxy of eminent French authors and demographers.

32. The Third Division gives a synoptical view of the work of the Commission Extra-Parlementaire sur la Dépopulation de la France, appointed by the administration of M. WALDECK-ROUSSEAU. My own is the first and only précis or account of it that has been published. Upon it were engaged seventy-five of the most learned men of France, forming the strongest public commission that has yet been, or is ever likely to be, charged with such an inquiry.

33. The Fourth Division displays the opinions and observations of accepted authorities in both hemispheres upon the Pathologic Consequences of Sexual Frauds. Here it should be said at once that those who expect details to excite or to sate prurience had better instead spend a few shillings in obtaining the books which teach such frauds in detail. They are regularly advertised and sold, as well as carried by His Majesty's mails all the time. Photographic copies of these advertisements are supplied in my former volume, whilst that traffic in flagrant and flaunting iniquity is tolerated by our Governments. It is even encouraged by them, for State announcements appear side by side with those of the filthiest literature, old and new, which pornographers can print upon paper. Nothing will be found in this division but some account of the varied vengeance taken by Nature upon persons, families, and nations who outrage her iron law.

34. The Fifth Division sets forth in graphic and tabular form The Progress of Decay.

35. In the Sixth Division I have attempted to portray the Parallel of Ancient Rome, so often casually cited by writers upon depopulation. It is an inadequate presentation, especially so in relation to the towering genius, unshaken resolve, and admirable example of OCTAVIUS CÆSAR AUGUSTUS. In so narrow a space it is impossible to convey a just idea of the laws, life, and peaceful reign, lasting 58 years, of him who was designated by unanimous vote of an adoring parliament and people, "Father of His Country." Nor of the "material progress"—the incredible accretion of riches—and the apparent increase of population, during a time of decadence and decay.

36. The Seventh Division alludes to the Position of Parliament and the Churches, in relation to racial decline.

37. It is not claimed that the position of the Churches is exhaustively shown by the authorities adduced, but it is fairly indicated. Neither can it be admitted straight off, that foreign missions are to be decried because we do not cleanse the inside of our own cup and platter, as so often the sneer is offered by persons who take no part in either work. It is probable that those who wish to share their enlightenment and happiness with less fortunate nations, braving disease and death in doing it, are just the very people who uphold Christian principles in their vital meaning now, as did their forerunners between the reigns of Tiberius and Constantine.

38. It is a false deduction and a grievous error to conclude that by the sweeping process of artificial selection now proceeding, the inferior elements only of the population will be left. Although—as shown with much elaboration herein—there is a pronounced tendency, by retaining the early-born and cutting off the cadets, to increase the proportion of enfeebled as against strong children, of diseased and predisposed as against the healthy and immune—it must not be overlooked that in a high proportion undesirables are being eliminated definitely. Those who are devoid of, or defective in, natural affection; those who do not desire babies and will not suckle them, place their offspring under disadvantages which we show later arithmetically to be anything from 400 to 1000 per cent. greater than those of breast-fed children. Let us regard such people as a class, not socially, but demographically and apart from all other considerations. They are loaded with a hopeless handicap, and all the time some of them are dropping into extinction. Of course nothing need be said of those couples who refuse to have any children. Theirs is family suicide.

39. It is a wholly unsupported conclusion that the children of poorer persons are necessarily inferior in quality—on the average—to those of the rich. It is indeed often the case where the mothers are robbed of the opportunity to nurse, and where young children are denied suitable nourishment. These are purely artificial, not natural, disadvantages which laws can cure if we choose to vote them. It has been done and can be done again, Political Economy to the contrary.

40. That which follows from a strengthening of personal and religious obligation is now, has always been, and therefore will remain—a stronger and more immune posterity. The normal-living remnant that is being saved, that can and will be saved from the flood, tends to a higher and not to a lower type.

41. The inculcation therefore of the Churches—with all imperfections, and whether Christian or Jewish—is from life unto life, and will bear instant fruit if it be only bold and honest in the doctrine of MOSES or of JESUS. The other teaching is inevitably from death unto death. And that inculcation has the earnest and ceaseless urging of the medical profession, as proved from its own undisputed authorities.

42. It is claimed herein that parliament is the conscience of the people, whence its laws must represent the principles of the nation. It cannot be denied that the Supreme Court of New South Wales expressly sanctioned the publication of Mrs. Besant's pamphlet upon the restriction of families by artificial interferences with the sexual functions. That book explains with unreserve the chemical agents and the mechanical contrivances for the destruction of the human germ, how they are to be prepared and used, together with urgent advocacy of the lessening of Anglo-Saxon reproduction.

43. Neither can it be denied that in the trade newspapers issued to chemists and druggists throughout the British Empire, and carried by our mails, are contained full-page advertisements with a picture of the spermatocidal contrivance which is in all places stocked and sold. The advertisement declares, as a warning to imitators, that the High Courts of Judicature in Great Britain have issued several injunctions against imitators, and that the trade mark is registered in Great Britain, Australia, India and The Cape. The things professedly contain a drug poisonous and deadly to the human germ. They have no other use or object than destruction of the transmitted life-principle. Nor is any other use or object professed for them by the manufacturers. The evidence before the Select Committee of the British Parliament is that such things have "an enormous sale" (Rep., par. 232). That is the state of law and practice which history must hereafter record as existing in Anglo-Saxondom at the beginning of the twentieth century, whilst British parliaments remained supine.

44. Although Tacitus said that a thoroughly corrupt state has the most laws (*corruptissima republica plurimæ leges*) a people desiring to preserve the vigour of its vitality will make laws to that end. They need to be few, simple, and forcibly administered. But where a nation grants free trade in secret drugs, and allows poisoning of family life at its source; where it seeks to reconcile that with national development, it will have laws as numerous as they are futile.

45. With the single exception of Mr. THEODORE ROOSEVELT it must have been observed by the reader that no statesman in Anglo-Saxondom, through his speeches or writings, appears to attribute importance to decline in reproduction of the race. In Germany, where the actual margin of gain is ever augmenting until it has reached the fine figure of nearly a million a year, keen interest is taken by monarch and people in the fact that the percentage ratio diminishes. If the border-line of extinction be taken at a birth-rate of 21 per 1000 of population, and as England has a rate of 26 whilst Germany has a rate of 33, the latter has 140 per cent. (as 12 to 5) more racial vitality than England. This is apart from national movements towards preservation of vitality, which are quite without match in England or her colonies.

46. Discussing the question in London with a statesman who has more than once been a cabinet minister, he said: "Yes, there's no doubt it's a very serious matter, but I have faith that somehow we'll blunder through this difficulty, same as we've blundered through others." That abiding faith would be pathetic if it were not ridiculous. In war we may indeed have blundered through, because the other side being human also blundered, but when it comes to sheer arithmetic, blunders never helped, nor ever will. In that—at the very least—Nature makes no mistakes.

47. The first volume of the present work was presented as a report under the Royal Commission, of which a copy appears at the end hereof. The execution of the duty required much travelling and difficult collation. The whole of the expenses, large and small—journeys, services, purchases, fees, postages, stationery—were at my own cost, and it was claimed by some members of Parliament that I ought to pay for the printing also. Even the distribution of the books afterwards was at my private expense, costing over half-a-crown each.

48. It is merely what a practising physician submits to every day of his life, because in the sphere of public health and decency it is what is expected. Therefore a layman must also reckon upon it from the start. Mention is made in order to show the difficulty in causing the truth regarding their most vital interests to penetrate to the Anglo-Saxon people. In Germany, Italy, Switzerland and Scandinavia the case is quite different. It is a part of the duty of certain civil functionaries to keep the public informed of their danger. A number of such notifications I have translated and supplied in Vol. I. What some of these dangers are, will be understood if the reader will peruse that portion of the Report of the Joint Select Committee of the British Parliament contained herein. Of such Reports the general public sees and knows nothing.

49. In my *précis* of the proceedings of the great French Commission will be seen how bitterly the President of the Academy of Moral Sciences—and other distinguished men of the Commission—feel their helplessness to bring the truths home, after their loyal and gratuitous labours. It is a great victory for the principle of evil. A patriotic French physician (*par.* 972), stricken as he is with physical blindness, offered eagerly to dip into his savings so as to provide the few hundred pounds necessary for the printing of the noble writings of his colleagues, under the Commission, upon improvement in the care of children, the extension and preservation of child-life, together with protection to child-bearing women and to the unborn. But, as we see, the offer was declined by the Government, so that even the members of the Commission—not discharged to this hour, though not convened for years—cannot have a copy of their own costless yet priceless work.

50. The members of the New South Wales Royal Commission, of whom I was one, did not receive a copy of their own Report.—Only twelve copies of the voluminous and unique evidence were printed, but promptly suppressed by the Government of the day. Merely a very general report was issued, at a prohibitive price. The evidence was all upon oath, at first hand, and in detail. A copy in private hands is always available to myself. The traffic carried on by the criminals exposed by it was checked a little for the time, as might be expected. But the same persons and shops sell the same iniquities as before, only on an extended scale. The articles are homicidal to both women and offspring, as abundantly set forth by photographic and typographic representation in Vol. I. of my own report. Nothing of that kind will appear herein.

51: Some attention has been drawn in a slight and ineffective way by magazine articles to the "cessation of fertility," or more correctly, of fecundity. They are usually sets of opinions accompanied by guesses and prophecies, rarely or never by an array of demographic data in unbreakable phalanx. For that reason, or perhaps through sheer indifference, legislators and citizens treat the whole subject of Malthusian practices and racial decline with levity and jocularly. We hear it in speech and we read it in the daily journals.

52. True as it is, however, that "nations like individuals are mortal," there is assuredly an important proportion of the British people to whom the facts of decadence, once demonstrated, will make strong appeal. For them—not specially for Australia—this work has been in chief undertaken, without other hope of acceptance, and that measure of acceptance is the sole possible reward. Beyond that, there is humanity and posterity, to whom this laborious compilation is offered. Finally, there is nothing claimed by the writer more than a very long training for the work, several years' practice within the work, industry bounded only by the limits of a sound physical eye-sight, with an earnest desire throughout to present complete authoritative evidence, from world-sources, upon the deepest and gravest of subjects.

53. I conclude this Introduction by quoting the words of CORNELIUS TACITUS:—

"Exsequi sententias haud institui nisi insignes per honestum aut notabili dedecore, quod praecipuum munus annalium reor, ne virtutes silcantur, utque pravis dictis factisque ex posteritate et infamia metus sit." (Annal: iii., 65.)

Which may be rendered thus:—I have by no means undertaken to set forth men's purposes unless they be distinguished by morality or notorious shame; for what I hold to be the pre-eminent function of history is that moral excellences sink not into oblivion, and that base words and deeds shall dread the execration of posterity.

NOTES UPON THE TEXT.

DEMOGRAPHY: Meyer's Lexikon (Vol. IV., page 630) supplies the following definition:—

Demographie (demos, Volk, und zwar das Volk in Beziehung zum Staat, im Gegensatz zu ethnos, d.h. dem Volk betrachtet in Bezug auf die Abstammung und ohne Rücksicht auf Staatsangehörigkeit). Wissenschaften vom Volk. Unter Demographie wird die einfache Beschreibung des Volkes verstanden. RIMMELIN fasst sie als Volks- und Staatenkunde auf, also als gleichbedeutend mit der beschreibenden Richtung der Statistik im Gegensatz zu der mathematischen.

Those clarifying contrasts are liable to confuse the reader. We may define it more simply thus: Demography is statistical writing upon the people in relation to the civil state. By "civil state" is to be understood état civil, i.e., births, deaths and marriages, their enumeration and comparison.

Throughout my own text the word **fertility** must be read as meaning the capacity of women to bear children, by the proof of actual production. The word **fecundity** must be read as meaning the capacity to produce more children than one, proved by production. A plant, an animal, a woman, may be fertile without being fecund. The N.S.W. Royal Commission used the words in senses opposite to the above. Some demographers have done the same. In an article of "The Journal of the Royal Statistical Society," by Dr. Reginald Dudley, 31st March, 1908, "Some unconsidered factors affecting the birth-rate," still a different meaning is given, thus:—

"The distinction between fecundity and fertility is one of quality versus quantity. Fecundity is measured by the frequency of pregnancy, fertility by the absolute number of the progeny." In the French language the word *fécondité* serves both purposes, which is not convenient. In German there is the word *fruchtbar*—fertile or fecund; hence *Fruchtbarkeit*—fertility, fecundity, prolificacy. If it be said in English that a plant is infertile, the meaning is that it produces no seed. If it be said of a seed-corn that it is infertile, the meaning is that it will not grow at all. But if a plant produce much seed or an animal much progeny, we speak of its fecundity. Hence the current meanings are herein adhered to.

Accents.—The reader is asked to overlook the absence of accents in French words where capital letters or thick type are employed.

DIVISION I.

GENESIS OF THE CARCINOMA

GENESIS OF THE CARCINOMA.

MALTHUS AND MANCHESTER.

54. To comprehension of the subject it is essential to trace the origin of the disease in our national life, to find out its first point of departure, and to estimate the causes of its provocation. It is no new malady, for other nations have died of it whose history remains to us, and like cancer in the individual, it is probably old as the race itself. Not all nations have so perished, as history also tells, and others persist in health from a remote and obscure past. We have to search no musty and doubtful records; less than a century suffices for the whole story of the trouble. Less than a generation since, the disorder became recognisable as carcinoma.

55. "Our nation," the idea of "our country," has been called an abstraction, but to civilised man it becomes a very real entity when he fights to preserve it, or else submits to foreign levy and subjugation. We speak of the nation as a body, whilst it has also a mind and a conscience. It can be physically enervated, mentally disordered, or psychologically corrupted just like an individual. Part can be sound and part sick. As with a single person, there may be forces of destruction and reparation, of attack and resistance. All that is expressed in the sacred writings of the ancients, for it is ever Ormuzd against Ahriman or Michael fighting Satan.

56. We begin by permitting a high French authority to state the case for child prevention without the necessity of following the devious arguments of the founders of "Malthusianism." We may leave to them the whole field of logic, but we are bound to deny their axioms, to expose the failure of their forecasts and to place the facts of nature opposite to their conclusions. We shall place precept and practice side by side, and all upon authority. There shall be no novelty, no originality. We shall invent no "progressions," discover no new "laws." The most ancient maxims and the oldest discoverable experiences of mankind shall suffice. We shall take as guiding principles primordial truths and only seek to reassert antique perceptions of the relation of man to his Creator.

57. Through the writings of foreign authors, whether Malthusian or not, we may sometimes obtain a better view of our own position and see ourselves as others see us. Therefore the chief work of an acknowledged leader in Political Economy in France is first selected.

THE PRINCIPLE OF POPULATION,

By **JOSEPH GARNIER**, Member of the Institute, preceded by an Introduction by
G. DE MOLINARI, Correspondent of the Institute.

58. The motto upon the cover is: "It depends upon man whether the growth of population brings progress or misery."

This book of 615 pages is the chief exposition in French of the doctrines of **Malthus**, which have had so lamentable an influence upon the Gallic nation in the first place and upon the English people—who can claim the doubtful honour of originating and of promulgating this remarkable "gospel"—in the second.

59. The French were the first to accept it, for the seed-bed was earliest prepared. But in England the cult had prophets, JAMES MILL (1), his son and disciple JOHN STUART MILL, JOHN RAMSAY MACCULLOCH (2), DAVID RICARDO (3), DR. THOMAS CHALMERS (4), all these names with others being adduced by GARNIER (page 248), and many quotations are supplied from their writings. He says "The ideas of Malthus have been professed and defended by most modern Economists."

60. They are identified with, and have been pronounced essential principles by the leaders of the Manchester School, to whom must be allowed all the credit of the propaganda, from ADAM SMITH through Thomas Malthus himself and the Economist hierarchy generally, down to the present hour.

61. The whole teaching of Malthus is often summed up in two words, "conjugal prudence." or "moral restraint," for nowhere does that clergyman indicate sexual interferences, either by mechanical, chemical or other means. But Garnier, the Malthusian leagues, and a host of writers, preachers and teachers have applied the principles of Malthus to those manoeuvres which are to eliminate conception or to destroy the fetus, for the two practices are complementary. To the former of these proceedings Dr. L. BERGERET, in his celebrated work, gave the name "genesis frauds" or "conjugal frauds." Even the third alternative, infanticide, is not without its advocates amongst them, as will be seen herein from their own authorities. The admitted object of all these teachings may again be summed in two words "child restriction."

62. Garnier's masterpiece was written in the year 1857, when the number of births in France was 26 per 1000 of population. The deathrate in 1854 and 1855 had shown a deficit in the natural growth. That is to say, in every million of the population there were,

- (1) LESLIE STEPHEN. "The English Utilitarians," Vol. II., p. 39. London. Duckworth, 1900.

James Mill had no feeling for the poetical or literary side of things; and regarded life, it would seem, as a series of arguments, in which people were to be constrained by logic, not persuaded by sympathy. He seems to have despised poor Mrs. Mill [by whom the great leader of Economists had nine children] and to have been unsuccessful in concealing his contempt, though in his letters he refers to her respectfully. Mill therefore was a man little likely to win the hearts of his followers, though his remarkable vigour of mind dominated their understandings. . . . He succeeded beyond all dispute in forcibly presenting one set of views which profoundly influenced his countrymen; and the narrowness of his intellect enabled him to plant his blows more effectively.

- (2) Of MACCULLOCH it is said:

It must be admitted that his treatment of the subjects with which he dealt is not marked by any special breadth or elevation. He adopted too hastily the theoretical exaggerations of some of ADAM SMITH's successors, and exhibited in full measure their habitual deadness in the study of social questions to all but material considerations. (J. K. INGRAM, LL.D., Librarian to Trinity College, Dublin).

- (3) DAVID RICARDO, Member of the House of Commons and of the London Stock Exchange, Economist:

For any large treatment of moral and political questions RICARDO seems to have been alike by preparation and nature unfitted; and there is no evidence of his having had any but the most ordinary and narrow views of the great social problems. His whole conception of human society is material and mechanical, the selfish principle being regarded—after the manner of the Benthamites, as omnipotent—not merely in practical economy, but, as appears from his speech on the ballot and his tract on reform, the whole extent of the social field. ROSCHER calls him "ein tiefer Menschenkenner" [one possessing deep knowledge of mankind]; it would be difficult to characterise him more inaptly. Roscher remarks on his "capitalistic" tone, which, he says, becomes "mammonistic" in some of his followers; but the latter spirit is felt as the pervading atmosphere of Ricardo's works. . . . We ought perhaps, with HELD, to regard it as a merit in Ricardo that he does not cover with fine phrases his deficiency in warmth of social sentiment. The idea of the active capitalist having any duty towards his employees never seems to occur to him; the labourer is in fact merely an instrument in the hands of the capitalist, a pawn in the game. Ricardo's principal work is the ultimate expression of what AUGUSTE COMTE calls "l'ignoble métaphysique qui prétend étudier les lois générales de l'ordre matériel en l'isolant de toute autre" [this base metaphysics which claims to study general laws of the material order whilst separating it from every other order]. Against such a picture of industrial life as a mere sordid struggle of conflicting interests, contemporary Socialism is a necessary, though formidable, protest; and the leaders of that movement have eagerly seized his one-sided doctrines and used them for their own ends. (J. K. INGRAM, LL.D., Encyc. Britt., Vol. 20, 535).

- (4) Of DOCTOR THOMAS CHALMERS it was remarked that "He was more Malthusian than Malthus." LESLIE STEPHEN, "The English Utilitarians" (page 246), London. Duckworth and Co., 1900.

in the former twelve months, 1900 more deaths than births, and in the latter, 1000 more deaths than births. The number of children born there and then was at the same rate as in Australia and Great Britain now, but the margin of increase for several years had been extremely small. It was rather curious that Garnier should have chosen such a mission, or such a time, to spread the Manchester doctrines in general and the Malthusian part in particular, but he did both with most gratifying success. The seed-bed was ready in France, as was that of England twenty years later, when the first meeting of the Malthusian League, founded by CHARLES BRADLAUGH and ANNIE BESANT, was held in London in the Hall of Science, Old Street, 17th July, 1877. They were both epoch-making events, for then the poisonous plant took root, whose effect has brought the former nation actually to the period of dissolution, and has deeply, perhaps also fatally, spread disease through the fibres of our own people.

63. Joseph Garnier was a prolific writer of the School of Political Economy, for there is only one school, one exclusive orthodoxy, in that which is called the "dismal science." He was the first and the chief editor of the "Journal des Economistes," and founder of the influential institution known as the Société d'Économie Politique. To quote the words of M. G. DE MOLINARI, who was also an eminent exponent and followed Garnier as editor, "The success of his 'Dictionary of Commerce and Merchandise,' which contained numerous articles of the Economist teaching, encouraged him to undertake a publication which interested economic science more directly still. This was the 'Collection of the Principal Economists,' QUESNAY and the Physiocrats, TURGOT (*), ADAM SMITH, MALTHUS, RICARDO, JEAN BAPTISTE SAY, and others. He also undertook, in collaboration with ROSSI, the publication of Malthus' works."

64. Quesnay was the hasty savant who publicly announced his discovery of the quadrature of the circle. He did not discover it, of course, any more than his followers down to our day have discovered the cure for poverty, however confidently they have announced child-prevention as such, and still persist in announcing it as the complement of their theories—this doctrine of Malthus. "Joseph Garnier, partisan as he was of social reforms in all that they contained of that which was legitimate and beneficent, was the adversary, the most resolute enemy, of Socialism" (de Molinari). The three phrases of socialist doctrine that received this lifelong enmity, and the lash of his literary whip, were (i) the right of the child to sustenance, (ii) the Droit au Travail, or right to claim work from the State, (iii) necessity of provision for the aged poor by public and private beneficence, or both. Germany has never been under Socialistic rule, yet all three claims are not only allowed, but there is daily enforcement of them by the State itself.

65. The whole principle of laissez faire, laissez passer—the very phrase is claimed by "the school of Political Economists"—is the vehicle, the solvent, by which the poison above mentioned is spread. Let people grasp what they like, sell what they like, do what they like. Let them keep open shops to sell anti-conceptual preparations and instruments to pander to sexual abnormalities, as such articles are seen every day in the most central and prominent thoroughfares of London and of Paris. Books of instructions how to apply these things are advertised in newspapers, in railway and other journals under the control of members of Parliament, as shown in Volume I., and as denounced by the medical journals quoted therein.

66. Abortifacient nostrums are sold universally; fraudulent nostrums, condemned as such by the Courts of the British realm, including a High Court of Appeal, are sold and advertised exactly as before their exposure. And the State of Great Britain still receives its share, every day, in ever-increasing volume, upon those individual and identical swindles

(*) TURGOT said: "En tout genre de travail, il doit arriver et il arrive que le salaire de l'ouvrier se borne à ce qui est nécessaire pour se procurer sa subsistance." [In every department of labour, it is bound to happen, and it does happen, that the wages of the worker are limited to that which is necessary to procure his subsistence].

If it be really so it is clear that celibate workers, male and female, must freeze out the married, and therefore stop procreation of the race. To that conclusion the much trusted argumentative faculty inevitably leads.

which its judiciary have officially declared to be swindles. That is *laissez faire, laissez passer*, and the wrong must be requited, for "*alle Schuld rächt sich auf Erden*," all guilt avenges itself here below. These, which are not the worst phases nor even the ugliest symptoms and proofs of decay, justify the remark of Lord Beauchamp, member of the present Administration: "The evil seems to me one of such great magnitude that it needs more drastic treatment than that which any single nation can apply."

67. We have it upon authority (*La Dépopulation en France*, Henry Clément) that "The first to signalise the peril was M. LEONCE DE LAVERGNE, apropos of the census of 1856. From the time of the Restoration until 1846 the average general increase of the population was about 200,000 inhabitants. From 1846 to 1856, it had fallen to 60,000." Checking that statement by the French tables we find that whilst the average of those years was not so high as 200,000, the annual increase sometimes exceeded the figure, so that the essential truth of the potentiality, at least, is vindicated. But again recalling the fact of actual and serious deficit in births below deaths for two consecutive years, just before the introduction to France by Joseph Garnier of the English doctrines of Political Economy with that of Malthus as its centre, our conception of the infinite gullibility of man, once he departs from moral principles, is enlarged. To their everlasting credit, whatever were their mistakes or defects, the then Socialist school scouted and scorned the whole proposition. Right or wrong, they demanded regimentation—to use HUXLEY'S word—the exact opposite of *laissez faire, laissez passer*. The contumely was returned by the Economists with interest, when the Socialists insisted upon equality of opportunity and the right to work—more properly, perhaps, the right to earn. In these claims the Roman Church was absolutely with them, whilst declaring against the communistic principle, and both Socialists and Catholics, assisted by neutrals such as the healing professions, condemned the inculcation upon the part of the Economists of conjugal vice. In so far as the Malthusian teaching is concerned, as developed by the Malthusian leagues, complete victory is on its side, and death now triumphs in France definitively over birth. Once more in history shall life be swallowed up of mortality—reversal of the Apostolic promise.

68. France and England accepted and put in practice the "Manchester doctrine," but Germany and others rejected it. When PRINCE VON BULOW used the words as quoted in Volume I. (par. 1108) "**We have conquered the Manchester doctrine**," that was as a national and not as a party claim. Neither the Social-Democratic nor any other party would contradict him there, unless indeed they could not agree that it was sufficiently conquered. The opposite view to that of the Manchester school is contained in the words of HEGEL, "The State is the realisation of the moral idea of the nation." Otherwise put, it is the national conscience, it should constitute the restraining principle against immorality and be the principle which encourages morality. Throughout this Report, in both volumes, the word immorality is nowhere used to define, nor to apply specially to, mere sexual promiscuity. That is bad enough and racially injurious, but is in the latter regard not so destructive, depraving, annihilating as conjugal fraudulence—the very vice which has been upheld as a virtue by prominent apostles of the Manchester school.

69. The Introduction was written by G. de Molinari, and deals at length with the influence of Malthus, "whose prime impulse was to oppose those (Socialists) who advocated (page ix.) the replacement of aristocratic institutions by a régime of popular government in order to cure in an instantaneous manner the ills of society. They attributed moral evil and the evils of mankind to the vices of government," and so forth. It can hardly be disputed that there is a great deal to be said in support of such an obvious claim, though overstated perhaps by the Socialists; and a good deal was said, in persuasive manner, by many social and Socialistic writers, GODWIN and others.

(TRANSLATION).

70. "This thesis a young disciple of Adam Smith," says Molinari, "undertook to refute. He was a minister of the gospel, curate in an English village, THOMAS ROBERT MALTHUS, and on this occasion he was led to study the laws of population,

arding himself by the researches of his predecessors. Malthus himself says 'It was a writing of Godwin—an "Essay upon Avarice and Prodigality"—which put the pen in my hand, as I have announced in my preface. I followed the impression of a moment and I employed the materials that I had within my reach; Hume, Wallace and Adam Smith were my guides. Their works are the only ones which have aided me in developing the principle to which I have attached myself.' "

71. At first published without the author's name, and when the French revolution occupied general attention (1798) his work remained ignored and the first edition took five years to run off. But from the date of the second, the success was rapidly accentuated. Editions, continually enlarged and improved, succeeded one another quickly. Violently attacked and insulted by Socialists of all the schools, not forgetting a number of devout people, and not less actively defended by the Malthusian Economists, the author of the "Essay upon the Principle of Population" acquired a universal celebrity. What was it that caused this resounding success? What did his book contain to excite to such a degree the fury of some and to merit its adoption as a sort of gospel by the others? It contained above all an energetic vindication of individual responsibility. The ills which Godwin attributed to the vices of governments, Malthus imputed principally to the wrong employment of the liberty of individuals, to ignorance, to improvidence, to lack of perception, and to the intellectual and moral defects which vitiate the government of the individual by himself. He further attributed the ills to the deceptive encouragement that laws and philanthropic practices, irreflective and imprudent, gave to improvidence by weakening the sentiment of individual responsibility.

72. Then at great length and with tedious repetition is formulated the central idea of the restriction by married people of the number of their children. As is well known, Malthus proposed "moral restraint," to which two meanings have been given, his own being abstinence, the other and more popular being the practice of sexual interferences and abnormalities of several kinds. It should always be borne in mind that there were not then 12,000,000 people in all England and Scotland,* that the nation had been impoverished, or at least severely strained, by long and sanguinary fighting for its very existence; that men were sorely needed for present and future defence and for work; that the rate of increase in France was very slow; that all Prussia only contained 2,000,000 people, possibly not more than in the time of Nero. Malthus himself (page 425) states the population of England at 9,168,000 in year 1800. Further, that the poor-laws to keep alive the "inferior classes" (as the Economists constantly called the poor) once they are past work, introduced by a great monarch, law-giver and administrator—Queen Elizabeth—were the only conceivable complement of a system which allowed unlimited right of individual acquisition of land and other property, whilst permitting the appropriation by the rich of foundation-schools, universities and other means of learning.

73. The Socialists pointed out that Malthus and his school demanded as axioms things that were impossibilities. How could the farm labourer, untaught himself, fill out his lack of perception and all his other defects or those of his children, even if the children were limited by law (as subsequently proposed by John Stuart Mill) or by preventive checks? How could poor little child-slaves educate themselves who in Lancashire factories, then—as also fifty years later—with weak eyes and crooked spine, worked six days a week, twelve terrible hours a day, to pile up colossal fortunes for the very leaders of the Economist school? The leaders voted in the British Parliament for the continuance of that slavery under the plea that it were interference with liberty to prevent the using up of this available child labour (pars. 289 e. s.). Though it cannot be said that Malthusianism was ever accepted by the British nation, it became intimately associated with the Economist, eventually the dominant, party. In the monumental works of LEVASSEUR and of

*The Statistical Tables of Europe, by J. G. Boetticher, dated 1800, and said to be correct to 1799, give the figures of the United Kingdom as follows (quoted by Benj Kidd, "Soc. Evolution"): England, 8,400,000; Scotland, 1,600,000; Ireland, 4,000,000.

LE PLAY upon the demography of France, which are neutral, and in the writings of the French Economists, it is admitted and declared that from England came the doctrine of limitation of families as a political cult.

74. The theory of Malthus, continues de Molinari, occupies a great place in the history of the Economic policy. [Observe the definite article]. It has exercised a considerable influence in England, where it has contributed to the reform of the poor-laws, and it has awakened everywhere attention to the encouragement that public charity gives to the multiplication of the poor and the aggravation of the evils of pauperism. It is par excellence a theory of self-government. Man is free and master of his destiny, but he is, by the same thing, responsible for his acts. If he does not fulfil all the obligations which the government of himself implies; if he does not oppose any rein to his passions and his vices, it is for him, and for the beings for whom he is responsible, to support the consequences of his imprudent or vicious conduct.

75. The argument proceeds that if the poor and the children are assisted, the burden will fall upon the wealthy and finally expose the latter to bankruptcy and ruin.

76. Society will be in the necessity of restraining the liberty of those whom it will be obliged to assist, in other words to reduce them again to slavery or to impose tutelage upon them. Malthus refused to accept this necessity. He supposed that every man is capable of governing himself. In that, it may be claimed that his theory supposed a moral progress which alas! does not yet exist, and will not be produced before long centuries. But does it not show a proof of singular ignorance or of blind party spirit, to accuse him of being an enemy of progress? It ought to be remarked that not all of Malthus' disciples have fallen into what might be called the Utopias of the author of the "Essay upon the Principle of Population," that is to say an excess of confidence in liberty and an excess of asceticism [alluding to abstinence by married people, instead of the use of genesic frauds as inculcated by the other branch of the School]. Stuart Mill, for example, admitted that the limitation of the number of children in the family might be imposed by the law. "If the labouring class once accepted generally this opinion that its well-being requires the limitation of families, workmen that are respectable and well conducted would conform to this opinion, and no one would infringe it excepting those who habitually make light of social duties. Then there would take place the transformation of moral obligation not to have too many children into a legal obligation; just as it very often happens after the progress of an opinion, the law finishes by imposing upon the recalcitrant minority those obligations which, in order to produce their effect, ought to be general and to which the majority, judging them useful, have voluntarily submitted themselves" (Principles of Political Economy, vol. I., book ii., chapter 13).

77. No one can deny that this gospel of annihilation has had every success, and promises to carry the future with it. In the first volume of this Report (par. 881) is quoted the denunciation, perfectly impotent, by the great medical journals, of a railway newspaper which advertises regularly publications instructing women how to use certain articles to prevent conception. It is the representative newspaper of a powerful trade union, and the latter has its own member of Parliament. The medical journal quotes the curse of God upon the Canaanites, and threatened to the people of Israel if they should practice like abominations. The same practices that are taught by this filthy literature, which is sold in England and Australia without the smallest restraint or hindrance from the law, were used by the women of Rome in the time of Augustus. And it is incredible that the drop in the reproduction of human life could have been quicker amongst that Italian people who so perished, than amongst ourselves. We have seen how in a benefit society of twelve hundred thousand persons in England the number of children born has fallen in 20 years by one-half. In several of the larger English manufacturing towns

the margin of natality over mortality has fallen so rapidly and so low as to ensure the point of extinction. It is a great and conspicuous success. The Malthusian economists may soon be in a position to claim the fulfilment of John Stuart Mill's prophecy and require a law to be passed compelling "the recalcitrant minority" either to use the same preparations or to become celibate. Possibly, however, devout Christians and devout Jews will be left to their honest beliefs; and moreover, in the words of a very representative Manchester Economist and Member of the House of Commons, "Babies are getting scarcer and, in accordance with the inevitable law of supply and demand, are rising in value."

78. Monsieur de Molinari concludes his introduction thus :

- Having often had occasion to convince himself that those who attacked Malthus had taken good care not to read him, Joseph Garnier wished to take away all excuse, by making a résumé of the Essay upon the Principle of Population. Published in 1857, this résumé obtained a well-merited success. The first edition had been exhausted for a long time and the author meditated preparing a second, when death prematurely removed him from science and his friends. In replacing him at this labour I have scrupulously respected the text of the work. . . . And finally I reproduce the latest official report of the Malthusian League which has been formed in England to popularise the practice of the theory of Malthus. This book has lost nothing of its interest. We find in it the clearness, the precision, and the sobriety which characterised the talent of Joseph Garnier, and which have entitled him to be counted amongst the number of the most useful popularisers of Political Economy. (Signed) G. DE MOLINARI.

79. It will be seen later with what justice the Socialist and the religionist—if we may use such a word—writers denounced the hard and cold cruelty of the Economists. But it is a matter of profound astonishment that whereas M. LEONCE DE LAVERGNE drew attention to the threatened position of France as shown by the vitality figures of 1856, Garnier and his set at that very time imported and translated the negations of the English Malthusian school, whose chief mission was the abolition of charity, repudiation of national responsibility for poor and suffering infantile life, and the inculcation of checks against conception by married women ! When later historians shall apply themselves to record the active causes of the contemporaneous decline of France and England, the date of the commencement of the inculcation of preventive checks in each country cannot fail to puzzle and surprise them. Yet we have it in print, in Garnier's own words (page 3).

80. The question of population is one of the most stupendous which can be approached. In the economic and social point of view it is in that question that are included all others which illuminate it, or which it illuminates in its turn.

81. We are at an epoch when the masses receive in this respect the most deplorable instruction, the most opposite to their true interest, to the spirit of the family, to morality and social tranquility—when the most absurd prejudices, the most dangerous errors, circulate even amongst the superior classes of society.

82. • This moral situation is largely due to the mistakes, faults and misfortunes of the past. The object of this book is to expose succinctly the natural laws of population and to prove : the energy of its expansive force ; the advantages and the evils which may result from its increase, which is endowed with greater power than that of the means of existence ; the physical and moral obstacles which it naturally meets ; those that we propose to oppose to it ; the remedies that can counterbalance its fatal effects ; the diverse theories and the economic, political and moral illusions which it has produced.

83. We show that the increase of population, far from being always a good thing, as they believed it in preceding centuries, and as they generally believe it still, may be the principal cause of poverty, soon followed by physical and moral maladies, by hard suffering and great mortality, by the aid of which Nature proceeds pitilessly

to the establishment of equilibrium. We show the slight efficacy of the other rational means which might tend to the same result, if the populations do not from the first, and chiefly, practise the former [preventive methods].

84. We point out, on the other hand, how dangerous for society in general, how vain and demoralising for the masses in particular are the different means—all at bottom alike—which aim at the development of official charity. We point out the responsibility of governments, and of chimerical reorganisations of society which finally lead to a Communist despotism more or less dissimulated.

85. It is one of the aspects of human Liberty and Responsibility to which we wish to contribute our share of light ; it is one of the verities of the natural social order, the most fundamental and most misunderstood, that we desire to make most prominent ; a verity perceived by the first Economists, proved to the hilt by the illustrious Malthus, and professed in its generality by the whole Liberal Economic School.

86. Garnier complains firstly :

On the Continent it is regarded as representing the personification of the Economists of the self-styled English school, a denomination which serves as an argument to the inventors of social Utopias, and serves divers publicists, and even economists, who are under the illusion that they have worked to found a more Christian political economy, a pretended French School.

87. He cites COLBERT, PITT and NAPOLEON as having accorded premia to the production of large families, three of the greatest men known to history, and also VAUBAN and MONTESQUIEU. He quotes on the other side the "physiocrats," with JAMES STEWART, ADAM SMITH, WALLACE and HUME. But the aureola of the illustrious "Malthus" outshines them all. The recounting by Garnier of so many English names as expounders of the gospel of sexual abnormality may be a compliment, but many other Englishmen, we may be sure, will regret the truth of it.

88. On page 100 Garnier quotes JOHN STUART MILL in the relation to the necessity of speaking plainly if they are to teach "foresight" to married people, and how to prevent the procreation of children without absenting themselves from one another.

89. Some years after the first edition of my "Elements of Political Economy," Mr. Mill expressed himself upon this fundamental subject (of plain talking) with superiority, and much more candour than ourselves. Here is the excellent reason he gave : "The people have scarcely an idea of all that this prudery of language costs. We can no more prevent and cure social maladies than we can the maladies of the body, without speaking of them plainly."

90. They have spoken plainly enough, this school of Economists—no possibility of gainsaying that. Their work has been thoroughly and efficiently done. They have sown the wind in both nations, and both nations are reaping, and will continue to reap, the whirlwind. The salvation of the people is contained, according to these blind leaders of the blind, in the practice of the crime narrated in the 38th chapter of Genesis. It is not merely alluded to under all kinds of polished euphemisms, as "a moral act, an empty act, a vain act," but the whole nauseous discussion turns upon an utterly sophistical explanation of the phrase "et idcirco percussit eum Dominus, eo quod rem detestabilem faceret." And these Economists, curers of poverty and other social ills, claim that it was the disobedience of Judah's second son which was res detestabilis, not the abominable act itself, and this act is to be the panacea whereby France and England are to save themselves from social ills and to set examples to mankind. It is, once again, surprising to find a thick book, 615 pages, with such a practice, under various forms but always the same thing, as the central idea. And it is jumbled up with "Political Economy," universal peace, and free exchange, the names of the British collaborators being quoted frequently and with admiration. A long political disquisition upon that remarkable

central idea, with specious and elaborate defence of it, together with the above-mentioned account of the Malthusian League established for its propaganda, will require further allusion herein.

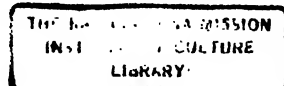
91. On page 103, in a letter received from CHARLES DUNOYER, one of the approved lights of the "Political Economy," are explained with a virginal naiveté, "des ménagements à garder soit envers eux-mêmes, soit l'un envers l'autre, soit l'un et l'autre surtout envers les tiers qui peuvent être le fruit de leur union." When as against themselves, as against one another, and the two together against the third persons who are the possible results of the union, these contrivances are practised by married couples in the conscientious manner taught by the Economists, it is easily understood how an economy amounting to 50 million pounds a year is effected by French married people as compared with their German neighbours.

92. From the miserable national increase of 1857 the Economists can claim the success of bringing the births, once for all, to a less number annually than the deaths. Now these births include, and largely consist of, the children of the remnant who—Jews or Christians—have refused to bow the knee to Baal and Moloch. But the Economic success is not nearly at its zenith yet. Not only are there fewer children born yearly in France, there are fewer women who can produce children at all. The total number of women is not less, but every year there are fewer of that number within the child-bearing ages. As their highest statistical authorities say, it is indeed "Finis Galliae" more surely than in the time of AUGUSTUS, TIBERIUS and NERO, only a few years in all, it was "Finis Italiae." All the factors are present in France, as they are present in England and Australia, with only one influence against them—that which will not bow the knee to Baal.

93. There is no other influence. Patriotism amounts in this matter to nothing, for it may be little else than national arrogance, and when self-denial and self-sacrifice come into the question, it subsides. People prefer "to take their chance" or to rely upon the teachings of Political Economy. It has not been shown so far, that the Eternal Ruler gives or takes any chances; whilst Political Economy in the persons of John Stuart Mill, Charles Bradlaugh and the French lights of that cult, found it expedient to specifically abrogate Him. There was such a Christian remnant in Rome also, though during three centuries, through ten terrific persecutions, they lived lives of purity, brought forth children and nurtured them even in the darkness of the Catacombs, and kept burning the sacred lamp of truth and innocence. So did the Jews, then and for long centuries afterwards, refusing to comply with the filthy practices of the "superior classes" around them. And to this very hour.

94. Page 105. It would be a grand utility if there could be sunk into the minds of the young ecclesiastics the question of population and the fundamental notions of Political Economy. The first bishop who will introduce this instruction into the seminaries will render a signal service to morals and society. Before leaving this part of our subject we have to pause at the statement of a writer who is strongly opposed to those (ecclesiastics) whom we also have just been opposing.

95. These principles of morality, already formulated by us in another publication, have been the object of very lively criticism on the part of M. PROUDHON in one of his more voluminous and more serious works. M. Proudhon has said in this regard many things, but we put to one side the arguments of the pamphleteer, and we pause at the following, the only serious ones in his refutation: "If it be true," he says in his "Economic Contradictions," on page 447, Vol. II., "that moral restraint, suddenly become physical restraint, and resolving in its own fashion the problem of population, should be a useful practice for married people, this utility will be none the less so for people who are not married. Now this is the immoral side of the thing, not foreseen by the Economists: the pleasure being desired and sought for itself without consequent progeny, marriage becomes a



superfluous institution, the life of the young people a sterile fornication ; the family is extinguished and with the family its property. The economic movement remains without solution and society returns to its state of barbarism. Malthus and the moral economists render marriage inaccessible ; the physical Economists render it useless ; both of them add to the lack of bread, the lack of affection, provoking the dissolution of the social bond. And this is what they call the prevention of pauperism ! Behold what is understood by the repression of poverty ! Profound moralists, profound politicians, profound philosophers ! ”

96. M. THIERS, first President of the Republic, is also quoted as siding with Proudhon in his denunciations and as having written a pamphlet, “The Malthusians,” attacking their principles. The contention is made by Garnier throughout, and is claimed to be the chief merit of the Economists’ patent medicine for poverty, that as the working classes shall use preventives of conception, there will be fewer workers, therefore less competition and greater prosperity. To support this view, the usual impossible axioms are appropriated, and a huge superstructure of argument built up by the Economists de Molinari and Garnier. We have nothing to do with the arguments, we need only regard the facts produced by the inculcation of the arguments, and also the facts which the arguments could not affect. As before said, all the arguments are on the side of the Economists—there are only Nature and Nemesis on the other.

97. Undoubtedly there are now fewer workers in France, and it is self-contained that there will be fewer still. It is not so sure, but it is possible, that there is less competition. Not sure, because foreigners go there in shoals and compete. But what the Economists do not perceive, or simply omitted to mention—there is a constant increase in certain other classes of the community. There are more lunatics, imbeciles and idiots year by year, to be maintained in asylums, in France and Great Britain. The sufferings and difficulties of child-bed are greatly increased in spite of all the strides in medical and surgical knowledge, to those who follow the Economists’ teachings—that Economic “morality” so clearly taught by Stuart Mill, Garnier, Malthus, Bradlaugh and Mrs. Besant, together with all the other Malthusian lights. The mortality in child-bed has increased by over one-half (par. 1409). It has not been shown that these observed facts have application in general to those who live normal lives in accordance with ancient laws. But that is not all. The number of old persons constantly augments, and not only in number but in proportion to the workers. Besides the incapacitated, the defective in body and mind—irrespective of non-producers, many of whom are indispensable—there is the necessity to maintain the vicious, the criminal, the lazy and incompetent, the worthy and unworthy aged.

98. To prevent or to destroy the young life is an easy proposition. In no country is this principle of action more successful and more thoroughly recognised than in Great Britain, Australia, New Zealand, Canada, and part of the United States. The literature and the commercial provision made to ensure its recognition (as shown in Volume I. upon authorities and by photographic representation) may be considered—it is to be hoped—ample. There is all reason to expect that even more commercial attention will be devoted to it in the future than at present, for there is money in it.

99. But in accord with the poet’s line : *vitio parentum rara juvenus*—by the vice of parents youth is scarce—the difficulty mentioned above can only be avoided in one way. The Economists have left that to our intelligence. As the aged, and otherwise defective, increase out of proportion to the workers, who are already heavily taxed, and whilst the number of workers diminishes as it must, there comes in the suggestion of euthanasia, by no means new. That is also Antijudaic and Antichristian, which fact may not count with the Economists later, any more than it did in the past. What is economically indicated is quite unmistakable, and the point has been discussed by them, only there is a huge difference between that and the taking or preventing of young life. None

of us can become young, and we all desire when we become old to be well cared for. No, the burden that the diminishing proportion of workers must bear in any Malthusian community, however deferred, is inescapable.

100. Garnier, p. 111. From the economic point of view, foresight by the most numerous classes lessens the competition of the workers, which ought not to become excessive in order to produce the good effects that we have recognised in the principle of free competition in the Elements of Political Economy.

101. On page 117 is given a celebrated phrase of Malthus which must here be translated from the French, for the reason that in the later English editions it was discreetly suppressed :

“A man born into a world already occupied, if his family can no longer keep him, or if society cannot utilise his work, has not the least right whatever to claim any share of food, and he is already one too many upon the earth. At the great banquet of Nature there is no cover laid for him. Nature commands him to go and she is not long in putting this order herself into execution.” The first phrase (continues Garnier) simply denies the right to work and to existence. It is not that which has been the most criticised. The second is a figure of rhetoric as pretentious as it is useless since the idea which it includes is found in the third, and the latter, it must be said, was neither exact nor conformable to the thought of the excellent Malthus.

102. A few pages before, Garnier had occasion to mention the famine in Ireland, as illustrating the consequence of prolificacy. That event, regarded as so natural, and the destruction of life so thoroughly in accord with the very axioms of Malthus, was hardly a good illustration of the necessity to use preventive and abortifacient means to keep population balanced with the production of subsistences. There was an enormous production of food that very year in Ireland ; corn was heavily exported and cattle also. An immense quantity of grain was destroyed for malt, far more than enough by itself to have fed the people who were temporarily short of food to eat. There was no lack of food—but no cover was laid for the starving human creatures, under British laws, at the Economic banquet ! They were commanded to go—men, women and children. Death did indeed put the order into execution, removing in quick time a million of them from the midst of plenty. Nature was not niggardly, nor the people idle. Merely the land “belonged” to persons elsewhere who did not toil, whilst those who toiled and produced the abundant food were thieves if they ate it. It was hurried away for fear they might. It went to other banquets. The illustration, like many others quoted by these Malthusian Economists and which have helped towards the undeniable success of their “gospel,” shows rather that the laws of God were all right, but that there was something defective in the “economic” arrangements of our country.

103. “It is Nature,” says Garnier, “and not Malthus, which has placed a precipice beneath the feet of humanity.”

104. FREDERICK BASTIAT is cited by Garnier as saying :

“I cannot truly conceive why Malthus has been the object of so much clamour. What has this celebrated Economist revealed to us ? After all, his system is only the methodical commentary upon that truth which is very old and very clear : when men cannot any longer procure in sufficient quantity the things which support life, they must necessarily diminish in number, and if they do not provide for it by prudence, suffering will take charge of the job.”

105. However, Bastiat himself somewhat changed his view later and received the sharp criticism of Garnier, de Molinari and the other strictly orthodox Political Economists of the Liberal school, in England and France, for attempting to relax the central idea of its economy. Some of these criticisms will be found in Garnier’s “Principles of Political Economy.”

106. An illustrative controversy is supplied in this book, in the shape of a series of letters between Garnier and the ABBÉ CORBIÈRE. The latter, with much gentleness of diction and exceeding grace of expression, adduces facts, figures, and the records of world-history, to disprove the thesis of Malthus that population increases in geometrical progression whilst subsistences—food, clothing, dwellings—increase only in arithmetical progression. The Abbé denies that human multiplication exceeds its powers to supply itself. It is impossible to quote the correspondence in full or even to summarise it, needful though it be, for the essence of the Malthusian dogma has to-day more acceptance in France, England and Anglo-Saxondom generally, than at any time since its introduction. In the other countries of the Continent the teachings of the School of Political Economy are rejected as a school, with whatever of good they may have contained, but in Great Britain they are plainly dominant, and likely to remain so until further decline towards the end of dissolution is recorded by the movement of population. A few sentences of the Abbé Corbière demand translation here.

107. Happily, true science can destroy this desolating system (Malthusianism), which leads to consequences as disastrous as they are immoral. Providence is vindicated; it will be seen that He was able to proportion means of subsistence to the development of population, and that, if men suffer, it is not God who is mistaken as to the sufficiency of aliments, but it is they who did not utilise them, or who by no means made a division of them according to the rules of justice and charity.

108. In the last words, the unpretentious cleric puts his finger on the chief cause of the whole trouble of poverty and ignorance.

Although the world has been inhabited many thousands of years, it is far from being so in all its parts. "The population of the Old World," says M. DUCPETIAUX, "could be multiplied tenfold and that of America a hundredfold, and still they would not attain proportionately the rate of population in Belgium. To approach it, the United States would have fifty times more inhabitants than they have to-day. . . ."

109. It is a grave thing for a system of political economy which is thus contradicted by facts, for the object of this science being the formation and distribution of wealth, it should above all abstain from Utopias, and theories whose results could not enter into the domain of practical utilities.

110. The Abbé then cites the power of multiplication of animals and plants, which is vastly greater than that of man, and is at his disposal. Then he deals with :

111. **Fecundity of the soil.** We have seen how, according to Malthus, the fecundity of the soil is not equal to that of man, the former developing only as one, two, three, four, five, six, etc., but the latter as one, two, four, eight, sixteen, thirty-two, sixty-four, etc. Now this second proposition is as false as the first, and will no stand examination by facts or by discussion.

112. The sole example of France would suffice to ruin it entirely. It is a constant truth that our agricultural products have doubled themselves within fifty years, whilst the total population has only increased by one-half. We have here a thoroughly formal disproof. Malthusian restraint, if it had been accepted by rural workers, would have had no other result than to oppose the progress of agriculture and to reduce the bread supply of urban workers.

113. Now, two principal elements constitute work : intelligence and strength. Intelligence is the principal cause which ceaselessly increases the fertility of the soil. It seems that if mind did not enter into the business there would be no fecundity of the soil whatever. It is that which handles the spade, utilises the strength of animals, profits by the seasons, chooses plants, turns aside injurious waters, and directs irrigation. Suppose the land had ever so many oxen and horses, you would not have, for that reason, one single ploughed furrow : you

would have animals to feed on your pasturages, but you would not have implements of work. But appear as master in your fields ; use, to render them fecund, your intelligence, and immediately they will be covered with harvests.

114. It is intelligence, then, which renders the lands productive, which often multiplies products a hundredfold. Lessen the number of people applied to the work, and you will reduce the product, you will annihilate the necessary elements of wealth. A small number of great inventors in agriculture and in industry have done more for the well-being of man than all the marriages you call imprudent could do of harm to industry.

115. After a hundred similar illustrations, drawn from many parts of the world, simple, plain and of everyday knowledge ; avoiding arguments—geometrical, arithmetical, economical, political—which the other side draws from the inexhaustible atmosphere, the Abbé concludes thus :

116. Let us count upon the Divine foresight. He prepared in the bosom of the earth immense deposits of coal for the century when railroads would be constructed and steam would be applied to navigation. He revealed to this industrial century the art of transmitting news from one pole to the other in a second. He hid in the drop of water that steam which multiplies the light that illuminates, and the fire that warms our houses. Who knows what discoveries He has in reserve for us ? But the past guarantees to us the future, and the laborious, saving, moral and religious man will not invoke that foresight in vain for his children, for He who cares for the lily of the valley and the bird which beats the air, will not forget to furnish clothing and food to beings created in His Divine image.

117. However, we cannot defend ourselves from a profound feeling of sorrow at seeing upon what fragile bases the Malthusians have founded a theory whose consequences are so grave to morals and to politics, which can compromise the wealth of nations and the accord of workers with those who find them work and those who offer them assistance. Geometrical and arithmetical progressions upon population and subsistences are practically false ; the tendency of population to surpass subsistences does not exist at all. Not only is the world not menaced by a plethora of men, but it is not inhabited in its fiftieth part. Everywhere agriculture progresses, commerce establishes equilibrium between the nations of the globe ; the average life of man is increased, and you, witnesses of these marvels, **you say to the working man : Live separate, no matter what may be the needs of your heart ! At the banquet of life there will be no place for your children !**

118. You insult the Providence of God in supposing that He had by no means proportioned aliment to the wants of man of whom He is the Father. You irritate the working classes, by charging them alone to maintain—through their deprivations—the abundance of the earth ; and to prevent the scourges of famine, pestilence and war, which, according to your system, will be the punishments of a too numerous population. You insult the clergy, who condemn in the name of the Gospel, not chaste celibacy, but the vices of youth and the outrages done to women. You bring economic science into disrepute in the eyes of serious philosophers, heads of families who understand the importance of public decency, moralists and statesmen to whom meditation and experience have revealed that morals are the strength of empires. At least let reasoning and facts come to your aid ! But sane philosophy you condemn ; six thousand years of experience deny your propositions. Let each follow the impulsion of his conscience. Whatever you may have said about it, the priests have never agitated these questions. They prescribe neither celibacy nor marriage, but they do not tolerate vice. Imitate their sage reserve, and remember that sin renders nations wretched, whilst justice, the sum of the virtues, elevates the people. **Justitia elevat gentem, miseros autem facit populos peccatum.** (Proverbs XIV., 5, 34). (Signed) L'ABBE CORBIERE.

In another letter the Abbé Corbière writes :

120. Malthus founded a school whose doctrines will be disastrous. But it must be declared that the "moral restraint" of which he recommends the practice is far from presenting the character of immorality that M. Garnier justifies. He wished it, said Malthus, to be accompanied by chastity. Whatever may be the meaning of this explanation, which his disciples do not at all interpret in the same manner, it is always thus that the evil tree has ended by bringing forth poisonous fruit. In our day a book is printed to justify an act—that of Onan—that the Holy Scriptures, medical men and moralists have denounced with a common accord, whilst calling it by the name borne by the first recorded criminal, and of which Genesis has transmitted to us the iniquity and its punishment. After having shaken faith, they prepare the ruin of morals.

121. Do you see the young man bent before his time and showing in his undecided look the dulness of his mind? He is on the road to death, and by his tottering steps you would say that he jolts against the tombs. It is not that death is seeking him, it is he that has provoked the blow. Sin, if I may use a metaphor of Saint Paul, precipitates its arrival, as the goad in the hands of the ploughman accelerates the pace of his animals whose step is too slow—stimulus mortis peccatum est [the goad of death is sin]. Before the fatal stroke which will terminate this shameful existence, the finest faculties of his soul will be extinct; no more force or intelligence; no more freshness of imagination; his memory will be as uncertain as that of an old man. The heart of the victim will be dulled and a devouring ennui will pursue him everywhere. You sorrowing parents, you do not know the cause of this stupefaction and this langour which excites your heartfelt pity. Run through the books your son was reading; inform yourselves of the company he frequented; they are the murderers who have snatched away his life. Religion alone could have prevented your immense sorrow.

122. What are you driving at? you Malthusians say to me; who justifies these excesses? Economists, writers, or professors, we condemn them as much as you do.

You condemn them as much as I do! Ah! do you not see that the practices excused by you in marriage are only some of the means by which are accomplished those excesses of which Dr. Tissot has explained the lamentable consequences? (Par. 1234). They are even aggravated by the circumstance that they outrage the woman, that delicate flower whose purity you ought to protect, and whose conscience you are destroying. (Par. 998). No, the exhausted young man, the young girl who lets fall from her head her fragrant crown are not so criminal as you. A solitary sin, culpable as it is, has not at least the fatal effect of perverting an accomplice.

123. In his answers M. Garnier, who was a professor in the State School of Roads and Bridges, by occupation, controverts at length that the second son of Judah was condemned for anything else than disobedience to his father*. It is a long disputation, very sophistical it may be thought by some, and a curious study in Political Economy, but its tremendous importance from the national and racial point of view is beyond all denial. However, the priest and his teaching went down, and the hedonist gospel of the English

* Here is a piece of the argument (GARNIER, "Principes de Population," page 424). Loquacious logic contra Nature's silent law:

Le deuxième fils de Juda faisait une oeuvre détestable, soit. Mais à quel point de vue cet acte était-il détestable?

Est-ce parce qu'il était de mauvaise foi, désobéissant à son père; ou parce qu'il trompait la femme de son frère? Est-ce parce qu'il songeait plus à l'intérêt de sa famille propre qu'à celui de la famille de Juda? Est-ce par toute autre raison? On serait fort embarrassé de résoudre la question: toujours est-il que la Genèse ne dit pas que l'acte fût détestable pour immoralité ou pour atteinte portée à l'accroissement de la population. Des lors, ce fait est sans portée et ressemble

Economists can claim unqualified victory. True, the merely commercial part of their Political Economy has been rejected in France, as also all over the Continent, but the essence prevails in France and is more operative than ever. As to this, no opinion to the contrary can be found on any side.

124. Further, Garnier disputes the observations and conclusions of Dr. TISSOT, who is, notwithstanding, quoted and accepted by his medical brethren as an authority. (Par. 122). Garnier defends the filthy practices condemned by the Abbé, who also cited abundantly the authoritative dicta of his Church. The intent plainly avowed by Garnier to be their justifying merit, being that these practices permit sexual pleasure whilst nullifying the intent of Nature. Thus these remarkable Economists teach responsibility with one breath, and explain how to dodge it with the next.

125. It is an important branch of this Inquiry as to what effects upon the individuals follow the use of these secret preparations for the prevention of children. Nothing is of more serious import to the individuals and to the nation, than to know what happens. That will be given herein, from authorities, but there is one serious disadvantage to the side of decency and truth, which is that we cannot mention without much reserve that which the Malthusians deal with in detail, whose books are sold without restriction and carried by the mails throughout Anglo-Saxondom. What is desired by disciples and pupils of this pervert gospel which is poisoning nations, is details. And they get them, in print, and also pictures of the human generative organs, with much perversion of the truth regarding sexual matters, but with no restraint or decency whatever.

126. Concluding his argument upon the necessity of these sexual frauds for the national good, Garnier winds up his final letter thus (page 428):

It is the same as marriage of cousins, which formerly morality forbade and now forbids no longer; or of lending money at interest, which morality formerly forbade but now forbids no longer—and so forth.

127. And the Abbé Corbière finishes his last reply:

I can explain to myself that M. Garnier has little sympathy for theologians because they have denounced the practices which he has set up as a theory of life. But that does not authorise him to distort their instruction. Finally, it will be difficult for him to disengage the act of Onan, of which he has attempted the justification, from the stigmas that several thousand years have accumulated upon it. My opponent, in accepting this task, has given proof of a most astonishing courage, for he fully knows that the rehabilitation that he has undertaken will give him a gigantic task, and will rouse everywhere the indignant voice of religion, of morality and of medicine. (Vide par. 999).

128. The following noble words of PITT, spoken in the House of Commons in 1796, two years before the first edition of Malthus' work, came in for Economic condemnation by Garnier:

Let us see, said Pitt, that assistance given to large families shall be a bond of honour and charity, not a sign of opprobrium and contempt. Thus we shall make the children of the poor a benediction and not a calamity; and there will be found a line of honourable and rational demarcation between those who are capable of sustaining themselves by their own labour, and those who, after having endowed their country with a goodly number of children, have acquired the right to claim the means of bringing them up.

À une foule d'autres dont la moralité nous échappe, à la distance du temps ou nous sommes et au point de vue ou nous pouvons nous mettre. Il est sage de ne pas trop vouloir commenter sur la conduite de Juda et d'Onan à cette époque, et il est impossible que les hommes sérieux y voient un argument.

There is no argument. None is needed and none will avail. The ancient and necessary narrative, dealing with the deepest of life-matters, pillories the conduct of the two men for everlasting execration. It is impossible to imagine for what other reason it is narrated at all.

129. The words of Proudhon as quoted by Garnier (page 501) are :

The theory of Malthus is the theory of political assassination, of assassination for philanthropy, for the love of God

The Economists are the first amongst us who have by an inconceivable blasphemy erected into a dogma of Providence this theory of Malthus. I neither accuse them nor calumniate them. In that, the Economists have the good faith and the good intention of Malthus ; they would not ask better than to make the happiness of the human species ; but they cannot conceive how, without some organisation of homicide, equilibrium between population and subsistences could exist.

CHAPTER XXIV. (unabridged) OF GARNIER'S "PRINCIPLE OF POPULATION."

(Translation.)

130. Shortly after the publication of Malthus' work, some thinkers in France remarked that in modern France prudence after marriage was substituting itself up to a certain point for late marriages, habitual in most of the States of Europe. Mr. FRANCIS PLACE was one of the first who, in a book upon population, recommended the adoption in England of the physical preventives so frequently employed by French parents. It appears that he had a discussion with Malthus [the latter died in 1834] upon the subject of the expression "vices," applied by Malthus in the first edition of his Essay, to the employment of such preventives. Tradition says that in subsequent editions, Malthus renounced the use of this word. Finally, Malthus having had only two children [he had three], Mr. PORTER, of Nottingham, supposes that at the instigation of Mr. James Mill, father of Mr. JOHN STUART MILL, Malthus was himself one of the faithful in conjugal prudence as practised by the well-to-do peasants and citizens. [This procedure of the "faithful" in the Economic gospel is precisely that of 38th Genesis, without added modern refinements.] It is said also that Mr. Place converted to his opinion the socialist Robert Owen, and that Robert Owen owed the success of his colony of New Lanark to his knowledge of this matter, which he also communicated to his workmen. Mr. ROBERT DALE OWEN, son of Robert Owen, emigrated to America in his youth, became one of the most distinguished citizens of the Western Republic, and died in 1877. He had, beyond all doubt, heard this question discussed by his father and other persons. In 1830 he thought it his duty to publish a treatise, well known to-day, upon the question of population, entitled "Moral Physiology." This work contains the most modern philanthropic ideas, written in clear and very careful language, fulfilling perfectly the object of the author. He describes in it the physical preventives above mentioned. This work had, however, been preceded by the treatise of RICHARD CARLILE, entitled "Every Woman's Book," a treatise which calls things by their names. The author was one of those bold spirits which have done much to complete the reform of England, and to assure to that country liberty of press and speech. Without him and his collaborators, England would perhaps to-day be as backward as modern Spain. Then Dr. CHARLES KNOWLTON, a very distinguished physician of Boston, Massachusetts, in the United States, wrote upon this subject his little pamphlet, now famous, "The Fruits of Philosophy," which contains in a popular form very fine physiologic notions and a very complete exposition of the preventives pointed out by Messieurs Robert Dale Owen and Richard Carlile. This work was followed, after a considerable interval, by a little pamphlet of Mr. Austin Holyoake, entitled "Large and Small Families." This was sold for very many years at the same time as the treatises of Carlile, of Owen, and two other works by the booksellers of the Ultra-Liberal Party of England. This party has taken, latterly, the name of the Secularist Party.

131. In 1876, the pamphlet "Fruits of Philosophy," after having circulated freely during forty years, was prosecuted all of a sudden as an obscene publication, by virtue of an Act of Parliament called Lord Campbell's Act. A bookseller in Bristol, named Cook, was condemned to two years' imprisonment for having sold this book. The publisher in London, Mr. C. Watts, was also prosecuted, but made submission and was cleared by paying the costs, equal to a fine of about 5,000 francs (£200). Knowlton's book was about to be suppressed, when Mr. Charles Bradlaugh, head of the Secularist party and editor-in-chief of the most advanced of the English journals, "The National Reformer," and a very distinguished young woman, Mrs. Annie Besant, set themselves courageously in the front to sell this publication. To bring the affair before the courts Mr. Bradlaugh and Mrs. Besant associated themselves, rented in Stonecutter Street, in London, a bookseller's shop, sold publicly the "Fruits of Philosophy," and sent copies of it to the City authorities. Mr. Bradlaugh had been for many years an avowed Malthusian ; Mrs. Besant was also fully convinced of the importance of the question. Both were resolved not to allow that a bigoted society should, without experiencing resistance, put

this work under the ban of the law. The suit came on in the first instance at the Court of Guildhall, thence to the Court of Queen's Bench before Lord Chief Justice COCKBURN, where the case, begun on the 18th June, 1877, lasted for three days. Amongst the jurors, besides other persons enjoying exceptional position and fortune, was Mr. ARTHUR WALTER, son of the proprietor of the "Times."

132. After a brilliant defence, when the speeches of Mrs. Annie Besant and of Mr. Bradlaugh made a powerful impression upon the presiding judge and all persons present, the jury returned the following very enigmatical verdict: "We believe with unanimity that the book in question—'The Fruits of Philosophy'—has for its object the depravation of public morals, but at the same time we entirely exonerate the defendants from all corrupt motive in its publication." The judge, whose summing up was quite in favour of the accused, only inflicted upon them a nominal fine, but upon learning that they had the intention of continuing the sale, he condemned them to a severe term of imprisonment, together with a fine. Happily, the Court of Appeal decided that there was an error in the indictment. The defendants were set at liberty. The prosecution has not been renewed.

133. The stir caused by this suit resulted in the foundation of a society called "The Malthusian League," created with the object of opposing an active and passive resistance to all attempts made to stifle the discussion of the question of population. Mr. Bradlaugh had already tried, some years before, to form a league of this kind, but opinion was not then sufficiently ripe. The first meeting of the League took place in the Minor Hall of the Hall of Science, Old Street, on the 17th July, 1877. The order of the day was the election of officers. In this reunion, Doctor C. R. DRYSDALE was elected president; Mrs. ANNIE BESANT, Messrs. HEMMER and SHEARER were appointed honorary secretaries. The Council of the League was composed of Messrs. BELL, BROWN, DRAY, PAGE, Mr. and Mrs. PARRIS, Mr. and Mrs. RENNICK, Messieurs RIVERS, SEYLER, G. STANDRING, TRUELOVE and YOUNG. Mr. SWAUGMAN was nominated Treasurer of the League. [M. Garnier was not precise in his spelling of names].

134. Very shortly after the constitution of the League, Mr. EDWARD TRUELOVE, bookseller, of High Holborn, was prosecuted at the Court of Queen's Bench, on 2nd February, 1878. The incriminated works, of the same character as the "Fruits of Philosophy," were entitled, "Moral Physiology," a very brilliant pamphlet by Mr. Robert Dale Owen, Senator of the United States, and "Poverty of the Individual, of the Family and of the Nation." Mr. Truelove was admirably defended by Mr. Hunter. The proceedings were without result, one of the jurors having declared that he regarded the book in question as inspired by very moral and very philanthropic tendencies. Mr. COLLETTE, secretary of the "Society for the Suppression of Vice," took up the prosecution. On the 9th May, 1878, Mr. Truelove went before the Central Criminal Court and was condemned to four months' imprisonment and £100 fine. An immense meeting, held on the 6th June, 1878, at St. James' Hall, to protest against this fashion of treating an honest man like Mr. Truelove, presided over by the President of the League, drowned with applause the eloquent speeches of Mrs. Besant and Mr. Bradlaugh. At the same time, the husband of Mrs. Annie Besant commenced an action against that noble woman in order to take away from her the care of her children, in violation of a formal engagement entered into by the two parents. The cause was judged and carried to the Court of Appeal. On the 9th April the Court of Appeal confirmed the judgment of the court below. Mrs. Besant's little daughter was thus removed from her. The claim of the husband, who is a clergyman of the Established Church of England, was based upon the fact that Mrs. Besant did not believe in the Anglican theology and had published a book considered immoral by a jury.

135. We shall add but little to this very brief exposition of the history of the Malthusian League. The present vice-presidents are Messrs. C. GERRITSEN (Holland); YVES GUYOT (Paris); TALANDIER (Deputy, Paris); J. BIRCH, M.A., and Dr. ALLBUTT (London); G. ANDERSON and M. BRYSON (Newcastle). The first number of "The Malthusian," monthly organ of the League, appeared on the 1st February, 1879 (Office, 28 Stonecutter Street, London, E.C.). The League holds numerous conferences and causes the distribution of small tracts and leaflets. (Translated from "The Malthusian" of 1880).

136. We owe to the courtesy of Dr. C. R. Drysdale a certain number of little tracts and leaflets to which allusion is made above.

[A list is supplied by Garnier of the various publications, all of them Malthusian, and including one by John Stuart Mill, two pages 8vo., upon "Small Families." Then follows a reprint of the "Rules of the Malthusian League."]

"THE LATEST ANNUAL REUNION OF THE MALTHUSIAN LEAGUE."

137. De Molinari (for Garnier) reprints this report upon the proceedings of the year 1883-4 upon pages 516 et seq. Only selections can be made, so as to show how the poisonous seed was sown and well drilled in. It commences thus :

138. The last year has witnessed a remarkable progress made by those ideas to which the League has devoted itself, as its mission, to promulgate and to sustain. The preceding annual reunion was a great success, and without speaking of the action which the Association has thus exercised upon the minds of its hearers, as numerous as they were intelligent, who attended, it has equally to felicitate itself upon the result of these frequent conferences held publicly upon the question of population. Such conferences have taken place chiefly at London, but they have been held in like manner in the principal cities of the Kingdom, and we believe that they have largely contributed to construct opinion upon the true conditions of the problem of population. There has been, for example, a sensible diminution in the birthrate in all the quarters of the **West End of London**, a fact which we do not for a moment hesitate to connect with the conviction which is beginning to enlighten the minds of persons interested, that large families are inimical to the well-being of all classes of society where they are produced. For that reason the rate of natality in England has fallen to 34 per 1000 of population [since fallen to 26 and still falling] and in certain rich quarters of London, such as Hampstead and Kensington, to 24 and even 22, whereas in Germany the number of births exceed 40 per 1000. At Paris, in the same way, M. de HAUSSEVILLE has proved in an article in the "Revue des Deux Mondes" that the number has fallen so low among the well-to-do classes of Paris that there remains henceforward very little to desire for well-being and longevity. M. de Hausseville adds that the poor classes procreate in Paris three times as many children as the wealthy classes. The League felicitates itself still more at having been able to maintain once more for the year its organ "The Malthusian," because almost all the journals of the Kingdom impose upon themselves a great reserve as to the foundation even of the problem of population. The last year is remarkable for an excess of population in the great cities, an excess which has, as a consequence, an emigration of 320,000 native born [this excludes immigration again of many of these "emigrants," who are merely travellers]. This has occasioned in the Press numerous discussions upon emigration, housing of the working classes, Socialism, and nationalisation of the soil. Several members of the League have spoken their mind upon these important social questions in "The Echo," "The Daily News," and in "The Malthusian" itself. Dr. ZACHARIAS in Germany, and Mr. KARL GERRITSEN in Holland, have devoted themselves to a most active propaganda in favor of small families. Dr. DRYSDALE, the President, read an article upon infantile mortality at the Congress of Social Science at Huddersfield, whilst Mr. Cunningham stated the question of Malthusianism before the British Association for the Advancement of Science. The little book by Mrs. Annie Besant, "The Law of Population," has been largely sold in Holland, and there has been founded in that country a Malthusian League, whose instruction will not remain unfruitful. 5537

139. The article of the DUKE of ARGYLL, which the "Nineteenth Century" published in its number of 1884, is a refutation of the views of Mr. HENRY GEORGE upon the causes of poverty [but nothing is said of the smashing refutation of the Duke of Argyll by Mr. Henry George]. Also an excellent republication of the theory of Malthus upon the circumstances which lead to the reduction of wages and the increased cost of food. In a letter which the "Pall Mall Gazette" has recently reproduced, Mr. CONWAY has shown that the terrible misery which reigns in a great part of industry, comes from no other cause than the enormous procreation of children which follows upon a servile obedience to ill-advised theological precepts.

140. MR. SAMUEL SMITH, of Liverpool, has combatted in an excellent little book the theories of Mr. HENRY GEORGE and those of the Democratic Federation by showing the value and advantages of individual property combined with Malthusian foresight. Lord BRAMWELL, finally, in one of the pamphlets published by the Property Defence Association, reverted to Malthus' point of departure and has put the truth in full relief. Little by little, statesmen will be forced to follow this impulsion, if they desire to spare to society that indigence which is so heart-rending and to which governments have hitherto only closed their ears under the condition of perishing. . .

141. Dr. Malthus rendered an immense service to humanity, for before his time people had only the grossest ideas upon the problem of population. Even in the most elevated ranks of society, and nearly everywhere, the priests were favourable to the procreation of large families. We find also in the Hebrew scriptures the precept to increase and multiply, and, to tell the truth, until very recently, it was the custom even in England for statesmen to regard the rapid increase in population as an unmixed benefit.

142. Most assuredly that was not the opinion of John Stuart Mill. Far from that, he regarded the procreation of a large family as one of the greatest wrongs that any one of us could inflict upon those who earned their living by manual work.

143. After the President, MISTRESS HEATHERLEY was the next to speak, and after having congratulated the League upon the increasing success which had been obtained recently by the Neo-Malthusians, she expressed herself as follows :

"Our League must count upon adversaries of three sorts: (1), theological prejudices which use their influence in proportion as the population is instructed; (2), the fear people have of injuring their health in not obeying the law of Nature, because of using preventive measures intended to prevent over-fecundity, although this fear is imaginary; finally (3), the prophecies of some ardent antagonists of Malthusianism who call themselves Socialists." (Then follows an attack upon the latter school of politics).

144. MRS. DOCTOR ALICE VICKERY spoke next and (during her speech) said:

"It is time to finish with such rose-water and kid-glove sanitarians and with their traditions, and to accept with all its consequences the grand truth discovered by Malthus, namely, that the high rates of birth and the high rates of death are synonymous in this country. In my opinion it would be no attack upon individual liberty to proclaim by legislation that the production of a large family is the act of a bad citizen, and to attach a penal sanction to this proclamation. We are certainly free to act entirely according to our tastes and our personal opinions in things which only concern ourselves; but it is not at all sure, at least in a civilised State, that we may perform such acts as are a cause of misery, of death and of destruction.

145. "Mr. John Stuart Mill wrote an eloquent passage upon this point in his splendid 'Essay upon Liberty.' People ought to meditate upon it and take the advice. They see in our Australasian Colonies the absolute necessity to drive away the hordes of Chinese which infest them. In the Mother Country we are in face of a no less imperious necessity; that of arresting the population of children in all classes, especially of the poor. It is the only efficacious means that we have of assuring good wages to workers and cheap food, those two elements of a prosperous and durable existence."

146. MR. ROTHWELL was "quite of DR. ALICE VICKERY's opinion, but he did not at all consider that the limitation of children, however desirable in itself, was an adequate means of lessening the social evil and the sufferings of the poorer classes. He would willingly agree to the nationalisation of the soil and some other measures of the same sort, but that he did not consider it apropos to indicate them."

147. MRS. FENWICK MILLER, on the contrary, "had no confidence at all in Socialism and its recipes. What are the remedies that are offered to modern society? There are only two: Neo-Malthusianism and Socialism; and who would hesitate between the two? Political Economy teaches us that civilised man is bound to economise in order to procure for himself all the luxuries and comforts that civilisation brings with it. This truth is fully recognised by the Malthusian League, and that is why it counsels prudence in matrimonial unions and their consequences. Socialism has nothing positive, nothing precise, to oppose to that." She concluded by declaring that the League had only to await the progress of its ideas amongst the public for the fulfilment of its desiderata.

148. According to MR. BLANCHARD it was "a shame for civilised governments not to have occupied themselves sooner in this matter, and he hoped that the English people would know how to do for themselves that which their legislators had not done for them. The greatest social evil resides in too large families, and it is vain to attribute to drunkenness the sufferings of the poorer classes. It is to excessive increase of families that must be attributed the dearness of living and the low rate of wages."

149. MISS JANET WILKINSON was "not of the opinion that the law ought to interfere in such matters. It was to persuade the English nation of the many kinds of troubles which attached to large families that the League should apply itself. She did not think, moreover, that rich people had any more right than poor people to procreate themselves beyond measure. In her view, Chinese immigration into Australia resembled very much that of Germans, Belgians and Italians who were going to and settling in France and multiplying there very rapidly. Something ought to be done against that kind of immigration. As to emigration subsidised by the State, it was unjust, for this reason, that it had for effect the transportation beyond the seas of people in good health and vigour at the expense of the feeble and sickly, upon whom would thus fall a larger proportion of the burden of public expenditure."

150. MR. CHATTERTON declared himself "not only Malthusian, but also Communist, and a resolute partisan of intervention by the State. He advocated that in future the legislature should occupy itself with the quantity and even with the quality of children. He himself had had ten children, of whom eight had succumbed to sickness and poverty. Therefore he could not give to the poor too energetically the advice not to procreate as many children as they were in the habit of having."

151. Finally, Mr. Chatterton "confessed without the slightest disguise that he would have no repugnance whatever to the destruction of children born weakly or defective."

"AN ESSAY ON THE PRINCIPLE OF POPULATION ;

or, A View of its Past and Present Effects on Human Happiness ; with an Inquiry into Our Prospects Respecting the Future Removal or Mitigation of the Evil which it Occasions." By the REVEREND

T. R. MALTHUS, A.M., F.R.S., etc., etc. 2 Vols.,
London, John Murray, 1826, 6th edition.

152. The title is as remarkable as the contents. For we can no more question the principle of population than we can the principle of gravitation. Population is noun substantive ; therefore if we discover, in any way, its principle, or that of any objective fact, we have found that which is unalterable, or it is not the principle. The word population is used by him in the sense of the present participle "populating." The principle of life we cannot alter, but we can choose or alter our principle of living up to its end—annihilation. Our language unfortunately does not provide us with clear perceptions of the ideas *sein*, *dasein*, and *werden* (to be, to exist, to become). "Being" we cannot alter, but the "becoming" of "existences" we can only too certainly modify, alter or annihilate. Therein is our liberty and there is our limit.

153. No attempt will be made to controvert the prodigious arguments of these books, nor of the anti-human literature of the Political Economists anywhere, for the simple reason that such procedure would be entirely unfruitful. The whole field of logic, argument, casuistry, will be abandoned to them undisputed. But we must watch the realm of fact, and not abandon one inch of it because of the clamour of *soi-disant*, or of alleged, philosophers. We must examine that which they claim as axioms and postulates, and beware of admitting as universally true that which is sometimes, or often, true. Especially where "laws" are declared we ought to be alert against political juggling with words, nor accept a superstructure built upon faulty basic phrases.

154. Take for example the two sentences which enunciate the groundwork of Malthus' philosophy. They set forth alike starting-point and method, and are the opening paragraphs of the book.

Book I., Chapter I. :—

In an inquiry concerning the improvement of society, the mode of conducting the subject which naturally presents itself, is,

1. To investigate the causes that have hitherto impeded the progress of mankind towards happiness ; and

2. To examine the probability of the total or partial removal of those causes in future.

155. To enter fully into this question, and to enumerate all the causes that have influenced human improvement, would be much beyond the power of an individual. The principal object of the present essay is to examine the effects of one great cause intimately united with the very nature of man ; which, though it has been constantly and powerfully operating since the commencement of society, has been little noticed by the writers who have treated this subject. The facts which establish the existence of this cause have, indeed, been repeatedly stated and acknowledged ; but its natural and necessary effects have been found totally overlooked ; though probably amongst these effects may be reckoned a very considerable portion of that vice and misery, and of that unequal distribution of the bounties of nature, which it has been the unceasing object of the enlightened philanthropists in all ages to correct.

156. The cause to which I allude, is the constant tendency in all animated life to increase beyond the nourishment prepared for it.

157. It is observed by DR. FRANKLIN, that there is no bound to the prolific nature of plants or animals, but what is made by their crowding and interfering with

each other's means of subsistence. Were the face of the earth, he says, vacant of other plants, it might be gradually sowed and overspread with one kind only, as for instance with fennel; and were it empty of other inhabitants, it might in a few ages be replenished from one nation only, as for instance, with Englishmen.

158. This is incontrovertibly true.

159. Here we have the foundation. Let us examine the joints, for a short space, of that upon which has been erected the most colossal error of modern times.

160. 1. Causes cannot impede progress. Only impediments impede. We see his meaning, but these laxities of expression which are characteristic of Malthus, are not excusable in a postulate of such vast import.

Is it so sure that there is a "progress of mankind towards happiness?" In about a century every person now living will be dead. Just as some nations became diseased and died out whilst others arose and flourished, so the process still goes on before our eyes. "Mankind" is a term of convenience signifying the sum-total of living human creatures. Is a declining nation a happy one or not? Anyway the concept quoted is abstract and intangible for a person, a family, or a nation, and is therefore too ethereal for use in foundations.

161. 2. The "cause," whose probability of total or partial removal he promises to examine, is the "constant tendency in all animated life to increase beyond the nourishment prepared for it."

By "prepared" we may assume that he means "available," inasmuch as the preparation would be in default.

162. Overlooking that, the illustration of the potential spread of the fennel, quoted as "incontrovertible truth" by Malthus, is a most strange and venturesome untruth. No botanist could admit the statement as being at all near to the facts, either for the fennel or for any other plant. There is certainly not a hundredth, perhaps not a thousandth part of the earth where the plant named could live.

Whole ranges of plants are dependent upon the provision of subsistences provided by other plants, their supposed competitors. Others are dependent upon companionship of their own kind.

163. What knowledge have we that the offspring of Englishmen could survive over all India, during ages, or all over Africa? How then shall we accept as "incontrovertible truth"—as an axiom—a purely hypothetical suggestion? How much less can we build upon it a national and international philosophy! In his enunciation of the problem he modestly suggests that the "tendency" in all animated life to increase beyond the means of subsistence has "probably" for its effects much of the vice and misery, and of the unequal distribution of the bounties of Nature, which good men have striven to correct. Later on, he drops the "probable" and becomes positive about it.

But unequal distribution has surely been itself a cause rather than an effect. Is that not plainly shown all along history, in the ancien régime, and in the Irish famine, to take only two instances out of ten thousand? Have greed, oppression and wrong not caused in all ages vice and misery? Have they not been the chief, if not the exclusive cause? No occasion to drag in a "natural tendency."

164. Malthus was asked by someone what he meant by a "tendency" which nowhere had the effect ascribed to it. That remained unanswered. Flying birds have a tendency to fall, but then they do fall. Wet seasons have a tendency to cause rust in wheat. But it does become rusted. And so throughout. But it has not been shown that any animal or plant has tendency to overspread the earth, nor that mankind has ever pressed upon the planet's limits of production.

165. Sexual abnormalities, prevention of child-birth, and infanticide, have a tendency to destroy nations and races. Nations and races have been thus destroyed.

166. His foundations have been shown above, and otherwise a hundred times, to be loose and chimerical. But his superstructure of logic has none the less commanded the eager support of the rich and wise and prudent. Even his conclusions are called "axiomatic."

167. His famous progressions have been disproved in like manner. Facts refuse to fit them. Nevertheless his doctrine became the centre of Political Economy, the core of Manchesterism.

168. It would be presumptuous to ask the reader to follow even the shortest résumé of his teaching and his argumentation. But it will interest many to know his plan for removing the burden of the poor-laws. Its intense practicality appealed to the minds of the Utilitarians—it was bound to command Economic sympathy—it was *laissez-faire* in translucent purity. The question was what to do with children born into extreme poverty. That condition of the parents might have been caused by disease, death, unemployment, robbery, military or naval service, accidents, illegitimacy, insanity, indolence, ignorance. Public charity had been the rule, but, surpassing the APOSTLE PAUL, Malthus will show you a more excellent way. It is worth reading.

MALTHUS' SURE CURE FOR POVERTY.

NATURE EXECUTES SUPERFLUOUS BABIES AND TAKES THE ODIUM.

Why the Infant is of Little Value to Society.

Page 337 et seq.

170. I have reflected much on the subject of the poor-laws, and hope therefore that I shall be excused in venturing to suggest a mode of their gradual abolition, to which I confess that at present I can see no material objection. Of this indeed I feel nearly convinced, that, should we ever become so fully sensible of the wide-spreading tyranny, dependence, indolence and unhappiness which they create, as seriously to make an effort to abolish them, we shall be compelled by a sense of justice to adopt the principle, if not the plan, which I shall mention. It seems impossible to get rid of so extensive a system of support, consistently with humanity, without applying ourselves directly to its vital principle, and endeavouring to counteract that deeply-seated cause which occasions the rapid growth of all such establishments, and invariably renders them inadequate to their object.

171. As a previous step even to any considerable alteration in the present system, which would counteract or stop the increase of the relief to be given, it appears to me that we are bound in justice and honour formally to disclaim the right of the poor to support.

172. To this end, I should propose a regulation to be made, declaring that no child born from any marriage, taking place after the expiration of a year from the date of the law, and no illegitimate child born two years from the same date, should ever be entitled to parish assistance. And to give a more general knowledge of this law, and to enforce it more strongly on the minds of the lower classes of the people, the clergyman of each parish should, after the publication of banns, read a short address, stating the strong obligation on every man to support his own children; the impropriety, and even immorality, of marrying without prospect of being able to do this; the evils which had resulted to the poor themselves from the attempt which had been made to assist by public institutions in a duty which ought to be exclusively appropriated to parents; and the absolute necessity which had at length appeared of abandoning all such institutions, on account of their producing effects totally opposite to those which were intended.

173. This would operate as a fair, distinct and precise notice, which no man could well mistake ; and, without pressing hard on any particular individuals, would at once throw off the rising generation from that miserable and helpless dependence upon the government and upon the rich, the moral as well as the physical consequences of which are almost incalculable.

174. After the public notice which I have proposed had been given, and the system of poor-laws had ceased with regard to the rising generation, if any man chose to marry, without prospect of being able to support a family, he should have the most perfect liberty so to do. Though to marry, in this case, is, in my opinion, clearly an immoral act, yet it is not one which society can justly take upon itself to prevent or punish ; because the punishment provided for it by the laws of nature falls directly and most severely upon the individual who commits the act, and through him, only more remotely and feebly, on the society. When nature will govern and punish for us, it is a very miserable ambition to wish to snatch the rod from her hands, and draw upon ourselves the odium of the executioner. To the punishment therefore of nature he should be left, the punishment of want. He has erred in the face of a most clear and precise warning, and can have no just reason to complain of any person but himself when he feels the consequences of his error. All parish assistance should be denied him ; and he should be left to the uncertain support of private charity. He should be taught to know, that the laws of nature, which are the laws of God, had doomed him and his family to suffer for disobeying their repeated admonitions ; that he had no claim of right on society for the smallest portion of food, beyond which his labour would fairly purchase ; and that if he and his family were saved from feeling the natural consequences of his imprudence, he would owe it to the pity of some kind benefactor, to whom, therefore, he ought to be bound by the strongest ties of gratitude.

175. If this system were pursued, we need be under no apprehensions that the number of persons in extreme want would be beyond the power and will of the benevolent to supply. The sphere for the exercise of private charity would, probably, not be greater than it is at present ; and the principal difficulty would be, to restrain the hand of benevolence from assisting those in distress in so indiscriminate a manner as to encourage indolence and want of foresight in others.

176. With regard to illegitimate children, after the proper notice has been given, they should not be allowed to have any claim to parish assistance, but be left entirely to the support of private charity. If the parents desert their child, they ought to be made answerable for the crime. The infant is, comparatively, of little value to the society, as others will undoubtedly supply its place. Its principal value is on account of its being the object of one of the most delightful passions in human nature—parental affection. But if this value be disregarded by those who are alone in a capacity to feel it, the society cannot be called upon to put itself in their place ; and has no further business in its protection than to punish the crime of desertion or intentional ill treatment in the persons whose duty it is to provide for it.

177. At present the child is taken under the protection of the parish, and generally dies, at least in London, within the first year.

178. That teaching is a long way from the “*Sinite parvulos*” of the Lord CHRIST. “*Let the darlings come to Me ! Of such is My kingdom.*” But Manchester, as we shall presently see, had still another way with these sad little English children.

Do you hear the children weeping, O my brothers,
Ere the sorrow comes with years ?

179. No ? Then let us listen a little while. Those underfed, weakly “*pauper*” children were set to work at the tender age of five years in workhouses, factories and mines.

And the evidence before Parliament is that they were cruelly whipped and otherwise tortured when their little frames fainted and failed. Children of five and six were placed in mines, in absolute darkness and wet, to open and shut doors during twelve to fifteen hours a day. They died, of course, by scores of thousands, but these are only "natural consequences," in perfect accord with the laws of Political Economy and of God—if by chance there be one. Most successful and admired Economists doubted or denied Him. The puzzle is how the "excellent Malthus" could and did hold both kinds of faith. Pay might explain the puzzle—policy and economy.

180. The fear of God which is the beginning of wisdom—*initium sapientiae timor*—largely died out in Anglo-Saxondom. It is seldom preached now, being unpopular and not "in line with modern thought." We have seen above how terrific suffering, on a national scale, fell upon the absolutely innocent. Can we be quite sure that there is no such thing as Divine retribution? The Scriptures assert it, but then, again, the Scriptures are "largely out of line with modern thought." It is so often said "What the people want is to hear the love of God preached to them." Quite so, but He seems specially to have loved little children, and to have made very strong provision for that sweet attraction in His human creatures. And where that love fades and wanes in any nation, turns to indifference or even aversion, is it not probable that the Administrator of the infinite universe made, long ago, ample counteracting provision?

PLASTIC TRUTH.

Appendix to sixth edition, page 497.

181. It is probable, that having found the bow bent too much one way, I was induced to bend it too much the other, in order to make it straight. But I shall always be quite ready to blot out any part of the work which is considered by a competent tribunal as having a tendency to prevent the bow from becoming finally straight, and to impede the progress of truth.

182. Thus we see how flexible a thing is "truth" in the minds and the writings of these dialecticians and Political Economists. "Theology" in our times is required of the clergy to get "into line with modern thought." But modernity itself vacillates from generation to generation, so that instead of a straight and trusty weapon fit to speed shafts of truth through shields of error, we see in Malthus' work the corrugations of a useless rope of sand.

183. In his title Malthus undertakes to deal with the "principle of population and its effects on human happiness" and "with an inquiry into our prospects respecting the future removal or mitigation of the evils which it occasions."

Yet on page 496 he says, reviewing his own work :

184. I have always considered the principle of population as a law peculiarly suited to a state of discipline and trial. Indeed, I believe that, in the whole range of the laws of nature with which we are acquainted, not one can be pointed out, which in so remarkable a manner tends to strengthen and confirm this scriptural view of the state of man on earth.

185. On the same page and upon many pages he speaks of the "evils arising from the principle of population." And on page 438 he says :

That the principal and most permanent cause of poverty has little or no direct relation to forms of government, or the unequal division of property ; and that, as the rich do not in reality possess the power of finding employment and maintenance for the poor, the poor cannot, in the nature of things, possess the right to demand them ; are important truths flowing from the principle of population.

186. Thus his astonishing "principle of population" was a source both of truth and evil. Malthus easily refutes JAMES, the brother of our Lord, who asserted that a fountain cannot bring forth sweet water and bitter. A very old, very populous, and typical country is India. When the rajahs extracted from the workers through a hundred generations almost all the fruits of their toil, "the principal and permanent cause of their poverty had little or no direct relation to the form of government!" The owners of vast estates, LUDWIG of Bavaria, JOHANN DER STARKE of Saxony, the Duke of SUTHERLAND, who, not working themselves, swept in the products of the labour of thousands, leaving the actual workers in utter poverty—was there no "direct relation to unequal division of property," and did the lords of the soil "not in reality possess the power of finding employment and maintenance of the poor?"

187. Such are the axioms and postulates upon which was built up the philosophy of the Manchester School, or that of Political Economy. Thus the "laws of God" are made sources of evil. Let us follow the "excellent Malthus" a little further, lest we lose sight of the genesis of our national disease.

p. 453.

188. The great Author of nature, indeed, with that wisdom which is apparent in all His works, has not left this conclusion to the cold and speculative consideration of general consequences. By making the passion of self-love beyond comparison stronger than the passion of benevolence, He has at once impelled us to that line of conduct, which is essential to the preservation of the human race.

189. By this wise provision the most ignorant are led to promote the general happiness, an end which they would have totally failed to attain, if the moving principle of their conduct had been benevolence. Benevolence indeed, as the great and constant source of action, would require the most perfect knowledge of causes and effects, and therefore can only be the attribute of the Deity. In a being so short-sighted as man, it would lead into the grossest errors, and soon transform the fair and cultivated soil of civilised society into a dreary scene of want and confusion.

190. Grant these axioms, and he proceeds to extol the quality of benevolence, within well-marked bounds. What those bounds are we have already found very clearly stated. Can we not already see how and why men hardened their hearts to their own flesh and blood, to the children of the nation, and amassed great fortunes by a continuous "massacre" of the innocents? "The infant is, comparatively speaking, of little value to society, as others will immediately supply its place."

191. That book has had a mightier influence upon the dominant school of politics and upon the Anglo-Saxon race, directly and by heredity through the Neo-Malthusians, than any other piece of literature in the English language.

"MALTHUS AND HIS WORK."

By JAMES BONAR, M.A., Balliol College, Oxford, Macmillan, London, 1885.

192. This book "which owes much to him" is dedicated to Professor CAIRD.

193. The first lines of the Introduction explain the central position of Malthus' work and theory in Political Economy.

Of three English writers whose work has become a portion of all Political Economy, Malthus is the second in time and in honour. His services to general theory are at least equal to Ricardo's and his full illustration of one particular detail will rank with the best work of Adam Smith.

194. In 1798 Pitt's Bill for extending relief to large families, and thereby encouraging population, was no doubt before the country; but we owe Malthus' essay, not to William Pitt, but to Wm. Godwin. The changed aspect of the book in its later editions need not blind us to the efficient cause of its first appearances.

195. Godwin's humanitarian and optimistic teaching, perfectly in accord with the dictum of Spinoza that "nothing is more useful to mankind than man," provoked the reply of Malthus, and in this way only do we owe to poor Godwin the whole "dismal"—and savage—"science" of Political Economy.

196. It is not generally known that DANIEL MALTHUS, father of the celebrated founder of the gospel of restriction of families by healthy married couples, was opposed to the views of, and had much hot controversy with, his son Thomas Robert, the budding philosopher who became Headmaster amongst Economists.

197. Daniel Malthus had been a friend and executor of ROUSSEAU, and was an ardent believer in human progress.

198. Bonar asserts, page 9 :

Men are always inclined to marry and multiply their numbers till the food is barely enough to support them all. This objection had since Wallace's time become a stock objection to be answered by every maker of Utopias. It was left to Malthus to show the near approach which this difficulty makes to hopelessness, and to throw the burden of proof on the other side. As the "**Wealth of Nations**" altered the standing presumption in favour of interference to one in favour of liberty in matters of trade, so the "**Essay upon Population**" altered the presumption which was in favour of the advocates of progress, to a presumption against them. This may not define the final result of the Essay, but it is a true account of its immediate effect. People had knowledge of the objection before; it was only now that they began to look upon it as conclusive.

199. Bonar's is an exceedingly dreary book upon a dismal subject, without a touch of genuine humour or wit from cover to cover. Sometimes, however, involuntary humour affords relief and joy to the student who follows the weary controversy that has sufficed to bring great nations to the slope of ruin. HARRY MALTHUS, only son of the prophet, was asked when a boy what he would have done if he had found, as did the Good Samaritan, a man half dead by the road-side. "I would have killed him outright," promptly answered the youth. (Page 415).

200. That modernised form of the parable of our gentle Lord might well be their illustrative anecdote, to incarnate the true principle of Political Economy. It contains an element of mercy pretty well in line with that of James and John Mill in their inculcation of the exclusion from life of the children who would come in the course of Nature to Great Britain. The boy's was a more merciful position than that actually assumed by the Political Economists of the House of Commons during the Irish famine. Humanitarians proposed to "interfere with liberty of trade" and to forbid the export of foodstuffs so that the people who produced the abundance might temporarily be fed. That, because of the failure of the root crop by which—like the sheep they tended—they were permitted to sustain life. But the proposal was rejected on Politico-Economic grounds.

201. They lay, in literal fact, upon the road-sides in tens of thousands, dying under the cruel torture of hunger—men, women and babies. Although "the tender mercies of the wicked are cruel" it would have been a real mercy to "kill them outright." My relatives of a former generation, the Quakers of Ireland, in general never adopted the doctrines of Political Economy or followed the leaders of the cult. They advocated in 1848 the intervention of the State to prohibit—at the least—the destruction of grain for malt, so that the human creatures, their beloved, industrious and faithful fellow-countrymen, might be fed and kept alive. Failing in all such efforts to convince the ruling powers, they imported corn from America and also received cargoes of food from their friends

there, which food was supplied gratis and without cost of distribution. But it was too late to save the food-producers of Ireland, who perished by the hundred thousand for lack of food in the midst of plenty.*

202. Here we have a clear antithesis. But even that is not the limit of Economic perversity, for it constantly occurs to these neo-Malthusian writers to adopt as one of their "proofs," the fecundity of the "ignorant and poverty-stricken Irish." By the accepted tests of morality that of these Roman Catholic Irish stood highest in Europe. Illegitimacy has always been at the lowest, and unnatural vice was practically unknown. Marital life, together with purity amongst the unmarried, was and is held sacred and extolled. Love and nurture of young children was regarded as the first and holiest duty, so that mortality of infants in the first year of life was the lowest in Europe, in face of all governmental neglect and of all poverty. That did not come by chance, it persisted against all difficulties because of specific inculcation thereto with steadfast adherence, as a nation and race, to the apprehensions of duty.

203. Their principles and the racial practices which thus proceeded from them were in inflexible rejection of, and declared antagonism to, the teachings of Malthus, Miss Martineau, the Mills, and later of Bradlaugh, Besant, Drysdale, Garnier and the rest of the apostles of sexual abnormality.

"THE LAW OF POPULATION,

Its Consequences and its Bearing upon Human Conduct and Morals," by ANNIE BESANT.

Australian Edition, Hundredth thousand.

204. This is not the work which first brought its author into notoriety and favour. Having separated from her husband, who is a Church of England clergyman, still practising his sacred calling in a country parish in England, Mrs. Besant joined the late CHARLES BRADLAUGH in publishing, as explained by Joseph Garnier (Par. 131) a pamphlet written by the late Dr. Knowlton of Massachusetts. It is advertised in the copy of Mrs. Besant's book which is before me, but both of them have lost circulation for the sufficient reason that the various articles recommended in these books are now so widely known—obtainable at almost all chemists, as also from other dealers—that little or nothing could be learnt from them. There are long-winded chapters upon the doctrine of Malthus and many extracts from the writings of John Stuart Mill and his father James Mill in support of "scientific checks" against population. There are quasi-scientific demonstrations adapted from Darwin, Galton and other observers as to the tendency of animals and plants to multiply, out of which facts is made a sophistical analogy to human reproduction.

*205. Whenever, then, we look through Nature we find proofs of the truth of the law that "there is a tendency in all animated existence to increase faster than the means of subsistence." This is the law of which Miss Martineau said that it could

* Note. Lord GEORGE BENTINCK, speaking upon the Corn Laws (Hansard, Jan. 21st, 1847, page 249) said:

That for which I blame the Government, is their neglect in not having stringently prohibited the export of grain from Ireland. How does that matter stand? They talk of the benefits which have been, and necessarily will be, derived from their Free Trade, and yet, by a paper before me, I find that whilst there had only been imported into Ireland between 400,000 and 500,000 quarters of foreign and British corn, full 1,700,000 quarters had been exported from Ireland, and that within the last eleven months. It cannot be denied that, if this export had been prohibited, they would at once have saved a sufficient quantity to maintain 2,500,000 of the Irish people from this time until the next harvest.

no more be upset than a law of arithmetic ; this is the law which John Stuart Mill regarded as "axiomatic" ; this is the law which Lord Chief Justice Cockburn, in the trial of the Queen v. Bradlaugh and Besant designated an "irrefragable truth." Controversialists may quarrel as to its consequences, and may differ as to man's duty in regard to them, but no controversy can arise among thinkers of the law itself, any more than in the sphericity of the earth.

206. But there are many who have refused to take their religion from Miss Harriet Martineau, their politics from John Stuart Mill, their morals from Sir Alexander Edward Cockburn, or to regard any one of the three as an authority in natural science. Every simple observer knows and sees that there is not a tendency in "all animated existence" to increase faster than the means of subsistence. An axiom is a truth of universal application, it must always hold good. Now the statement is a half-truth, or in other words a frequently observed condition of things, but to which there are many exceptions and contradictions. One could fill a book with instances where animated existences show no tendency at all to increase up to or beyond the means of subsistence. Sea-birds have few or no enemies in our vast Southern Ocean, with its limitless means of subsistence. But they lay few eggs and some birds are strangely careless about them. How many remain celibate nobody knows, and any way the opposite tendency to that claimed is plainly shown. The great size of some animals and their lengthy period of gestation are also facts of tendency against their multiplication. So is the sexual periodicity of those breeding but once a year, as compared with animals like rabbits, which multiply all the year round in Australia, a country that was not, moreover, their natural habitat. The immense time required for the fructification of the splendid talipot palm (*corypha umbraculifera*) never to flower again, is a tendency towards extinction, or at least to its remaining comparatively scarce. Some plants, apart altogether from means of subsistence, prefer the company of other plants of different nature, and although they can live without them are seldom successful apart. There are limits of sexual selection amongst animals, including man, which tend to withhold them from any pressure upon "means of subsistence." So again with plants, whose "means of subsistence" are defined to be "moisture, air, light and suitable soil." But climate is left out, yet even in the same climate and same soil, there are often observed limits of habitat, so that the animated existences alluded to do not press upon or even touch the bounds of the means of subsistence.

207. It is true there is a tendency in some animated existences, but not all, to increase faster than the means of subsistence, whence the truth not being of universal application breaks down as an axiom and most of all in relation to, and analogically to, human beings. These being gifted with reason possess means of adjustment, within the laws of their nature, to their environment.

208. Bradlaugh and Besant, Malthus and Mill, supply many illustrations of cruel privations suffered by innocent and helpless children in the United Kingdom, whilst surrounded by plenty. Protest is raised by the "philosophers" against the admission of human creatures to the banquet of life, but not a word in these books do we find against our folly and wickedness in securing, to those who never worked in their lives, the underpaid services of the starvelings that receive mere crumbs and refuse as reward for providing the banquet itself.

209. There is no suggestion from these Political Economists that the children have social rights, to be claimed in every form, on the ground that they are the first treasures and the last strength of a nation. No, their "philosophy" has other "fruits" than that, and so upon page after page are described in minute detail, by these men and women philosophers in collaboration, the human generative organs and functions, as also the procreative act itself, together with instructions how most effectively to circumvent Nature. And that whilst encouraging people to indulge their distorted passions to satiety. To

satiety, because abstinences that have been for ages regarded as lawful and honourable are advised against, whilst methods of prevention, sometimes two methods at a time, are recommended to general use.

210. The preventive check proposed by Malthus [moral restraint only] must, therefore, be rejected and a wiser solution of the problem must be sought.

211. Later thinkers, recognising at once the evils of over-population and the evils of late marriage, have striven to find a path which shall avoid both Scylla and Charybdis, and have advocated early marriage and small families. JOHN STUART MILL has been one of the most earnest of these true friends of the people. In his "Political Economy" he writes "The paucity of births tends directly to prolong life by keeping the people in comfortable circumstances." Clearly and pointedly Mr. Mill teaches "conjugal prudence." MRS. FAWCETT writes: "Those who deal with this question of pauperism should remember that it is not to be remedied by cheap food, by reduction of taxation, or by economical administration in the departments, or by new forms of government. Nothing will permanently affect pauperism while the present reckless increase of population continues." MR. MONTAGU COOKSON says that some may think "prudential restraint after marriage wilder than anything Malthus ever dreamt," but urged that "the number of children born after marriage should be limited," and that "such limitation is as much the duty of married persons as the observance of chastity is the duty of those that are unmarried."

212. It remains then, to ask how is this duty to be performed? It is clearly useless to preach the limitation of the family and to conceal the means whereby such limitation may be effected.

213. Then follows a list of the English inventions, with the names of the inventors, where to obtain the several articles, how they may be prepared, and above all how to use them. The names of various medical practitioners are supplied, with their comments, as also recommendations of vegetable and metallic substances to be employed by women for the destruction of the human germ.

214. Very many citations are made from supposed authorities against celibacy, amongst whom SIR BENJAMIN BRODIE is made responsible for the statement that, "the evils of celibacy were so great that he would not mention them; but that they quite equalled that of prostitution." When the consequences of venereal diseases to parents and to the offspring of modern nations are borne in mind, we are constrained to doubt the honesty of that quotation, which is, like the rest of the atrocious teaching of these Economist leaders of our society, flat in the face of "religion, morality and medicine."

215. After describing in detail how to dissolve and prepare a metallic solution, for which there is now a very wide-spread demand amongst pharmacists in Anglo-Saxondom, Mrs. Besant says:

As a matter of caution the solution must be kept from the reach of children or curious persons, and it is wise to label the bottle in which the solution is kept "POISON."

Dr. . . . informed me that in his own practice he continually recommended the use of this check to married women, and that it had been very largely and very successfully adopted.

216. Now this solution consists of two metallic salts, each an irritant poison, combined in water, both of them having caustic properties. Both are occasionally used by suicides. When used for conjugal frauds they are brought into direct contact with the os uteri externum when the latter is in a more or less congested and irritable state. It is an extremely unnatural procedure for a healthy woman, and the Journal of the American Medical Association asks the pertinent question as to what consequences are to be

expected from years of this kind of treatment? (Par. 1056). The organ is very sensitive, and just that spot, the neck of the womb, is the seat of cancerous growths whose frequency has of late years greatly increased, and is rapidly increasing. It is no answer to say that nulliparous women are seldom affected, for these preventives are not reliable and pregnancy often ensues upon their use. Then comes the resort to abortion, so that it by no means follows that the childless woman is nulliparous. Again, the use of preventives is largely resorted to by the woman after having had one or more children. Taught by so many mistakes in the past, gynecologists and physicians are exceedingly cautious in asserting consequences, especially in relation to the causation of cancer. Therefore "the laity" take blindly upon themselves risks of extreme anguish and untimely death, because positive warnings cannot be given from actual knowledge,

217. It is not enough for the physician to say, or even the consensus of his profession to declare, "you must not use these things without medical prescription," or to the anxious but ignorant mother, "don't give your baby teething-powders" (chloride of mercury), "or soothing-syrup" (opium). The people must be made fully aware of what they are doing and what the probable consequences are. In like manner his entire profession is unable to say, or to guess, how much cancer is caused by these frequent interruptions to the course of Nature, and by the local irritations. He cannot cite a single proven case, for it is all but impossible to get the antecedent facts and to prove the sequence. But physicians can declare their beliefs, or even their apprehensions, as some have boldly done, in the face of controversy. Our abundant cause for gratitude to the healing professions has been herein frequently set forth, and as there is no other source for guidance to a misled and declining race, our people must perforce ask them for absolute candour. (Par. 1263).

218. It is a pity that the users of these metallic salts do not firstly try them upon their hands pretty frequently, and mark the effects, before applying the poison to a more delicate, vascular and absorptive surface.

219. How rapidly conjugal prudence may lift a nation out of pauperism is seen in France; the proportion of adults to the whole population is the largest in Europe, **the proportionate number of persons under thirty being the smallest**; hence there are more producers and fewer non-producers than in any other country. The consequence of this is that the producers are less pressed upon, and live in greater comfort and with more enjoyment of life. France shows a pattern of widely spread comfort which we look for in vain in our own land, and this comfort is directly traceable to the systematic regard for conjugal prudence. **Small agricultural holdings tend greatly to this virtue**, the fact of the limitation of the food supply available being obvious to the most ignorant peasant.

220. It is well worthy of notice that those who have pleaded for scientific checks to population have also been those who have been identified with the struggle for political and religious freedom. RICHARD CARLILE defended the use of such—as advocated in his "Every Woman's Book."

221. One of these courageous souls as mentioned, not bound by the conventions of morality, took all the oaths in Freemasonry and published in the smallest detail what is declared to be a complete exposure of all the harmless secrets of all the degrees of the Craft.

222. Mr. FRANCIS PLACE argues: "The mass of the people in an old country must remain in a state of wretchedness, until they are convinced that their safety depends upon themselves and that it can be maintained in no other way than by ceasing to propagate faster than the means of comfortable subsistence are produced. If above all, it were once clearly understood that it was not disreputable for married persons to avail themselves of such precautionary means as would, without being injurious to health, or destructive of female

delicacy, prevent conception, a sufficient check might at once be given to the increase of population beyond the means of subsistence, and vice and misery to a prodigious extent be removed from society."

223. Mr. JAMES WATSON showed his views of the matter by publishing Dr. CHARLES KNOWLTON'S "Fruits of Philosophy." Mr. ROBERT DALE OWEN (son of Robert Owen, and American minister in Florence), in his "Moral Physiology," advocates and describes scientific checks.

224. Mr. JAMES MILL says that "if the superstitions of the nursery were disregarded and the principle of utility kept steadily in view a solution might not be very difficult to be found."

225. Mr. JOHN STUART MILL strongly urges restraint of the number of the family, and he took an active part in disseminating the knowledge of scientific checks.

226. He certainly did, for it is narrated by Mr. McCabe in his "Life of G. J. Holyoake" that Mr. John Stuart Mill was arrested by the police, at the early age of eighteen, for distributing in "servants' areas" handbills explaining the use of preventives of conception. And the same sense of duty remained with him.

Mrs. BESANT continues :

227. The members of the old Freethought institution in John-street, made it part of their work to circulate popular tracts advocating scientific checks, such as a four page tract entitled : "Population : is not its increase at present an evil, and would not some harmless check be desirable ?"

228. Mr. AUSTIN HOLYOAKE, in his "Large and Small Families," follows in the same strain, and recommends as guides Knowlton's Pamphlet and Owen's "Moral Physiology."

229. Mr. GEORGE JACOB HOLYOAKE, writing as one of the Vice-Presidents of the National Secular Society in 1876, points to the difference between Christian and secular morality on this head ; he says : "Let anyone regard for a moment the Christian's theory of this life. It tells us that all human beings are born immortal, and that God has to provide for them above or below ! Yet in every portion of the land scoundrel or vicious parents may bring into existence a squalid brood of dirty, sickly, depraved, ignorant, ragged children. Christianity fails utterly to prevent their existence, and hurls quick words of opprobrium upon any who advocate the prevention of this progeny of crime. Yet the Christian teaches that, by mere act of orthodox belief, these ignorant and unclean creatures can be sent from the gutter to God. A Secularist cannot help shuddering at this doctrine and this practice, so fatal to society, so contemptuous to heaven."

230. Thus has the effort to obtain social reform gone hand in hand with that for political and religious freedom; the victors in the latter have been the soldiers of the former. Discussion on the population question is not yet safe ; legal penalty threatens those who advocate the restriction of birth instead of the destruction of life ; the same penalty was braved by our leaders in the last generation, and we have only to follow in their steps in order to conquer as they conquered and become sharers of their crown. We work for the redemption of the poor, for the salvation of the wretched. The cause of the people is the sacreddest of all causes, and it is the one which is the most certain to triumph, however sharp may be the struggle for the victory.

231. Their victory has been won and it is undeniably complete. The poor "gutter children" of England, "dirty, sickly, ignorant, depraved and ragged," are infinitely worse off than were those of Nazareth, whose dusty little feet were lifted upon the seamless robe, who were pressed to the Sacred Heart and received the blessing of the ages. These harmless English creatures, denied entrance to the banquet of life

by the English philosophers and Members of Parliament, are also to be denied a return from the gutter to God! If there were no visible vengeance for the acceptance of that teaching we might well doubt the Divine Intelligence.

232. Here and there throughout the copy which is before me of this "philosophic" work are printed on the left-hand pages urgent recommendations to buy other works by the same authors upon similar subjects; many books upon matrimony on the modern pattern; licentious and infamous tales by French authors; works "illustrated with coloured plates and engravings of the generative organs;" specimens of the salacious writings of Paul de Kock; "Marriage, As it was, As it is, and as it should be, by ANNIE BESANT, with a sketch of the life of Mrs. Besant;" several pages upon supposed excitants to sexual desire; pages devoted to advertisements of "Neo-Malthusian Appliances;" others offering "Ladies' Own Irregularity Pills guaranteed to remove all irregularities silently but surely." To these pills the names of the most distinguished physicians are unlawfully attached with wholly shameless effrontery. On the cover are advertised more illustrated books upon sexual matters, and all is expressed with total unreserve. These are the books advertised in the English and in the Australian daily and weekly press, which penetrates our homes and schools.

233. In Vol. I. of this Report are supplied photographic copies of the advertisements of this literature published daily and weekly in Australia—same as in the Mother Country. Curiously the announcements claim that there is "an enormous sale" for the merchandise, just as proved before the Joint Committee (Rep. par. 232). And the commercial articles purveyed by "respectable firms" are still openly advertised and carried through our own post-offices, exactly as before. Every week and every day these abominations are thrust before our citizens, and up to date—excepting in New Zealand—our Legislatures are supine.

234. Dr. AMELIN wrote (see Nitti p. 76). "*La castration vaut mieux, à tout prendre, qu'une prudence voisine de la pratique de l'avortement.*" [All things considered, castration would be better than a prudence which is next-door neighbour to the practice of abortion.]

235. The assertion has been made that Mrs. Besant recanted and repudiated her former convictions, which she stated with so much fierceness of emphasis in her long campaign against the superfluous baby. It is impossible to quote, and unnecessary, her angry declamations against what has been historically regarded as morality and decency, for the details of sexuality and sensuality are throughout involved.

236. The president of a "Theosophical Association" sent me a copy of Mrs. Besant's later pamphlet, remarking, *inter alia* :

All this occurred about 30 years ago, and Mrs. Besant has long since been convinced that the practices she formerly advocated are unjustifiable, and she has published a further pamphlet entitled "Theosophy and the Law of Population" in which she makes this change of opinion public, and states that she has decided to withdraw the earlier publication from sale and to refuse to sell the copyright.

237. It is necessary to examine this later booklet, but in the meantime it must be repeated that "The Law of Population" as fully named at the head of this chapter, is advertised every day and week in England and Australia, whilst the name of Annie Besant, plainly as an aid to sale, is printed in large letters on the front cover and title page. At the foot of each of them are the words "The Trade Supplied." Very likely the lady did not sanction these sales, but the phenomenon is there all the same and we are only concerned with the consequences of it. I caused a copy to be purchased two years ago, and a pharmacist friend, not knowing that, voluntarily obtained for me this year another, first carefully pasting upon it a red label, "POISON."

238. Most of the persons who engaged themselves in the propaganda of this Satanic "gospel" have gone to their account, and we are in no way interested in their person-

alities whether dead or living. We have to do with the teaching and its effects. "The waters of Shiloah that run softly," the stream of innocent love that had been the joy and strength of our nation and race, was permanently poisoned. The same was done for France, only too ready to receive the narcotic drug. No one of those persons is of more value than, or should be so much considered as, anyone of the host of women now suffering and dying in Anglo-Saxon hospitals, or than the next poor babe that will be cast as rubbish to the void.

240. The latter pamphlet is a string of self-conscious, self-flattering casuistry, strongly emphasising the teaching of the former books and, be it said, quite as likely to meet with acceptance.

"THEOSOPHY AND THE LAW OF POPULATION,"

By ANNIE BESANT.

London Theosophical Publishing Society, 7 Duke Street, W.C. (Pages 5 et seq.).

241. The teaching of the duty of limiting the family within the means of subsistence is the logical outcome of materialism. Seeking to improve the physical type, it would forbid parentage to any but healthy married couples; it would restrict child-bearing within the limits consistent with the thorough health and physical well-being of the mother; it would impose it as a duty never to bring children into the world unless the conditions for their fair nurture and development are present; and regarding it as hopeless, as well as mischievous, to preach asceticism, and the conjunction of nominal celibacy with widespread prostitution as inevitable, from the constitution of human nature, it—quite rationally and logically—advises deliberate restriction of the production of offspring, while sanctioning the exercise of the sexual instinct within the limits imposed by temperance, the highest physical and mental efficiency, the good order and dignity of society, and the self-respect of the individual.

242. The famous trial of Mr. Charles Bradlaugh and myself for republishing a pamphlet on the subject written early in the century by Dr. Knowlton, an American physician, was the commencement of a great popular movement on the subject. We published the pamphlet because it was attacked by the police, and that did not seem to us the fashion in which such a question should be settled. We accordingly reprinted the tract, and sent notice to the police that we would personally sell them the pamphlet, so as to put no technical difficulties in the way of prosecution; we did so, and the trial was removed to the Court of Queen's Bench, on the writ of the Lord Chief Justice, who, after reading the pamphlet, decided that it was a scientific work, not an "obscene" one, in the ordinary sense of the word. To use his own phrase, it was a "dry physiological treatise." The prosecution was led by Sir Hardinge Giffard, the Solicitor General of the then Tory Government, who used every art of political and theological animosity against us; the judge, Sir Alexander Cockburn, Lord Chief Justice of England, was in strong sympathy with us, and summed up for us in a charge to the jury that was really a speech for the defence; the jury returned a special verdict completely exonerating us but condemning the book, and the judge reluctantly translated this into a verdict of Guilty. Obviously annoyed at the verdict he refused to give judgment, and let us go on our own recognisances. When we came up later for judgment, he urged us to surrender the pamphlet as the jury had condemned it; said that our whole course with regard to it had been right, but that we ought to yield to the judgment of the jury. We were obstinate, and I shall never forget the pathetic way in which the great judge urged us to submit, and how at last when we persisted that we would continue to sell it till the right to sell it was gained, he said that he would have let us go free if we would have yielded to the court, but our persistence compelled him to sentence us. We gave notice of appeal, promising not to sell till the appeal was decided, and he let us go on our own recognisances. On appeal we quashed the verdict and went free; we recovered all the pamphlets seized and publicly sold them; we continued the sale till we received an intimation that no further prosecution would be attempted against us, and then we dropped the sale of the pamphlet, and never took it up again. I wrote the "Law of Population" to replace it, and my pamphlet was never attacked, except in Australia, where the attack ignominiously failed, Justice Windeyer of the Supreme Court deciding in its favour in a remarkable judgment in which he justified the pamphlet and the neo-Malthusian position in one of the most luminous and cogent arguments I have ever read. The judgment was spoken of at the time in the English press as a "brilliant triumph for Mrs. Besant," and so I suppose it was; but no legal judgment could undo the harm wrought on the public mind by malignant and

persistent misrepresentation in England. No one save myself will ever know what that trial cost me in pain: loss of children (though the judge said that my atheism alone justified their removal), loss of friends, social ostracism, with all the agony felt by a woman of pure life at being the butt of the vilest accusations. On the other hand there was the passionate gratitude evidenced by letters from thousands of poor married women—many from the wives of country clergymen and poor curates—thanking and blessing me for showing them how to escape from the veritable hell in which they had lived. The “upper classes” of society know nothing about the way in which the poor live; how their overcrowding destroys all sense of personal dignity, of modesty, of outer decency, till human life, as Bishop Fraser justly said, is “degraded below the level of the swine.” To such and among such I went, and I could not grudge the price which seemed to be the ransom for their redemption. It meant indeed the losing of all that life made dear, but it seemed also the gaining for them of all that gave hope of better future. So who could hesitate, whose heart had been fired by the devotion to an ideal Humanity, inspired by the Materialism that is of love and not of hate,? . . .

242. I have refused either to print any more or to sell the copyright of the “Law of Population,” so that when those that have passed beyond my control have been disposed of by those who bought them, no more copies will be circulated. I only in April last came to this definite decision, for I confess my heart somewhat failed me at the idea of withdrawing from the knowledge of the poor, so far as I could, a palliative of the heart-breaking misery under which they groan, and from the married mothers of my own sex, the impulse to aid whom had been my strongest motive action of 1877, a protection against the evils which too often wreck their lives and bring many to an early grave, worn old before even middle age has touched them. Not until I felt obliged to admit that the neo-Malthusian teaching was anti-Theosophical, would I take this step; but, having taken it, it is right to take it publicly, and to frankly say that my former teaching was based on a mistaken view of man's nature, treating him as the mere product of evolution instead of as the spirit, intelligence and will without which evolution could not be.

243. The details will here be omitted of these sexual perversities as taught by Mrs. Besant to mixed audiences, from the public platform, whilst publicly describing the pervert acts, yet enough has been shown above to justify the following scornful words of the ABBE CORBIERE. (Garnier's “Principles of Pop.”):

244. How are you to manage to persuade a young man that he ought to found a family? “Marriage,” he will tell you, “costs a great deal. A wife might not please one after a while. The education of children is very expensive. I prefer to keep my liberty. When Christian principles used to act upon my mind I understood that the institution of marriage was to appease the voice of conscience. But I have changed my instructors since then, and my present ones have put the religionist to shame. They have taught me to suspect the Church, and I have learned from them the true rule of philosophy. Onan has got his panegyrists; he has started a School, and I am amongst his disciples!”

NATIONAL MALTHUSIANISM, “PREVENTION” OF COLONIES.

JAMES MILL. Article “Colony.” Enc. Brit., 8th edition, p. 140.

245. Things are a little more stubborn than the credulity of Englishmen. That, in general, is obedient enough to the affirmation of those who lead the parliament, and who have sometimes an interest in leading it wrong. Facts take their own course, without regard to the affirmations of parliament, or the plastic faith of those who follow them.

246. This is the celebrated article denouncing the folly and expense of the retention by Great Britain of her oversea Colonies. It was merely a consistent extension of Malthusianism from the family to the nation. Fortunately, both Colonies and Parliament remained stubborn.

247. That the Utilitarians—Mill, Bright, Cobden and many others—opposed the “*crescite et multiplicamini*” as applied to the Mother Country with her lusty children, is known to all. The Little Englanders, just now, are rather discreetly silent, but it is well to read what a great savant and friend of our nation, PAUL LEROY BEAULIEU, says on the above subject. In his fine work, “*De la Colonisation chez les Peuples Modernes*” (Paris, Guillaumin et Cie, 1902), on page 711 the following appears:—

(TRANSLATION.)

248. Can a great State nowadays afford to hold aloof, especially when its history, and even vast surfaces of the globe, invite it to take part in colonisation? **Nevertheless the Economists, with the exception of a few, have dissuaded States from owning colonies; why not (say they) simply push trade without taking charge of remote territories?**

Verily a bagman policy attributable to “the inevitable law of supply and demand.”

MODERN MORALS AND ECONOMIC CHIVALRY.

JOHN STUART MILL, “*Principles of Political Economy*,” I., page 197, 9th Edition. Longmans, 1886.

249. There is no doubt that a positive excess of nutriment is unfavourable to reproduction; and it is quite possible, though by no means proved, that the physiological conditions of fecundity may exist in the greatest degree when the supply of food is somewhat stinted. **But anyone who might be inclined to draw from this, even if admitted, conclusions at variance with the principle of Mr. Malthus, needs only be invited to look through a volume of the Peerage, and observe the enormous families, almost universal in that class; or call to mind the large families of the English clergy, and generally of the middle classes of England.**

Page 458:

250. **Little improvement can be expected in morality until the producing large families is regarded with the same feelings as drunkenness or any other physical excess. But while the aristocracy and clergy are foremost to set the example of this kind of incontinence, what can be expected from the poor?**

251. The reader will see that the word incontinence is here furnished with a new meaning. The pamphlet “*What is Love?*” thrown into servants’ areas by Mr. Mill himself, explained how actual incontinence need have no procreative results.

252. JOHN STUART MILL was carefully trained by his father to a disbelief in God, and any immanence in man of the divine spirit, as the source of “*fas*,” fairness, that sense of justice so constantly and elaborately insisted upon by the preachers of the Old Testament, and by the Apostles in the New. To him there was no categorical imperative, to him the philosophy of Kant and Fichte was an ascetic dream.

253. The father “seems to have despised poor Mrs. Mill” (par. 59 note), the mother of his nine children. What a pity we have no biography of the faithful, long-suffering woman! For all we know, by her gentle motherhood alone she may have been a much more eligible national model and instructress, than—sex apart—was either the husband or son.

254. Read again the infamous pronouncement quoted above from John Mill’s own book, a complete footnote without context, and the reader will ask himself how we have

so far forgotten our traditional chivalry to English matrons as to have made these men and their writings our chief political guides for a couple of generations. They rejected the ancient law, which commanded : "Honour thy father and mother that thy days—the days of thy nation—may be long in the land." A new "Gospel" give I unto you—Despise thy prolific wife and class thy fruitful and loving mother with the drunken and incontinent !

HOW THE GOSPEL ACCORDING TO MILL IS RECEIVED IN FRANCE.

255. French Malthusians are still very fond of quoting those words of our great national prophet, preacher and teacher. They read thus in French :

On ne peut guère espérer, que la moralité fasse des progrès, tant qu'on ne considérera pas les familles trop nombreuses avec le même mépris que l'ivrognerie ou tout autre excès corporel.

256. They will thus be found on page 303 of "La Fonction Sexuelle," by DR. SICARD DE PLAULOLES, Paris. Giard et Brière, 1908.

This very advanced Malthusian philosopher, who is also a pronounced doctrinaire Socialist of the later French type, says (page 320) in closing a chapter :

(TRANSLATION.)

257. The progress of science and industry permits us to foresee in the future a society in which production, no longer delivered up to capitalistic anarchy, but socially organised, will be able to satisfy the wants of all.

258. If, however, births become too numerous, then euthanasia of the children which are degenerate, ill-shaped, sickly or superfluous, would bring the population to a proportion adequate to the means of production and of subsistence.

259. He explains in a note that euthanasia means "an easy death without suffering." But this genial Socialist does not, like DEAN SWIFT, suggest a use for the flesh of these superfluous babies, after passing them through the Government lethal chamber, like so many puppies.

260. The children permitted to live are to be handed over to the Collectivity, the true Socialist State, when that shall have been established, as Dr. de Plauzoles, with some reason, anticipates it shortly will be. The book is dated 1908.

261. With still more reason this writer lays down the future position of sexual unions. It would take a bold man to deny that his forecast is not indicated by the tendencies of French society, of legislation, of increasing divorce, of displacement of religion, of increasing laxity in sexual unions now. On page 380 we read :

(TRANSLATION.)

262. We must admit that the sexual and economic emancipation of women will constantly multiply successive monogamic unions, of longer or shorter duration.

263. The form of sexual union will be progressively simplified, in proportion as the law shall sanction more strictly all the responsibilities which arise from the sexual act itself, considered as a tacit contract.

264. The union will be free—freely formed, freely loosed, without any constraint, whether economic or legal. Its duration will be that of love.

265. The State must take charge of the health of the child, its physical, intellectual and moral development; the authority of the parents must disappear before the superior right of the child.

And so on, for about 400 pages of purest logic, argument, and prophecy.

266. As often herein said, we shall not enter into any arguments, but rather leave the whole field undisputed in that regard to the Economists and Malthusians. The reader will be able to see for himself that, whilst these philosophies are merely hashes of ancient sophistries, they are also stigmata of decay. Religion, which French Socialists reject and repress, really means self-restraint—religare—to bind fast—hence as restraint and duty are cast off by the individuals, inculcation of it also ceases.

267. Apart from the arithmetical certainty of further decline in reproduction, which is before both French and Anglo-Saxons, there is in the case of the former an ever-increasing laxity in sexual unions, which renders progeny increasingly undesired. To preserve freedom for fresh unions, the woman avoids "encumbrances," whilst euthanasia is already by no means an unfashionable practice. Moral decline ensures further racial decline, with equal certainty to the arithmetical. Therefore there are two sets of influences from whose crushing operation a decadent nation cannot possibly escape. To repeat: the first is the loss of procreators through the non-born, and the older age-constitution of the living females. The second is the progressive disinclination to have progeny. There are other factors, consequent upon previous practices, as will be abundantly shown herein upon authority and without argument, but the two just named are the chief and, alone, are quite sufficient for the utter ruin of any nation. Dr. de Plauzoles proceeds:

268. It follows, of course, that at the same time as the sexual union is modified, so will be the constitution of the family. Instead of the father the mother will be head of the family. Since she is the fixed centre, the matrix and the heart, she will be the head of it.

The children will be under her tutelage controlled by public authority. All will bear their mother's name. Thus the children born of the same woman, but of different fathers, will have the same name. No difference will any longer exist between legitimate and natural children; there will no longer be natural children.

Such is the developed Neo-Malthusian gospel, and there is little doubt of its progress—for a while.

JOHN STUART MILL.

"Principles of Political Economy." *

269. On page 462, Vol. I., he compares the man who has many children with the soldier who runs away from battle, and adds:

270. It is the disgrace which naturally and inevitably attends on conduct by any one individual, which, if pursued by a majority, everybody can see would be fatal. . .

271. It must be borne in mind also, that the opinion here in question, as soon as it attained any prevalence, would have powerful auxiliaries in the great majority of women. It is seldom by the choice of the wife that families are too numerous; on her devolves the whole of the intolerable domestic drudgery resulting from the excess. To be relieved from it would be hailed as a blessing by multitudes of women who now never venture to urge such a claim, but who would urge it,

* NOTE.—The term "Political Economy" was used for the first time by Mountchrestien de Watteville, in 1615. Quesnay and his friends adopted this word and spread it. Adam Smith took it from them and used it without examination. Yves Guyot: *Prin. of Social Economy*, p. 41.

if supported by the moral feelings of the community. Amongst the barbarisms which law and morals have not yet ceased to sanction, the most disgusting surely is, that any human being should be permitted to consider himself as having a right to the person of another.

272. He then labours the subject at great length in his usual cock-sure and didactic style. It is the same old, weary, remedy of the superior person, namely, "We must educate the masses in common-sense." Of course it means his own sense, however extraordinary. I have myself known a rich member of Parliament to say in a Chamber of Commerce to his fellow traders, with pounding emphasis: "It's our dooty, gentlemen, to hedjicate the massis!" The sentiment evoked applause, for his was a big soap-boiling firm, rich and influential, and he was a specimen of the much-admired "self-made man." Mr. Mill proceeds:

273. Without entering into disputable points, it may be asserted, without scruple, that the aim of all intellectual training for the **mass of the people**, should be to **cultivate common sense**; to qualify them for forming a **sound practical judgment of the circumstances by which they are surrounded**. Whatever in the intellectual department can be superadded to this is **chiefly ornamental**; while this is the indispensable groundwork on which education must rest. Let this object be acknowledged and kept in view as **the thing to be first aimed at**, and there will be little difficulty in deciding either what to teach, or in what manner to teach it.

274. An education directed to diffuse good sense among the people, with such knowledge as would qualify them to judge of the tendencies of their actions, would be certain, **even without any direct inculcation**, to raise up a public opinion by which intemperance and improvidence of every kind would be held discreditable, and the improvidence which overstocks the labour market would be severely condemned, as an offence against the common weal. But though the sufficiency of such a state of public opinion, supposing it formed, to keep the increase of population within proper limits, cannot, I think, be doubted; yet, for the formation of the opinion, it would not do to trust to education alone.

275. How the education was imparted; what to teach, and how Stuart Mill and the other Neo-Malthusians taught it, will be clearly shown herein. It is curious that such a very didactic person should in one sentence use the words "common sense" in the vulgar and incorrect meaning, and speak of "circumstances by which they are surrounded."

276. Mr. JOHN MORLEY (now Lord Morley) in his "Miscellanies," fourth series, page 315, Macmillan, 1908, wrote:

"It would be possible for the State," Mill said, "to guarantee ample wages for all who are born. But if it does this, it is bound in self-protection, and for the sake of every purpose for which government exists, to **provide that no persons shall be born without its consent**." Only one prominent man, I think, in our time, has ventured to touch this dangerous question, and he was sentenced to prison for his pains.

Yes, he was sentenced, but as the reader will see, a British judiciary quashed the verdict. Many others have since popularised and amplified the "question"—and were not sentenced.

THE APOSTASY SEEN FROM INSIDE:

"Life and Letters of George Jacob Holyoake,"

by JOSEPH McCABE. Watts & Co., London, 1908.

277. On page 80, Vol. II., is narrated the close connection between Mr. Bradlaugh, Mrs. Besant and the Holyoakes—as also their association for the publication and defence of the brutal Knowlton pamphlet. Here are the words of the biographer named above, an admirer of these people: "Holyoake agreed with its principle, but thought it coarse and offensive in parts; as Mr. Bradlaugh and Mrs. Besant always admitted it to be." Anyhow they all united in its sale and advertisement.

278. On page 81 a letter is printed from G. J. Holyoake to Mrs. Besant, which presumably was supplied by the recipient for publication.

"Dear Mrs. Besant,

If you intend to publish the work it means ruin to you as a lady. At that I am concerned

279. He objects to being identified with the defence of the publication of the Knowlton pamphlet, and concludes:

"I cannot think of resting the defence of the liberty of publication upon a quack like Knowlton—imposed upon us by an artifice in days of struggle. Let me add that the use of Mr. Mill's name is utterly indefensible.

G. J. HOLYOAKE."

Mrs. Besant thanked him for his "most kindly meant" letter and said they must be content to differ. He wrote again to say that, as she did not speak of an intention to publish the pamphlet there was no ground for differing and "In any case" he would be neutral. She replied:

"Dear Mr. Holyoake,

280. Thank you much for your nice little note. I think it probable that we shall follow the line of Mr. Bradlaugh (in the 'National Reformer')—objection to style of pamphlet as unduly coarse, but maintenance of right of discussion of sexual problems; i.e., revise carefully, publish matter, but refine style"

281. Unfortunately this revision did not go beyond grammar; and the names of Austin and Geo. Jacob Holyoake were deliberately brought before the Court by Mrs. Besant as publishers of the book.

At the end of March Mrs. Besant sent Holyoake a copy of their issue of Knowlton's pamphlet, admitting that they had made only "grammatical amendments" in it, and saying, "You may like to see it from curiosity, though you disapprove of our action."

In a letter to the "Daily News" and "The Times" Holyoake explained that he had never selected the book for publication, nor published it in the ordinary sense of the word; that he had always disliked it and, after the British case had shown the use that was being made of it, he had advised its withdrawal.

Nevertheless it is stated on page 84:

It was suggested at the time that Holyoake had made a considerable profit in the sale of the Knowlton pamphlet during the year that he had sold it in Fleet Street

282. Having distributed the obscenity on a large scale, it proved, however, to be unprofitable. The revised version of these unholy scriptures—which carried a copyright under our amiable laws—was later, however, a very remunerative enterprise for the revisers Bradlaugh and Besant.

283. Re JOHN STUART MILL's escapade and arrest by the police for distributing obscene handbills, more details can be found by the curious on page 63 of above book. It is declared to have completely alienated Mr. W. E. Gladstone's sympathy from Mill.

The pamphlet is stated to have explained in detail how sexual intercourse may be carried out, whilst thwarting Nature of the natural consequences.

THE UTILITARIAN SCHOOL.

"The English Utilitarians," LESLIE STEPHEN. Vol. III., Duckworths, 1900.

284. About this period (1828) JOHN STUART MILL, then aged 17 or 18, took part with some friends in distributing a pamphlet called "What is Love?" advocating what are now called Neo-Malthusian principles. The police interfered and some scandal ensued.

285. Let no one say that the story of the "dismal science" is devoid of the humorous side. Imagine the callow and dreary prig of eighteen deciding upon "What is Love" by the light of the lantern of Malthus, and starting at that interesting age to instruct married people in the practices cursed in Genesis! It was from his sense of duty—exactly where the humour comes in. Pity the police had to interfere! He ought to have lived a generation later, but he preached the same views during life and was accorded posthumous honours.

286. "Fraser's Magazine" in April, 1833, attacked the Political Economists (Stephen III., 173), in a series of articles upon the horrors revealed by the official report to the House of Commons. They might be summed up as child murder by slow torture. The Tory organs, the "Quarterly" and "Blackwood's," took the same side (as Fraser's).

The same side! According to that statement a party led by Mr. JOHN BRIGHT and Mr. RICHARD COBDEN is said to have strenuously upheld the "principles" of child murder by slow torture. But the debate itself shows it plainly. Mr. Stephen writes:

287. Lord SHAFTESBURY says that the argument most frequently used was the statement by NASSAU SENIOR—"that high authority"—a pronounced Malthusian, who had declared that all the profits of the manufacturers were made in the last two hours of the twelve. "Cut down the twelve to ten" he said "and profits will disappear, and with them the manufacturing industry."

These, like the other prophecies of the Political Economists, were of course falsified by facts, as known to all.

288. The employment of children had at first appeared desirable from a philanthropic point of view, but it had developed so as to involve intolerable cruelty. The hideous stories of children worked to death, or to premature decrepitude, revealed by the Commissions, had made a profound impression.

289. The reader will bear in mind that these reports preceded the debate in which Mr. JOHN BRIGHT so "strenuously" upheld the practice of this intolerable cruelty of working the children for twelve hours a day, say thirteen and a half to fourteen hours of

actual attendance. They were wretchedly underfed, they were undersized and degenerate, they had been "soaked with opium" as babies, so that teeth and digestion were of the worst. Of these things, one caused the other—a *circulus vitiosus*. Just as now, calomel—sub-chloride of mercury—was also freely and frequently administered by parents. When mortal sickness came the children had to die alone and untended, only one dispensary in the cruel city of Manchester. They perished like flies, only half surviving the fifth year and only one in six or seven reaching the age of thirty. And the Political Economists used every force of their intellects, all their powers of oratory, the influence of threats, and the compulsion of their trade organisations to perpetuate this national crime so long as the supply of "fixed capital" in the shape of "little children" should last. Each and all of that is contained in Mr. John Bright's speech as quoted herein. Why did the Registrar-General put the simple words in quotation marks, "little children?" Apparently because Our Lord pressed the little children of Nazareth to His compassionate heart—Luther's version says "Er beherzigte sie"—and blessed them, and all such, for ever. Man needs the living force of His words more now than then, since people have come to use and to print the shameful phrase "the curse of fecundity" when speaking of the advent of children. Place the philosophy of His teaching beside our pitiful Political Economy of yesterday, a mushroom already putrescent. But the principles inculcated by those Political Economists, the national practices that they introduced and taught—the obliteration of chivalry to our unborn and of chivalry to our children—ought not and must not be ignored or glossed over.

290. In the words of CORNELIUS TACITUS (Ann III., 65)—I hold it to be the pre-eminent function of history that moral excellences sink not into oblivion, and that base words and deeds shall dread the execration of posterity.

POLITICAL ECONOMY AND "THE HORRIBLE SACRIFICE OF HUMAN LIFE."

(Vide par. 298).

291. JESUS taught, saying :

"Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. You shall know them by their fruits.

"Do men gather grapes of thorns, or figs of thistles? Even so every good tree brings forth good fruit; but a corrupt tree brings forth evil fruit.

"A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

"Wherefore by their fruits you shall know them."

When JESUS had ended these sayings, the people were astonished at His doctrine, for He taught them as having authority.

292. I submit the inexpugnable records of Parliament so that men may test the false prophets, judge the seed that was sown, and witness the harvesting of the fruit.

293. HANSARD, January 26, 1847, page 489 et seq. Mr. JOHN FIELDEN (member for Oldham), moving for leave to bring in the Factories Bill,

For my part, Sir, I think that a leading principle of Political Economy is the care of the lives, the health and the morals of the people; and it is upon the ground that the life, health and morality of the young persons, and of women, are sacrificed by too long hours in our factories that I ask leave to bring in this Bill.

The Report of the Registrar-General of England was quoted by Mr. Fielden as follows :

294 "The population of the extra-metropolitan district of Surrey was in 1841, 187,000, and the population of the town and suburban districts of Manchester was 163,000. In Manchester with this less population the deaths registered in

seven years, 1838-44, were 40,000, and those in Surrey only 23,800, making a difference of over 16,000. There were 23,500 children under 5 years of age in Surrey, and the deaths of children under that age were 7,400. The children in Manchester were 21,000, the deaths 20,700 !

295. "The returns of the past quarter prove that nothing effectual has been done to put a stop to the disease, suffering, and death in which so many thousands perish. The improvements, chiefly of a showy, superficial, outside character, have not reached the homes and habits of the people. The house and children of a labouring man can only be kept clean and healthy by the assiduous labour of a well-trained industrious wife, as anyone who has paid the least attention to the subject is aware. This is overlooked in Lancashire, where the woman is often engaged in labour from home. The consequence is that thousands, not only of the children, but of the women and men themselves, perished of the diseases, formerly as fatal, for the same reasons, in barracks, camps and ships.

296. "In all Manchester there is but one children's dispensary, and this has two medical officers. Such institutions should be numerous in large towns, and much good might be effected ; but the unfortunate outdoor occupation of the women by causing the withholding of Nature's nutriment from the children is terribly destructive of the latter."

The Registrar sums up as follows :—

297. "In Manchester 13,362 children perished in seven years over and above the mortality natural to mankind. These 'little children' brought up in unclean dwellings and impure streets, were left alone long days by their mothers to breathe the subtle, sickly vapours, soaked by opium—a more 'cursed' distillation than 'hebenon'—and when assailed by mortal diseases, their stomachs torn, their bodies convulsed, their brains bewildered, are left to die without medical aid, which, like hope, should 'come to all,' the skilled medical man never being called in at all, or only summoned to witness the death and sanction the funeral."

Mr. Fielden (from the centre of the cotton industry) continued his speech :—

298. I hear men talk glibly of the "horrors of war" and I believe there is in this country a Peace Preservation Society, whose object is to show mankind that nations, to avoid such horrors, should always remain at peace. I applaud their efforts ; but let me ask what are the "horrors of war" but a wholesale sacrifice of human life, now and then occurring ? They are horrors, and I respect those who bestow the energy of their minds in endeavours to convince the world of their futility and wickedness ; but when the Registrar-General, in the document I have quoted, notifies to us the horrible sacrifice of human life that is annually perpetrated in our own manufacturing towns, far exceeding the average sacrifice of life by war, I think we should give an earnest of our sincere desire to avoid such horrors by immediately setting to work, in every practical form, to effect the object at home. . . . I expect to hear that to reduce the hours of work of the child to such as is compatible with his strength and his necessary moral training. . . . is a legislative interference between master and man ; and that it is contrary to the principles of Political Economy. I understand the words "political economy" to mean the mode of rightly governing a State ; and my opponents have already asserted, that any interference, by legislative enactment, between master and man is a violation of the proper mode of governing. Let them recollect that they have all, whether as Ministers or manufacturers, defined the labourer and master to be two dealers—the first a man who sells the commodity called "labour" and the other a man who buys that same commodity. They have defined them to be two dealers in one commodity. I ask my opponents to take their own definition and tell me why

it is contrary to the principles of Political Economy to interfere between these two dealers, any more than between any other dealers? For my part, Sir, I think that a leading principle of Political Economy is the care of the lives, the health, and the morals of the people; and it is upon the ground that the life, health and morality of the young persons and women are sacrificed by too long hours of work in our factories, that I ask leave to bring in this Bill. I must remind the House that, in 1833, it passed an Act for emancipating the black slaves of the West Indian colonies, in which a clause was inserted restricting the labour of the emancipated adult negro to 45 hours in a week—a shorter period by 13 hours than the English factory child claims at our hands, many of whom have to work in rooms at as high a temperature as that of the colonies.

299. MR. W. B. FERRAND (member for Knarborough) in an earnest and persuasive speech “implored the House on bended knees, to carry this Bill.”

300. SIR GEORGE STRICKLAND (member for Preston, Lancashire, close to the centre of the cotton industry), in his speech made this significant and trenchant statement, illuminating the whole position by a flash of light.

The only arguments he had heard against the interference of the Legislature upon this most important subject (interference with working-conditions) were those which were usually urged by the persons who emphatically called themselves Political Economists.

Political Economists in the House prophesied thus, if the working hours of children and young maidens were reduced to eleven per day :

• MR. W. BROWN (member for Lancashire South) said :

301. My conviction is that the effect of the measure, if passed into law, will be similar to the injury inflicted upon the commercial interests of France by the Revocation of the Edict of Nantes, a blow from which France never recovered. If the Bill passes I predict that the population will be driven back upon the rural districts, thus causing a great increase in the poor rates. It is my opinion that it is a direct infringement of the liberty of the subject and it is robbing the poor man of a portion of the only capital he possesses—his labour.

MR. JOHN BRIGHT, page 126, amongst other things said :

302. The principle of the present measure went so much in the teeth of the mill-owners that the House might depend upon it that it could not be carried out without their sanction. The number of the inspectors must be greatly increased, and the result would be that if the Bill did not destroy the manufacturers it would harass the owners of capital so much that they would form such a formidable combination that the House could not successfully legislate against it. . . . Most of the manufacturers were most strongly opposed to it, and nearly all the distinguished writers on Politico-Economical subjects took the same view of the subject. As for Her Majesty's Government he was astonished at the course taken by them since 1844 on the occasion of the first Bill; and when they first did so he ventured to prophesy what the result would be, and that it would show that there was nothing so blundering as faction, nothing so blind as party. He hoped that the noble lord and other members of the Government would return to those principles which they had formerly held on this subject; but if they did not he believed that such would be the effect of this measure that a retribution would overtake them from which their character and reputation would suffer in the estimation of the country.

303. MR. G. DUNCAN (member for Dundee), page 146, believed that the measure would inflict the greatest injury upon the country, and he, therefore, felt bound to oppose it in every shape and form.

MR. J. S. TRELAWNY (Tavistock) :

304. In my opinion the principles of non-interference are those which should be adopted by the State, and the adoption of any other principle will lead to great harm and inestimable confusion. And it lies on the supporters of this measure to make out an exception from the great principle of Political Economy.

LORD JOHN RUSSELL, page 1149, 10th Feb., 1847, said, *inter alia* :

305. The period of labour at present is 12 hours, being 13 to 14 hours of employment altogether, and is too much. I conceive that it is too much for their bodily form, which is then not matured.

Concluding a lengthy and fierce declamation Mr. JOHN BRIGHT replied :

306. Believing as I do in my heart that the proposition is most injurious and destructive to the best interests of the country—believing it is contrary to all principles of sound legislation—that it is a delusion practised upon the working classes—that it is advocated by those who have no knowledge of the economy of manufactures—believing that it is one of the worst measures ever passed in the shape of an Act of the Legislature, and that if it be now made law, the necessities of trade, and the demands alike of the workmen and the masters will compel them to retrace the steps they have taken ; believing this, I feel compelled to give the Motion for the second reading of this Bill my most strenuous opposition.

THE MANCHESTER SCHOOL.

307. Who originated the term “Manchester School” is not, perhaps, known, but I find the following in a powerful and persuasive oration by LORD JOHN MANNERS upon the Ten Hours Bill (Hansard, Feb. 10th, 1847, page 1111) :

Well, then, if this “School of Manchester” as it has been called by the hon. member for Shrewsbury, is worthy of attention—if the reasons on which the Corn Laws were repealed were valid and sound reasons, viz. : that the prices of provisions were to fall one-third, and our foreign trade was to be extended, then the factory operatives have a clear and undeniable right to demand the fulfilment of the promises made to them in this respect.

The caustic member for Shrewsbury was no other than MR. BENJAMIN DISRAELI.

308. LORD JOHN MANNERS tells of the long struggle against the oppression of the white-slave holders in England, and the dreary outlook before the gallant army who must fight on and on, “going down to their graves, their hopes deferred, deputed to their children the advocacy of the cause they had themselves advocated. When I think of these children who have been left to die of excessive toil, and how, over and over again, we have petitioned and protested, it must be conceded that our conduct of this great cause has been worthy of this country and worthy of the great interests involved in its satisfactory settlement.” He alludes to “the head of the veteran MR. OASTLER becoming grey with years of disappointment.” The latter died a generation ago, but let us honour that hoary head, and bow down before the old face !

309. Yet as long as women have eyes to weep and souls to pray—as long as men have hearts to feel, voices to utter and hands to raise, so long will this struggle be continued ; so long will those ill-gained victories [of the Manchester School] be fruitless.

310. He quotes writers upon "over-population," for Great Britain was "over-populated" when she had ten millions, or twenty millions, or forty millions of inhabitants. Germany with a much less productive soil, was "over-populated" when she had fifteen millions, but is joyfully counting her increase now that she has fifty millions more. The queer Politico-Economic theories of "over-population" and "over-production" of goods form a two-headed, contradictory, bogey. To take a liberty with Horace, "*Belua duorum es capitum!*"

311 Lord John Manners opens out the core of the evil itself by quoting medical observations of mortality in the factory districts. Let us say that the infantile mortality—that of the first year of life—in Ireland, Scandinavia, Australia and New Zealand, is about on a level, 80 to 90 per 1000 births. At this very day the death-rate of infants in the manufacturing towns of Lancashire and Yorkshire, in spite of the vast strides of medicine, hygiene, and surgery, is a hundred to a hundred and fifty per cent. higher than that of the countries named. But in 1847, at the culmination of the fight between Michael and Manchester, it showed up as follows :

312. Hansard, page 1113 (Dr. FLETCHER'S Report). In calculating the average age at death in the better and worse conditioned localities, I carefully distinguished the factory operatives from the other working classes. **The result proves that the average age attained by the factory workers and their infants, was somewhat less than one-half that of the other operatives in the same districts.** In order to prevent any doubt as to the accuracy of these calculations, I may mention that in finding the mean age at death of the factory population, in one district, so low as eight years, which appeared really incredible, I went over the registers a second time. I was assisted by a friend accustomed to such researches, when, finding the extracts and calculations perfectly correct, an explanation of this remarkable result appeared in the fact that of every 100 deaths a fraction over 61 are infants under the age of two years, while of the other operative classes, in the same locality, the deaths under two years are a fraction less than 33 in 100, and the average age at death 14 years.

He then quotes various districts, amongst others these :

313. Bury North, average age at death, factory operatives, $9\frac{1}{2}$ years ; other operatives, 19 years. Woodhill district, age at death, factory operatives, 10 years ; other operatives, $21\frac{1}{2}$ years.

314. I have only further to state that these calculations are made on an average of seven years' records and include every death that has occurred in these localities. They appear sufficient to rebut the assumption that it is the condition of large towns, and not the employment in factories, which produces the awful mortality, particularly of the infant population, in the manufacturing districts. This, you are aware, has been strongly maintained by several medical practitioners and others.

Lord John Manners continued :

315. These results too plainly show how the homes of the poor factory workers are desolated by the long hours of labour. They show to us the Saxon matron, like the Hebrew mother of old, weeping for her children, and refusing to be comforted, "because they are not."

They show to us the cradle rifled of its fairest treasures ; they show us the funeral decked in white, to prove that the departed one has gone to join the army of the innocents. And, on this ground, I appeal to the House whether a case has not been made out for a passing of this Bill ?

316. In a question of this kind, affecting the policy of the country, affecting the lives and the moral and social welfare of our fellow-subjects, the result is not to

be left to the remote possibility of some unconceived, and as yet unexplained, regulations to be made between masters and men. We do not so deal with interests of far less importance. We did not wait until the the rival companies which navigate the Thames agreed to regulate among themselves the speed of steam-boats; we did not wait until the master builders joined in a mutual bond that they would pay all due regard to the sanitary regulations necessary in the construction of dwellings; we did not ask whether master chimney-sweepers would of themselves consent not to send climbing boys up their flues; **we did not wait till the coal masters agreed that they would put a stop to the practice of harnessing women to coal trucks**; we did not wait till the proprietors of the slaves in the West Indies made arrangements with the slaves to emancipate them—these, and thousands of other instances, can be adduced where we did not wait for private arrangements, but vindicated the imperial majesty of the law; the law of which Hooker said—"All things on earth do homage, the very least, as feeling her care—the very greatest, as not exempt from her power."

317. **No! We brought the majesty of the law to settle all those questions, and to vindicate the rights of the powers that are ordained of God, to watch over and protect the lives and happiness of the people.** When hon. gentlemen object on principle to legislative interference in this matter, they ought in consistency to object to interference in all other matters.

318. Can the hon. gentleman opposite (Mr. John Bright), or the school of philosophy to which he belongs, say they disapprove of interference, after the fact that they have interfered and are interfering in a thousand instances? Can he persuade weakness to put itself at the mercy of power—poverty at the command of wealth? **Can he persuade mankind that kings and governments and legislatures have been established in order to do nothing in these matters?**

319. And if this were not the case, if all governments of all parts of the world, and in every period of the world's history, have interfered to protect and watch over the weakest and poorest of their subjects, then let them point out to me, if they can, a more feasible, a more safe, and less objectionable mode of interposition, and give a more noble and glorious reason for interference than that which is now presented. **It is not by the mere assertion of some abstract principle that has not yet been carried out, and which, if carried out at this moment in the sister kingdom, will consign millions of our fellow-beings to certain and inevitable deaths—it is not upon such grounds that they can refuse to pass this Ten Hours Bill.**

320. The speaker here alluded to the carrying out of the "inevitable law of supply and demand" whereby the grain grown in Ireland was to be shifted away, instead of first feeding the growers of it and their families. It was, however, shifted away, and their fellow-beings—more than a million of them—did die that "certain and inevitable death."

321. John Mannors was right and John Bright was wrong. That fearful calamity was one of those many ills that kings or laws can cause or cure. But the moral consequences of false doctrines are even more terrible than the physical. The dragon's teeth were sown and we must accept the harvest. Lord John concluded thus:

322. Will the House of Commons reject such a measure, because some hon. gentlemen (and their number is not very great in this House) are pleased to assert that it does not altogether square with their notions of Economic science? Should it do so, and should the House most unfortunately come to a conclusion adverse to the second reading of this Bill, we at least on this (the Opposition) side of the House will retire from the contest undismayed and undeterred by so great a defeat, and without despairing of future success. We shall retire encouraged and cheered by the reflection that, as all former defeats and disappointments

have but stimulated the exertions of our toiling clients, so this will but lead to fresh endeavours. Animated by the gratifying conviction that we, the Tory gentlemen of England, have maintained our just and historical position; consistently with the character we have ever aspired to, we have fought the fight of the poor against the rich, and have been fellow-soldiers with the weak and defenceless against the mighty and the strong, and to the best of our ability have wielded the power which the constitution reposes in us, to protect and defend the working-people of this country. I trust, however, that the Bill will pass into law, and that this protracted struggle will be determined—protracted, indeed, but not necessarily ceaseless; to be terminated, if the House so please, this very day, terminated amidst the acclamations of millions, and the blessings and prayers of a toiling and a patient people.

323. Has the reader realised from Dr. Fletcher's Report as quoted, that the average life upon earth of these poor human creatures under the full dominion of Political Economy was only 8 to 10 years? That the registrars' reports included persons of all ages, old and young? Does he suppose that in the time of Polybios in Greece, or Cicero in Rome, when those nations made their fatal entry into decadence, there was anything worse than that to record?

Debate, March 17, 1847. Mr. J. DENNISTOUN, representing the Political Economist side, moved the postponement of the Bill and, among other arguments, stated:

324. Again, they had prevented women working in collieries at all, the most monstrous interference with the rights of labour that even the House of Commons had ever perpetrated. All legislative interference with labour on the part of the Government was, in his opinion, most objectionable.

Lord JOHN RUSSELL, during his speech said:

325. I cannot look with indifference to the statement that the greater proportion of the people of this country have only to work, to sleep, to eat and to die. In my opinion it is the duty of the State that you should endeavour to have a population in the first place aware of the doctrines of religion, that in the next place they should be able to cultivate domestic habits and domestic affections; and that in the third place they should be likely to look up to the laws and Government of the country as their protectors from undue inflictions upon the young of this country. I do not see that these objects can be obtained, so long as the hours of young persons are so prolonged as they have hitherto been. I cannot see how a child of 14 years of age, actually employed for 12 hours in a mill, and engaged there for two hours more, coming home tired and exhausted and unable to do anything but rest, in order to be prepared for the labours of the next day—I say I do not understand how that girl can be brought up to be a good wife and a good mother. I am ready to incur the risk which is said to attend the passing of an **Eleven Hours Bill** in the hope of improving the character and elevating the condition of the manufacturing population. I shall therefore be ready to vote for the clause limiting the labour of women and young persons employed in factories to eleven hours.

326. The Eternal Father who watches politicians, alone knows how His poor, ~~fading~~, anæmic children, delivered over to the tender mercies of the Political Economists, got any rest at all, inasmuch as they had to be in the factory at five o'clock in the morning, winter or summer—snow or rain or hail—to leave again at seven in the evening. The temperature, according to the admissions in the debate, was anything from 75 to 90 degrees in the rooms where the white slaves worked out their short and dreary lives. No wonder that thirteen thousand of them perished, in one district alone, in seven years.

But Mr. JOHN BRIGHT replied (same day, page 142) :

327. The noble lord at the head of the Government has spoken on this subject and has expressed an opinion favourable to the first clause of the Bill, which limits the hours of labour in mills and factories to **eleven instead of twelve hours a day**. There are no doubt very divided counsels on this point ; but the House are **fully in possession of my sentiments**. I do not agree with the honourable member for Montrose that because we disapprove in toto of the principle of the Bill, we should suffer it to pass without seeking to amend the clauses. **I feel bound at every stage to vote against the clauses, and of course the greater the limitation proposed and sought to be attained, the more zealously do I feel myself called upon to oppose it.**

328. Which he did, to the end, with extreme fidelity ; but his opponents carried Clause 1, enacting that from the 1st May, 1847, no persons under 18 should be employed in any mill or factory more than eleven hours in any one day, nor more than sixty-three hours in any one week.

329. Thus, however, the Political Economists defeated the ten-hours proposal. What did JOHN BRIGHT or RICHARD COBDEN, recognised leaders of the school of Political Economy, care for the health, happiness, or lives of the future mothers of Manchester ? The masters kept them to their severe tasks twelve hours a day, fourteen all told, and when they fell ill there was rarely or never medical attendance, as stated by the indignant Registrar-General. They were cheap, these white slaves, much cheaper than the negroes of Jamaica. Besides, when 20,700 of them had died as infants under five years, there were 21,000 left—a good half—to come on in another four years at the mature age of nine, to work in those hideous prisons. They cost the taskmasters nothing to breed, unlike the negroes, and their wages were a whole shilling a week, as shown in the debate. Cheaper, again, than negroes, for the masters did not have to feed them. So admirable was their system of Political, and personal, and factory Economy, that Bright and Cobden declared themselves “bound to vote against any limitation, and, of course, the greater the limitation proposed and sought to be attained, the more zealously did they feel themselves called upon to oppose it.”

330. Blows thus struck at the vitals of a nation, a never-ceasing irritation of the sources of life, could not but have cancerous consequences.

MORLEY'S "LIFE OF COBDEN."

Vol. I., page 298 et seq.

331. For children the hours of work were to be reduced to half-time, i.e. from 13 to $6\frac{1}{2}$ hours per day. “Child” was defined as from age 9 to 13. The hours of “young persons” were not to exceed by the proposed legislation $13\frac{1}{2}$ of attendance each day, of which $1\frac{1}{2}$ were to be allowed for meals, or 12 hours net.

332. Lord Ashley moved for 10 hours (year 1844) instead of 12, and on this issue the battle was fought. What Cobden maintained was that all restrictions, however desirable, ought to be secured by the **resolute demands and independent action of the workmen themselves and not by intervention of the law**. Singularly enough

he objected to the workmen's combinations. "Depend upon it," he wrote to his brother, "nothing can be got by fraternizing with Trades Unions. They are founded upon principles of brutal tyranny and monopoly. I would rather live under a Dey of Algiers than under a Trades Committee."

333. Now, in spite of rancorous opposition from the Political Economists, and dishonourable accusations against the personal motives of the reformers, LORD ASHLEY, afterwards Lord Shaftesbury, and his supporters "had already secured the passing of the Mines and Collieries Act excluding women from labour under-ground [where even during advanced pregnancy they were ordinarily harnessed to, and dragged in utter darkness, trucks of coal] and rescuing children [of five to nine years of age] from conditions hardly less horrible than those of negro slavery." Cobden alluded to the Ten Hours Bill as follows in a letter to his brother (1844): "This year's Ten Hours Bill will sicken the factions of such a two-edged weapon. One other good effect may be that men like GRAHAM and PEEL will see the necessity of taking anchor upon some sound principles as a refuge from the Socialist doctrines of the fools behind them. But at all events good must come out of such startling discussions."

334. Cobden was abroad when the Eleven Hours Bill, as the result of these startling Socialistic discussions—on the part of the Tories—became law in 1847.

335. Looking back calmly upon the rise and the history of their sorry philosophy, it becomes a great strain upon our credulity to believe in the actual sincerity of these legislators. They were tough and hard as horse-nails in their insistence upon actual control over the weaklings who provided a gorgeous "banquet of life" for the taskmasters. Imagine children of 9 to 13, young persons of 13 to 18, or women, or even men, making "resolute demands" independently of one another, and apart from associations!

336. These Economists, so hard to the fellow-citizens of their own flesh and blood, have accepted the praise that was due to them for limiting—by law—the working-hours of the emancipated negroes in the British colonies to forty-five per week. But the latter worked in the open air in a climate suited to them, with sufficient food, whilst the rachitic and underfed little white-slaves, without real option in the matter, were drafted into steamy rooms at 75 to 90 degrees for 81 hours a week. Those factories were a revival of the ergastula of Imperial Rome, under British Economic philosophy. And the racial effects are identical in degeneracy and decay.

337. Plainly the children were useful enough, none too many then nor now, neither Nature nor the Divine Intelligence to blame, only their share of the banquet was unjust. So those amongst the Political Economists who had some bowels of compassion, counselled in default of a better prescription, the shutting out of children from life itself and its banquet.

338. "There are minds which cannot rest till they account by some guess, for such phenomena of evil. But it suffices merely to recognise that the principles and practices of these men were wrong, to whom molten and graven images have been erected all over the Kingdom, before which we are to bow in admiration. The prophets were, at best, afflicted with mental hemiplegia, and in their half-paralysis knowing no better, they cursed the sound men around them who followed the dictates of a human heart. "These be thy gods, O Israel!"

339. Is it for shame's sake that speeches involving the lives and health of children of the nation, gravest of all subjects, are carefully omitted from the collected speeches of these statesmen? The very speeches which called forth their utmost fervour and their blackest prophecies? I have such collections of speeches before me, but the mighty interest is entirely ignored. Is that honest?

"THE TREMENDOUS CHILD MASSACRE."

340. SIGNOR FRANCESCO NITTI, quoting and upholding the theory of his admired friend M. ACHILLE LORIA, both earnest though somewhat diffuse observers, writes ("Population and the Social System," page 136) as follows :

341. Under the pressure of competition the working day in England reached its maximum and wages reached the minimum. And when the wages of the adult no longer sufficed for the needs of the family, the factory began to fatally attract women and children.

342. In England, where this economic process developed more intensely than elsewhere, the factories were invaded by children, even from the beginning of the century ; 10, 20, 25, children for every adult worker became normal proportion ; in Lancashire the proportion of children to adults was 55 to 1 ; in Dumbarton 60 to 1. It was not the scarcity of adult workers which led the employers to this tremendous child-massacre ; nay, while the slender bodies of the children were being exhausted, adults remained unemployed and sought labour in vain. The mere employment of child labour secures employers a saving of a third in wages. FIELDEN exclaims in alarm : "The profit of capital is compared with the death of a child, our industrial prosperity is based upon infanticide." (Fielden : "The Curse of the Factory System," page 15.). Of 4000 children employed in the English factories at the beginning of the century, only 600 reached the age of 30 : the use of the children's frames went so far that there occurred something which antiquity never saw and which is still rare in our day—the suicide of children.

343. Apart from their theories as to the effect of "economic causes"—these two words invariably mean business considerations—upon the procreation of children, the facts they cite are what should chiefly interest us. Nitti skips about a little in the passage quoted, for he deals in the one sentence with the beginning of the nineteenth century and with the forties. But it is to the latter that his remarks are intended to refer, and it was of that time that Mr. John Fielden wrote and spoke, as we have already seen.

344. Children have by instinct a very strong clinging to life, and the normal death-rate at the ages 10 to 18, is extremely low, about the lowest of all the periods. Hence their massacre, decade after decade, by these gentlemen employers and Economists of the House of Commons who "zealously opposed" the eleven hour day, and still more zealously any less working time, was of the extreme in cruelty. The children were systematically done to death, whilst the system involved of necessity that which was held by torture-experts of by-gone times to be the longest and cruellest death of all, namely, the prevention of sleep. It is not possible, and our comfort-loving people will not have the slightest intention of trying, to get their minds down to a realisation of the intensity of suffering undergone by myriads of their own race in Merrie England under the sway of the Political Economists. But we may reverently hope that the eye of the Eternal Father saw, and that His heart felt, the voiceless anguish of those helpless little English children before they took to Him their own harmless lives. Human sympathy was denied them then, nor will they get too much now, unless indeed, as the living British legislator recently said, "Babies are getting scarcer, and according to the inevitable law of supply and demand they are rising in value." M. Yves Guyot, the living French encomiast of Bright and Cobden, declares that "man is a form of fixed capital" (par. 477). So these distinguished statesmen merely utilised the child-capital, and—being true utilitarians—used it for all it was worth.

CHILDREN IN COLLIERIES.

345. The innocent creatures thus cruelly imprisoned and half-fed, slaked their thirst with the trickling waters of the mines. Therefore they were exposed to ankylostomiasis, which brings on extreme anæmia, exhaustion and early death. The disease is due to the presence in the digestive canal of a worm furnished with hooks. The parasite was introduced from abroad, and wreaks wholesale destruction amongst children in the Southern States of America. (Jour. A.M.A., November 6th, 1909, p. 1568.) Hanging to the walls in masses it continually sucks the blood of the victim, and through its eggs spreads to others in like manner.

346. The children were merely Economic Assets, not superabundant, because the country was not thickly populated, but extremely cheap, and little else than human rubbish to be utilised to some Economic advantage or other. For had not the Master (Malthus) said :

The infant is comparatively of little value to society, as others will undoubtedly supply its place ! (Vide par. 1426 e. s.)

347. But the "Tory gentlemen of England"—give them their due—never rested until they passed laws to cure the wrong, for which legislation they were bitterly and persistently slandered by the Political Economists as we have read above, and without intermission afterwards. Meanwhile the healing professions sought concerning the maladies of children, causes, remedies and prophylaxis. Have we to thank politicians, still less can we take a flattering unction to our own souls, for that ? Some of us declare that our power is founded upon the Bible. Others that we do not need military defence, for if we be only humble, trusting and innocent, God will protect us. Were not the scores of thousands of martyred English children—devoid of a ray of hope—humble, trusting and innocent enough ? We are said by some to be a Chosen People, to have a divine mission and so forth. We can flatter and fool ourselves, but is it quite so sure that we can fool the Omnipotent ? Does history tell us that races escaped retribution ?

348. Is it said that we have repented and reformed ? But we permit the free sale to deceived British mothers of lying nostrums which carry large profits to the vendors whilst bringing degeneration and ruin to the children. Why is this free trade persisted in, and why are the children not protected ? Because of the profits to the vendors and for no other reason. Enormous quantities of sub-chloride of mercury are sold as soothing and teething powders by all chemists and by grocers throughout the British Empire, without restraint of any kind. Millions of bottles of laudanum and morphine, called "soothing syrup," are sold every year wherever the English language is spoken. Worst of all, because the effects are so subtle upon the circulation, the brain and the heart, teething powders consisting of acetanilid, phenacetin and other synthetic heart-depressants, are being multiplied in all directions without control or interference by the State. No parliamentary party shoulders that mission of reform.

349. ~ Whether by interaction or by accidental impurity we cannot tell, but the teething-powders of calomel contain sometimes corrosive sublimate—chloride of mercury. And the advertisements and packets always show the words "contain no poison." It is grossly criminal, but our laws are expressly devised to let the criminals go scot-free, and more than that to "protect" their commercial interests. All the evidence is given in my first volume, resting entirely upon unassailable facts given in detail. It has not been refuted at any point, and although measures are now being happily taken in Australasia to partially check the evil, there is no change whatever in Great Britain. No assertions of my own are made, the evidence is exclusively from medical and chemical experts, from coroners, juries, high courts and other authorities, all duly named.*

* NOTE.—"The homicide record of advertised secret nostrums will probably never be fully made up, but it would be appalling to the public could it be known." (Journal of the American Medical Association, Vol. 49, p. 1033 21st September, 1907.)

350. So long as child-preventives are openly manufactured and sold as a "perfectly legitimate trade," so long as destruction of unborn and newly-born children are widely-spread practices seldom and slightly punished, so long as babes are fair game for commercial exploitation, there is no national repentance.

HOW RICHARD OASTLER SPREAD THE ANTI-SLAVERY MOVEMENT TO ENGLAND ITSELF.

351. It will be observed that Messrs. Bright, Cobden and the other Political Economists were much concerned about adequate protection to their manufacturing industries, not against the foreign competitor—he was, as yet, nowhere in the race—but against trade unions assisted by humanitarians. Interference with the black-slave trade was far off and interesting, highly philanthropic, and commercially safe. At least it appeared so. But the good leaven works similarly to the bad leaven, inasmuch as you cannot tell how it will spread.

352. Anyone who studies DR. W. CUNNINGHAM'S "Growth of English Industry and Commerce in Modern Times" (Cambridge, The University Press, 1903), will find in the second volume some exposition of the working of "Laissez Faire." These two words appear on the cover and at the head of every left-hand page throughout the second volume of the book. It is a running commentary, but authorities are referred to and occasional quotations supplied. On page 777 is a note :

353. ALFRED (SAMUEL KYDD) "History of the Factory Movement." MR. RICHARD OASTLER'S interest in the position of the slaves abroad led him to consider the condition of operatives at home. The movement for factory reform was thus directly associated with the Anti-Slavery agitation.

No considerable share of public attention was directed to the subject until 1830 when Mr. Oastler began a crusade on the subject in Yorkshire.

354. How much occasion we have for rejoicing in the fact of the Anti-Slavery agitation spreading to England itself, will be seen if we take a paragraph or two from the Parliamentary Reports. These were primarily the cause of the majority in the House of Commons that defeated the Political Economists. The humble victory—so to speak—for the child-slaves, whereby the hours of work were reduced from 12 to 11 was, as Bright and Cobden declared, only the thin end of the wedge. These children were not by a long way so lucky as the black-slaves.

Parliamentary Reports, Vol. XX., page 604.

355. I have found undoubted instances of children five years old sent to work thirteen hours a day and frequently of children of nine, ten and eleven years consigned to labour for fourteen and fifteen hours. The parents, at the same time, have appeared to me, in some of these instances, sincerely fond of their children, and grieved at a state of things they considered necessary to the subsistence of themselves and families. . . . The income from a child employed at the age of nine or ten, is 1s. or at most 1s. 6d. in the week.

356. They were exposed to dust, all day or all night, some to continual wet, as in flax-spinning, whereby their fingers were constantly bleeding through the softened and tender skin, and (page 780) "there is abundant evidence that many children were crippled for life and that young women were seriously injured by their occupations. . . . The medical testimony proved that mischief of this kind was common in all the great industrial

centres. The Commissioners are careful to note that physical evils due to the over-fatigue of children were prevalent in the well-managed, as much as in the badly-managed mills." Again "the children were sometimes severely punished by the workmen whom they assisted."

357. Statues have been erected to the men who fiercely opposed "interference between employer and employee," and to those who strenuously fought, like true Economists, for liberty to employ these little white-slaves. We see no statues to RICHARD OASTLER, liberator of English serfs, but let us keep his memory green! The doctrine of laissez-faire has been handed down to us as a guiding light, and we have followed it only too much. Political principles founded upon laissez-faire are still dominant, and we are very far indeed from establishing for ourselves the claim that PRINCE BUELOW made for Germany at the last election: "We have conquered the Manchester doctrine!"

358. Their influence remains—their white slaves sank into unhonoured and forgotten graves. The rhetoric of those great statesmen is handed down for the emulation of our youth. Their lives are upheld as exemplars. But, only for a minute, just for once, let us listen to the half-articulate voices of a few of the weeping children. Unattractive and ungrammatical, they afford us lessons that we ought not to forget, still less deliberately to ignore.

359. The following instances of excessive work on the part of the young were specially referred to by the Commissioners (Reports XX., page 16.):

"THEM AS WORKS MUST WORK."

A. "Am twelve years old. Have been in the mill twelve months. Begin at six o'clock and stop at half-past seven. Generally have about twelve and a half hours of it. Have worked over-hours for two or three weeks together. Worked breakfast-time and tea-time, and did not go away till eight."

Q. "Do you work over-hours or not, just as you like?"

A. "No; them as works must work! I would rather stay and do it than that anybody else should come in my place."

Another said: "I have worked here at Milne's two years; am now fourteen. I work sixteen and a half hours a day. I was badly, and asked to stop at eight one night lately, and I was told if I went I need not come back."

Another: "I have worked till twelve at night last summer. We began at six in the morning. I told bookkeeper I did not like to work so late; he said I must. We only get a penny an hour for overtime." (Eighteen hours!)

Another: "We used to come at half past eight at night, and work all night, till the rest of the girls came in the morning. They would come at seven. Sometimes we worked on till half-past eight the next night, after we had been working all the night before. We worked in meal hours, except at dinner. I have done that too, sometimes three nights a week, and sometimes four nights. It was not regular; it was just as the overlooker chose. Sometimes the 'slubbers' would work on all night too, not always. The pieceners would have to stay all night then too. They used to go to sleep, poor things! when they had over-hours in the night." [These were the small children and the work required alertness].

"The mills worked night and day. The day set used to work from six till eight and nine, and sometimes till eleven or twelve—[fourteen, fifteen, seventeen or eighteen hours]. The children who worked as pieceners for the slubbers used to fall asleep, and we had much trouble with them."

360. Here is where the severe corporal punishments were inflicted on the slaves.

361. Think of the rich members of the House of Commons, whose speeches you have read herein, in their homes of wealth and luxury. Think of the mill-owners and overseers who went home, slept, breakfasted, and then returned to their hateful ergastula where they drove on the sickly, fainting child-slaves who had to snatch their food while standing at work. They had worked all the night through, and must work till eight the next night. One penny an hour overtime—cheapest of all slaves!

362. In the divine economy nothing is lost. Everything has its sequence. In Political Economy these evils were good, and must be left alone. *Laissez faire—laissez passer.* “Verily I say unto you, by their fruits ye shall know them.”

363. A favourite quotation of the Economists was the jingling couplet written by Dr. JOHNSON and added to GOLDSMITH’S “Traveller,”

How small of all that human hearts endure
That part which kings or laws can cause or cure!

364. Laws permitted both the black and the white slavery. Laws firstly cured the former completely, and ameliorated the latter by knocking off, as a beginning, one hour a day. Afterwards, much later on, laws were passed and enforced, to lessen materially the burden of the tiny shoulders. *Eadem est ratio eadem est lex*, but *laissez faire* is Manchesterism—the curse that has yet to be conquered. Our laws are our national principles, obeyed by most people voluntarily, with penalties only for the recalcitrant.

Where law is, there is liberty. Where there is no law there is grinding tyranny. Where laws are not made and enforced in the cause of decency, we have manufacture and sale of secret drugs of all kinds, “on an enormous scale,” and of preparations to prevent and to destroy human progeny, with all their devastating consequences to the health of the individual and to the strength of the nation.

365. Professor NITTI of Naples speaks of the “continuous massacre of those English children” in the mills of the Economists. It was not so much a massacre as a martyrdom, worse by far than the slaughter by HEROD, or by CHARLES IX. on the eve of St. Bartholomew. Beautiful memorials in white marble have been erected to the victims of Lucknow and Cawnpore. Why not, in still more salutary commemoration, to the tender English children whose innocent blood has not yet been avenged?

366. To say that the godless commercialism of these Economists was the product of savage greed, is an insult to the savage. To say it was brutal is an insult to the brutes. Adjectives fail altogether. To say that these iniquities should be buried and hidden with the past, lest the reputation of the accepted leaders of our nation should suffer together with their vaunted system, means injustice to obscure patriots who obtained the laws that cured. The past made the present.

367. Monsieur E. CHEYSSON, writing upon the “Depopulation of France,” in the “*Revue Politique et Parlementaire*” of 10th October, 1896, says:

(TRANSLATION.)

As a ray of light which traverses eternally the regions of space, telling to the worlds that it meets upon its road the spectacles which it has illuminated at its point of departure, so a deed once done persists for ever with its consequences, even when they are in part corrected or masked by a subsequent act. To-day prepares to-morrow; each of our acts interests our descendants; *posteri vestra res agitur*; all generations are conjoined; across the centuries they are bound together by a mysterious chain, and each of them is the victim, or the debtor, of those which have preceded.

**WHAT MILL AND THE ECONOMISTS WISHED TO SEE.
WHAT RUNS THROUGH THE WHOLE OF POLITICAL ECONOMY.**

KIDD, "Western Civilisation," page 74.

368. No system of opinion in recent times in England has so profoundly influenced the intellectual centres of Liberalism as that of the school of thought which culminates in the writings of John Stuart Mill. No theory of society has been, in its time, so generally accepted in English thought as a presentation of the modern democratic position. Mill's system of ideals, as a consistent whole, has been a leading cause which has determined, down even to the present day in England, the attitude in social questions of nearly all the representatives of the older Liberalism.

Page 124.

369. Mill and the leaders of the Manchester School actually wished to see accomplished in England the general restriction of births.

Page 405.

370. The inherent tendency of all economic evils to cure themselves if simply left alone—the characteristic doctrine of the Manchester School of thought in England—becomes the central and fundamental article of belief throughout all that rigid system of social theory, in the influence of which almost the entire intellectual life of England and the United States begins to be held by the last half of the 19th century.

Page 410.

371. According to the received opinion, the labouring classes were considered as condemned by natural law to live and breed under the control of capital on that minimum reward which—to quote RICARDO's definition of the natural price of labour—was "necessary to enable the labourers to subsist and to perpetuate their race without decrease." The remarkable conception which accompanied this theory, and which runs through the whole of John Stuart Mill's "Political Economy," delivered the labourer helplessly and permanently bound, as it were, into the hands of the capitalist class, making all efforts to free himself appear hopeless.

372. Finally, this conception had its corollary in that notorious theory of population propounded by Malthus—socially suicidal and biologically foolish as we now perceive it to be—which led John Stuart Mill to actually propose to the labourers as the main remedy for low wages that they should restrain their numbers and endeavour to look upon every one of their class "who had more than the number of children which the circumstances of society allowed to each, as doing him a wrong, as filling up the place which he was entitled to share." "Principles of Political Economy," by JOHN STUART MILL. Vol. II., xiii.

**CHILD RESTRICTION THE "ESTABLISHED AND FUNDAMENTAL AXIOM
OF POLITICAL ECONOMY."**

"Enigmas of Life," W. R. GREG. 14th edition, 1879. Trübner, London.

373. Mr. W. R. GREG in his work, "Enigmas of Life," page 57, writes of Malthus' doctrine :

No wonder that a proposition which seemed to condemn the human species to such hopeless, universal, eternal—nay ever-increasing pressure and privation should have staggered and shocked those to whom it was first propounded.

It sounded like the sentence to a doom of utter darkness and despair. It seemed to untrained minds utterly irreconcilable with any intelligent view of the divine beneficence and wisdom. Yet MALTHUS appeared to have framed his conclusions with such caution, and to have clinched it, so to speak, with such close bands of logic and with such a large and indisputable induction of facts, that recalcitration against it was idle, and refutation of it impossible. He maintained it after full discussion and, with some modifications, to the end of his career: and nearly all Political Economists of position and repute have accepted his doctrine as a fundamental and established axiom of the science [par. 481].

374. Malthus never endeavoured to shirk the full scope and severity of his proposition. In an article on "Population," which he contributed to the 8th Edition of the "Encyclopædia Britannica," and which I believe was the latest of his writings upon the subject, he reproduces it in the most uncompromising terms.

375. Mr. Greg's book has passed through many editions since 1879, but the whole Neo-Malthusian movement with its annihilating successes arose since that date, and Mr. Greg's refutation of Malthus' doctrines, such as it was, offered no more resistance than a leaf to the wind. Quos Deus vult perdere prius dementat!

376. With such surroundings it cannot be wondered at that Mr. Greg's own faith in Divine purpose was feeble and doubting. But he declares that which has been in this Report repeatedly pointed out: the central idea in English Political Economy, in contrast to the National Economy of Friedrich List and Gustav Schmoller, is the restriction of child-bearing in married life—by some method or other. Let us repeat Mr. Greg's words: "Nearly all Political Economists of position and repute have accepted Malthus' doctrine as a fundamental and established axiom of the science." If you take away the axiom you take away the science, and the sooner the better, for it must carry what nothing can long survive—the eternal curse. The precise antithesis is the axiom of SPINOZA, "Homin nihil utilius homine," there is nothing more advantageous to mankind than man. The latter should be a broad and safe base for national economy.

MANCHESTERISM AND "MONOGAMIC PROSTITUTION."

The Italian demographer, FRANCESCO NITTI (op. cit.) thus sums up the consequences of distortion of the natural functions as recommended by the English Political Economists.

377. Objective study clearly shows that if civilisation spontaneously tends to restrict the birth-rate within given limits without hindering the development of the race, voluntary prevention simply leads to the degeneration of the senses and the decadence of the race. When pleasure is wished for, and sought for its own sake, without the responsibility and consequence of having children, matrimony loses its entire purpose and becomes nothing else than a form of monogamic prostitution.

In the countries which suffer from sterility, the quota of marriages decreases, the proportion of illegitimate births increases, and the family idea decays.

The degenerations of the carnal instinct only serve to kill the family ideal, the sentiment of social duty; to shake the very foundations of civilisation and progress.

The nations which artificially limit their fecundity arrive at such bestial corruptions as would not only alarm Malthus, but any tolerant spirit.

378. But the argument which ruins the whole Malthusian structure—which made poverty simply dependent upon excess of population and not upon the economic order—is the fact that the severest poverty has almost always occurred in countries and at times when the means of subsistence sufficed for the population and far exceeded it. Stuart Mill recognises that between 1818 and 1848 the increase in wealth of England far surpassed the increase of population.

379. Still, every day of our lives, public men and politicians boast of the "gigantic figures of English wealth" and of its ceaseless growth. Every year pauperism also relentlessly grows, and ever the statement is repeated by prominent orators—be it exact or exaggerated—that one-fourth of the inhabitants are on the verge of starvation. Yet England is the birth-place of the prophet and his disciples—the Mecca of Malthusianism.

TWO KINDS OF LIGHT.

Professor NITTI, in summing up his work, concludes a chapter thus :

380. Economic research is always dangerous and difficult ; so much the more difficult is an objective study of the laws of population. Nevertheless the light gained from what we have so far said will help to make clearer, less arduous and less perilous the path of which we may say :

Quale per incertam lunam sub luce maligna

Est iter in silvis.

(Like a woodland path in the treacherous light
of the inconstant moon.)

381. That is both accurate and poetical. So long as married couples guide their conduct in the sacred matters of motherhood, preservation of decency and of child-life, by "economic," that is to say, cash considerations, they will not know shadows from pitfalls, nor see the way ahead. France is far advanced in the "agnostic" socialism to which Nitti himself would trust so much, but her decline and decay show not for that the least retardation. Quite the opposite.

382. The ancient Hebrew perception was clear, and though transcendent is within the comprehension of a child :

How excellent is Thy loving kindness, O God !

Therefore the children of men put their trust under the shadow
of Thy wings.

For with Thee is the fountain of life :

In Thy light shall we see light !

UTILITIES, VIEWED BY THE ASCENDANT AND DECADENT SCHOOLS.

383. The Utilitarian philosophy of the Manchester School is actually in conflict with the dicta of Jeremy Bentham himself. Let us, however, contrast it with that of Spinoza when dealing with what the latter calls utilities, taking only a few paragraphs and bearing in mind that profit, advantage, utility, are all represented by the word *utilitas*.

ETHIC, Fourth Part, Appendix upon the True Method of Life. (Spinoza's Ethic, translated from the Latin by W. H. White, London, Truebner.)

Par. IV.—

It is most profitable to us in life to make perfect the intellect or reason as far as possible, and in this one thing consists the higher happiness or blessedness ; for blessedness is nothing but the peace of mind which springs from the intuitive knowledge of God, and to perfect the intellect is nothing but to understand God, together with the attributes and actions of God which flow from the necessity of His nature. The final aim, therefore, of a man who is guided by reason, that is to say, the chief desire by which he strives to govern all his other desires, is that by which he is led adequately to conceive himself, and all things which can be conceived by his intelligence.

Par. XI.—

Minds are not conquered by arms, but by love and generosity.

Par. XII.—

Above all things it is profitable to men to form communities and to unite themselves to one another by bonds which may make all of them as one man ; and absolutely, it is profitable for them to do whatever may tend to strengthen their friendships.

Par. XV.—

The things which beget concord are those which are related to justice, integrity and honour ; for besides that which is unjust and injurious, men take ill also anything which is esteemed base. But in order to win love, those things are chiefly necessary which have relation to religion and piety.

Par. XVI.—

Concord, moreover, is often produced by fear, but it is without good faith. It is to be observed, too, that fear arises from impotence of mind, and therefore is of no service to reason; nor is pity, although it seem to present an appearance of piety.

Par. XVII.—

Men also are conquered by liberality, especially those who have not the means wherewith to procure what is necessary for the support of life. But to assist everyone who is needy far surpasses the strength or profit of a private person, for the wealth of a private person is altogether insufficient to supply such wants. Besides, the power of any one man is too limited for him to be able to unite everyone with himself in friendship. The care, therefore, of the poor is incumbent on the whole of society and concerns only the general profit.

Par. XIX.—

The love of a harlot, that is to say, the love of sexual intercourse which arises from mere external form; and absolutely all love which recognises any other cause than freedom of the mind, easily passes into hatred, unless, which is worse, it becomes a species of delirium and thereby discord is cherished rather than concord.

Par. XX.—

With regard to marriage, it is plain that it is in accordance with reason, if the desire of the connection is engendered not merely by external form, but by a love of begetting children and wisely educating them; and if, in addition, the love both of the husband and wife has for its cause not external form merely, but chiefly liberty of mind.

From the Fifth Part, Prop. XXII. Of the Power of the Intellect.

In God, nevertheless, there necessarily exists an idea which expresses the essence of this or that human body under the form of eternity.

Demonstration.—God is not only the cause of this or that human body, but also of its essence (Prop. 23, part I.) which therefore must necessarily be conceived through the essence of God itself (Axiom 4, part I) and by a certain eternal necessity (Prop. 16, part I). This conception, moreover, must necessarily exist in God (Prop. 3, part 2). Q.E.D.

Proposition XXIII.—

The human mind cannot be absolutely destroyed with the body, but something of it remains which is eternal.

Demonstration.—In God there necessarily exists a conception or idea which expresses the essence of the human body (Prop. 22). This conceptional idea is therefore necessarily something which pertains to the essence of the human mind (Prop. 13, part 2) which can be limited by time, unless in so far as it expresses the actual existence of the body which is explained through duration and which can be limited by time, that is to say (Corol. Prop. 8, part 2), we cannot ascribe duration to the mind while the body exists.

But, nevertheless, since this something is that which is conceived by a certain eternal necessity through the existence itself of God (Prop. 22, part 5) this something which pertains to the essence of the mind will necessarily be eternal. Q.E.D.

384. We can hardly find stronger contrast than between the inspired grandeur of Baruch de Spinoza, insignis per honestum, and the unspiritual debasement of Mill, Bradlaugh and their unsexed associates, notabiles dedecore. On the one hand, the clear, exacting Hebrew intellect directing man to the contemplation of his glorious and eternal essence. On the other hand, the apostles of a godless and mammonistic hedonism turning man's thoughts and his natural functions to distorted sensuality, whilst obliterating his chivalry to the unborn.

385. On the one side a brave savant seeks by mathematical demonstration to set forth man's true origin, aim and end: from God, through God, to God. On the other, pseudo-philosophers introduce a subtle instillation which robs him of his liberty of mind, of hope in the hereafter, of faith in the perpetuity of his race and nation.

AN ENGLISH EXPOSE OF THE CARCINOMA.

"Neo-Malthusianism, an inquiry into that system with regard to its economy and morality," by the Rev. RICHARD USSHER. Methuen & Co., London, 1897.

386. Although the remark of the editor of "The Lancet" is strictly correct that the English literature upon the subject of racial decline is scanty, and that our people have little idea as to the extent to which their fertility has ceased, there is a large range

of writings with the avowed object of causing the cessation. The word chosen by the distinguished physician is accurate. He does not say "declined," but "ceased," because when women individually refuse maternity, their fertility ceases.

387. Further, there are occasional works which show a fairly broad study of the question of population from the stand-point of the Christian or Judaic doctrine. Either name suffices, because the teaching is founded upon "natural philosophy" in the simplest etymological sense of these two words. One of such books—the most comprehensive in English—is the work whose name is at the head of this chapter. Apparently the same gentleman gave evidence before the Joint Committee (Rep. 1005 et seq.). The author sets forth the origin of the apostate gospel with much clearness and precision, and also the methods, the time and circumstances, of its promulgation in Anglo-Saxondom. Unfortunately the book enjoys little of the celebrity which ought to attach to it. It was only as my present work was approaching completion that I became aware of its existence, in spite of anxious inquiries of curators of great libraries and of many people in the book-selling trade. But the fact is that there is no money in the preservation of decency and racial hygiene, although there are heaps of profits in the purveying of infamies, as also in the teaching and subservience of sexual immoralities. More especially when the latter can be worked in under the appearance of respectability. Precisely, therefore, for the reason that all the argumentation is directed to justify, and even by Mrs. Annie Besant to sanctify, the act of Onan as the one indivisible, inseparable and central idea of the neo-Malthusian gospel, no matter what its variations, the hope of reform becomes distant indeed. Cure there is none, modification is impossible; here only remains return to Nature and Reason, fealty to the Creator and the Logos, obedience to the law of God and of the ages, submission to the rule of the Universal or whatever you like to call the categorical imperative. Of that reversion there is no sign whatever, for our legislators in Anglo-Saxondom, who should make the Law a terror to evil-doers, show inclination, not to say determination, to leave the field open to the play of commercial criminality wherever racial hygiene is involved.

388. The medical journalists, quoted herein over and over again, point out in accord with their absolute duty, as having full knowledge and eyes wide open, the national cancer. But they not only receive no echo, no support from the "lay" journals in this respect, their warnings are unheeded by all. There is also a cancerous breaking down of tissue in the very bodies of the people which demands every year, with inexorable advance, a larger proportion of the deaths. It is far more revolting and terrible than death by the advance of the car of Juggernaut, but our legislatures are supine, and the cry is always for "more pleasure in life." Panem et circenses, now as in decadent Rome.

389. They tell us, these priests of humanity—as you will find in their "heart to heart talks" to one another, printed in the medical journals and handed herein to those in the outer world who choose to read—that there is also a carcinoma in society advancing with sure and penetrating growth towards our utter destruction. But as you also read herein, from themselves, their voice is not heard. Yet the demand of Nature is insistent, and though stifled for a while is in the end inevitable. Truth claims and will get his own.

He shall not cry, nor lift up,
Nor cause his voice to be heard in the street.
A bruised reed shall he not break,
The dimly-burning wick shall he not quench :
He shall bring forth judgment unto truth.
He shall not fail nor be discouraged,
Till he have set judgment in the earth,
And the Isles shall wait for his Law.

390. That which is true was always true, and will so remain until in course of the age of ages the Himalayas shall be level with the plains of Hindustan. Not like the

theory of Malthus, centre and core of our British Political Economy. Malthus himself admitted that he had "bent the bow too much one way, because it had been bent too much the other." Hence his bow is not the weapon of truth, but that of policy and pseudo-economy. On the other hand the poet and seer, whose voice comes to us from afar and will talk to the souls of men when our Empire shall be barely remembered by name, continues thus his lofty theme :

The Lord shall go forth as a mighty man,
He shall stir up zeal like a man of war :
He shall cry, yea He shall shout aloud,
He shall prevail against his enemies.
Who among you will give ear to this ?
Who will hearken and hear for the time to come ?
Who gave Jacob for a spoil ?
And Israel to the robbers ?
Did not the Lord,
He against Whom we have sinned ?
For they would not walk in His Ways
Neither were they obedient unto His Law.

391. Lest there may linger in the minds of any persons doubts as to the origin and nature of the carcinoma of Anglo-Saxondom, I reprint here several pages of the book, with a strong recommendation to all to procure it, if possible, and to study it. Out of the mouths of many witnesses shall the truth be established.

NEO-MALTHUSIANISM ; An Inquiry into that system with regard to its economy and morality,

By the Rev. R. USSHER. Methuen & Co., London, 1897.

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392. The subject which we are to consider in the following pages is that which is generally known by the name of Malthusianism. This term, inaccurate as it is, in simple words means the prevention, by artificial checks, of the procreation of children ; in scientific, the control of fertilization by men and women. Its advocates declare that it is to be the greatest power of the future, one which will remove all poverty and misery, and that modern society is adopting the practice so largely, that this most desirable object is being attained much more rapidly than they could have imagined. It is not quite a new idea in England. It was alluded to in certain newspapers so long ago as the year 1827. About the same time anonymous handbills advising the adoption of the practice were widely distributed throughout the North of England. A little later on we find that lectures on the matter were given in Leeds and elsewhere, which were attended by very many of both sexes. Soon afterwards there appeared Carlile's "Every Woman's Book," warmly advocating the system, and minutely describing the various means by which it could be carried into effect. The literature of the subject did not largely increase during the middle of the century.

393. The elder Mill advocated the system in his article "Colony," in the "Encyclopædia Britannica," 8th edition ; also in his "Elements of Political Economy." "Care taken that children, beyond a certain number, shall not be the fruit," see pages 34 and 44. John Stuart Mill, as many are no doubt aware, following his father's example, was an enthusiastic advocate of the system, and wrote of it in his "Political Economy," which now meets with but doubtful approval, to say the least. Cannan describes it as a "collection of old essays produced from a drawer, and published without alteration."

394. It was not until the "Fruits of Philosophy" was published between 1870 and 1880 that the more modern treatment of the subject was reached. This publication was soon followed by Mrs. Besant's well-known book, "The Law of Population, its Consequences, and its Bearing upon Human Conduct and Morals."

395. Then followed in rapid succession a large number of books, pamphlets and treatises, dealing with the subject, such as "Notes on the Population Question ; The Physiology of

Marriage; Poverty: its Cause and Cure; Moral Physiology; Individual, Family, and National Poverty; Elements of Social Science; The Population Question; The Wife's Handbook; Artificial checks to Population, is the teaching of them infamous?; English and French Morality; The Duties of Parents; The Strike of a Sex; The prosperity of the French Peasant; The Malthusian Magazine," founded as the organ of the Malthusian League. The first number appeared on February 1st, 1872. In addition to these works on the subject, there is an immense mass of anonymous literature now flooding the country in all directions, treating of the same. Magazine articles and letters, for or against the system, have appeared in "The Economic Review," "The Christian World," "The National and Church Reformers," "The North American Review," "The Humanitarian," "The Free Review," etc., etc. Some of these will be referred to in the course of the following pages. There have also appeared certain other articles in various magazines bearing on sexual relationship, which will be referred to also, but which do not deal directly with the matter in hand. I think the above list comprehends most of the chief literature of the subject. The most distinguished writers on the subject are Mill, Ward, Owen, Gaskell, Besant, Greg, Matthew Arnold, Drysdale, and Clapperton. The matter is alluded to in "The Evolution of Sex," in "The Church and the World," and in LEA's "Christian Marriage." Numerous foreign writings on the subject will also be touched upon in the course of the argument. Of all the works enumerated above the one which undoubtedly caused the greatest interest and sensation was "The Fruits of Philosophy," by Dr. CHARLES KNOWLTON, of Boston, U.S.A., which found its way into the possession of the publishers of the "National Reformer," which publication was then, 1878, under the joint control of Mr. Bradlaugh and Mrs. Besant.

396. Dr. Knowlton's book had been known in England for some years previous to this, having been published in America in the year 1835, and had been sold in Bristol by a man named Cook, who, however, had used it for obscene purposes, which was not the object for which the writer had published it. The publisher of "The National Reformer" was prosecuted for exposing it for sale. He pleaded guilty, but Mr. Bradlaugh and Mrs. Besant then took the case out of his hands, and defended themselves in the Courts. All the legal proceedings which followed only caused the book to have much more publicity than it would otherwise have had. Opposition and persecution, as they always do, only drew more general attention to the matter, which might otherwise have been left in obscurity. The Neo-Malthusian practices advocated in the pages of the book were new to the general public, and because of this it was eagerly read, and obtained a very large circulation in a comparatively short space of time. The ill effects of that abortive persecution bear their fruits still; if it had not taken place very many would never have been initiated into this nefarious system, which I hope to show in the following pages is a disastrous one both for the individual and the nation to adopt. Ever since the year 1878, in which these two events occurred, the birth-rate of the United Kingdom has fallen. It commenced to do so in that year, and has steadily continued doing so ever since that time. It has never reached what it was previous to the Bradlaugh trial. We are now becoming quite accustomed to the ever-recurring remark in the Registrar-General's returns, "This is the lowest birth-rate ever recorded."

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397. It penetrates into hundreds of thousands of households, which now for the first time became acquainted with a system and teaching which had previous to this been only whispered about by a comparatively few unimportant persons. "This campaign did not create the situation, but it gave it a great incentive, because it openly advocated a custom which had previously been only carried out in secret." (Mille in the "Revue des Deux Mondes," December 18th, 1891.)

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398. It is somewhat difficult, after having studied Stephen's "Criminal Digest," to understand why some of these pamphlets, now poured out in multitudes, are not inhibited. They merely suggest and advocate the practice of Neo-Malthusianism to young men and women as a means by which they can gratify sexual desire without having to fear the birth of children. It seems to me that the whole matter, repugnant as it may be, will sooner or later have to be inquired into, and legally decided one way or the other. It seems monstrous that young women, in no matter what degrees of life, should be the free recipients, by post, of these pamphlets, as so many thousands are now. How far the advocacy and publication of some of these systems can go without coming under the law of procuring abortion is a nice legal point, and it certainly will have to be considered sooner or later. Some of these pamphlets merely treat of the most efficacious means of procuring early miscarriage. When the point of law was decided in Mr. Bradlaugh's and Mrs. Besant's favour the "Fruits of Philosophy" was withdrawn, and Mrs. Besant substituted her own book on the subject for it, that well-known one, "The Law of Population: its Consequences and Bearing on Human Conduct and Morals." It had an immense circulation and sale, until she withdrew it on becoming a Theosophist in April, 1891. "It was translated into every language and read by millions of persons." (Mille.)

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399. Mille comments on the lightness of heart with which Mrs. Besant withdrew her book, and the frightful responsibility which she had incurred by writing it.

"Déclarer qu'avoir préché de gaieté de cœur la stérilité du mariage est une œuvre tout simple.

ment monstrueuse." [To announce that one has preached, with a light heart, sterility in marriage, is simply a monstrous act.]

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400. Writing in "The Humanitarian" for November, 1896, Dr. S. A. K. Strahan says, "The question has, however, developed so remarkably of late that I think the time has come when all false shame and make-belief should be thrown aside, and the question and its effects be straightly put before the people. Women guilty of such offences against morality and nature as those we hint at can hardly accuse us of debasing their minds; others need not peruse our lines." The latter portion of this quotation can equally well apply to what follows in this book.

401. Everything can be improved by light and knowledge, and this subject is certainly one of those which especially need the fullest consideration. "The prejudices against the discussion do nothing but obscure appreciation of the merits or demerits of the doctrine." ("Evolution of Sex.")

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402. Large meetings were held in Manchester, Bradford, and elsewhere in similar large cities. Resolutions were carried by overwhelming majorities in assemblages of both sexes, declaring in favour of Neo-Malthusianism. These meetings were principally spoken to on the subject by Mrs. Besant. The interest taken in the matter caused the rise of the Malthusian League, with Dr. C. R. Drysdale as its President.

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403. Many are aware of the numbers of tracts and pamphlets advocating this system, which are sent to householders in every class of life. What numbers of advertisements appear in the newspapers! I have one before me now which contains no less than six such. If one of these advertisements be answered, there comes a pamphlet in reply telling of Neo-Malthusianism, and giving the price of the articles required; hence the profit. Not merely in these pamphlets, but in catalogues of articles sold in certain shops, these recommendations occur. Every one of them teaches the so-called advantages of a limited number of children, and plainly shows how sexual intercourse need not be followed by fertilization.

404. "One of those silly-season controversies, which have of late become so dear to the hearts of the big editors, has in the early autumn being going on in one of the leading London dailies. 'The subject is Early Marriages. As might be expected, many of the correspondents have been women, all with a certain modicum of education; and it is positively disgusting to note how these women speak of the voluntary limitation of the family. One, referring to her own case, says, 'We have one child which we can bring up well; we dare not run the risk of any more!' Another advising her married sisters, remarks: 'Keep your family well within your means.' And so they run on. The question is—What state of things does this indicate?" (Strahan).

405. In maternity hospitals, "Scientific Meliorism" tells us, visiting ladies leave large quantities of these tracts, and we are told with marked success. "The women are so glad to receive them," "the instructions are so eagerly acted upon." I know of a good old squire in East Anglia who regularly distributes these tracts throughout his neighbourhood. We find them everywhere; in railway carriages, in public rooms, wherever publicity can be obtained.

406. Mrs. Besant tells us in her autobiography what a large number of letters she received from grateful women, amongst them clergymen's wives, for having been the means of bringing such valuable information to their knowledge and use. It has been acted upon.

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407. This wide distribution of modern literature advocating Neo-Malthusianism has brought about a very serious condition of things. What was merely hinted at twenty years ago is now openly talked about as the most proper and useful course to adopt. Is it any wonder, then, that the birth-rate decreases? All classes seem to be smitten by the Neo-Malthusian craze, now rapidly spreading, fondly imagining that it will remove all human woes and totally eradicate poverty and wretchedness. The matter will soon have to be grappled with in a very vigorous way, for those who think at all must see that to voluntarily cause the population of a civilised country to decline is of the most vital interest to everybody concerned. The nations of civilised countries need to be shown how utterly mistaken they are if they should persist in following the Neo-Malthusian practice. That it is immoral is not the least doubtful, and as regards the destruction of the prosperity of the nation that adopts it there can be no doubt whatever.

408. "In later times our sense of decency has been shocked by the outspoken denunciation, not of marriage, but of its consequences, and the bold inculcation of means whereby the gratification of natural inclinations may be joined with the violation of Nature's laws and the frustration of Nature's ends." (Bourne).

409. I cite the following testimony—I could cite a great deal more—just to show how the doctrine of Neo-Malthusianism are rapidly spreading in England. So long ago as the Manchester Church

Congress of 1888, Professor Symes said, "I have the strongest reason to know that the subject is engaging the attention of an immense number of people of all classes in England and elsewhere." Another speaker at the same Congress said, "The awful heresy which is prevailing throughout the country as to restraining the growth of population by artificial means." What will be said now when the system is increasing by leaps and bounds?

110. At the present time a more modern school of thought on the same subject has arisen. It is composed chiefly of women, who declare that the duties of maternity are becoming increasingly irksome to all classes of women, especially to the more highly educated, and that maternity is utterly repugnant to a proper woman's feelings. It is an entire revolt against what has hitherto been believed to be the moral duties of woman. Women who write upon this subject declare maternity to be a degradation to them, and they refuse to undergo it in the future. We have arrived at this state of things in England.

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411. Professor FLINT says that the so-called wise regulation of the birth-rate advocated in such books as "Scientific Procreation"—what the members of the Malthusian League mean by it—would lead to the most shocking demoralisation of all classes. He truly observes, "Malthus would have disowned with horror the Malthusian League."

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112. "The Malthusian theory still has its advocates; but we imagine they are few in number. The theory has been effectually smashed by political economists of the heaviest metal, and we fondly thought that it was dead, but it appears not. But whatever there was to be said in favour of this theory from the standpoint of the economist or sociologist—and, to give its originator his due, he never advocated the limitation of the family from any other standpoint—there is absolutely nothing to be said in its favour as at present practised. The good of the State or of society does not enter into the question at all in the present day. The whole thing has its root and origin in pure and unadulterated selfishness, in undenyng self-gratification, and so never comes within the purview of either economist or sociologist." (Strahan.)

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113. The Neo-Malthusians unhesitatingly affirm that their system would remove all hindrances to marriage, and would, moreover, cure all our social troubles. They point with delight to the wonderful increase of its practice, which proves that they have supplied a want, and that a still further and gigantic increase is looming in the immediate future. They declare that it is a cruel and a hard lot "to force upon others what is now forced upon them, viz., 'to resist and forego, habitually and generally, sometimes altogether, always during the craving period of life, those imperious longings of the heart, which, combined, constitute the most urgent necessity of our nature, and which the Creator must have made thus urgent for wise and righteous purposes.'" (Greg).
- 413A. The statement is freely made that in consequence of marriage being out of the question for very many, a certain form of abominable vice is becoming adopted far more than it used to be. This, whatever may be the cause, is, I believe, correct in the main. It is also declared that postponement of marriage until the physical powers are failing will inevitably bring about a serious deterioration of the race. This the Neo-Malthusians declare is actually taking place before our eyes. That the universal practice of Neo-Malthusianism would remove all these adverse influences so detrimental to social welfare and human happiness.

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414. . . . The fact is that no matter what numbers of people practised Neo-Malthusianism, poverty would remain just as urgent and severe, as long as the economic conditions remained adverse.
415. "Suppose that a hundred, a thousand, or a hundred thousand men followed the Neo-Malthusian precept, this condition would not be altered in the least, because the general conditions would remain unchanged. But let us suppose, for the sake of argument, that this abstention were possible in an entire nation, the foundations of capitalist economy would remain the same, and the causes of poverty would remain the same. The argument which ruins the whole Neo-Malthusian structure, which makes poverty simply dependent upon excess of population and not upon the economic order, is the fact that the severest poverty has always occurred in countries and at times when the means of subsistence sufficed for the population and far exceeded it. In contemporary France food far exceeds the population, yet the persistence of the most squalid poverty, the frequency of crises, the continual agitation of the unemployed, are standing proofs that poverty is not the result of an excess of men over the means of subsistence, but of a vitiated distribution of food." (Nitti).

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416. . . . "The supposition that excess of population is the cause of all poverty is completely erroneous, not merely in its practical conclusions, but also in its very essence." (Nitti).

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417. HERBERT SPENCER comments on the sins of legislators in interfering with the beneficent operations of the pitiless discipline which kills off the unsuccessful members of society; but he himself is criticised pretty freely by well-known writers. "Mr. Herbert Spencer's tiny knot of disciples who follow their master to the bitter end of individualist anarchism." "Herbert Spencer, whose unchallenged eminence is only equalled by his eccentricity, represents the theories of doctrinaire individualism in England:" and COHN has charmingly remarked that his voice is as the voice of one crying in the wilderness.

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418. "With the doctrine of Malthus will die an older and still more pernicious belief that God has ordained the poor man's lot, with its attendant hopelessness and misery. The dawn of a brighter day seems breaking, when in time it will be perceived that poverty, and well nigh all the ills of life, arise from man's ignorance and selfishness, and are curable as he grows." (Minton).
419. Even moderately youthful marriages are not the rule in France. Mr. LYTTLETON says: "Marriages in France are later than in England, whether you take the ages of men or women." Dr. Drysdale, the President of the Malthusian League, incidentally remarked that "marriage is later in France than in England, and there is far more prostitution."

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420. That prostitution will exist as long as the world lasts is, I suppose, to be admitted. Foreign Governments say that this great evil should be supervised, and placed under rigid control; that no woman need follow the vocation unless she pleases, and that if she does, in spite of every warning, she ought to deprive herself of personal liberty. Also, that the moral condition of their streets is far superior to English ones, where vice is horribly rampant, and open scandals and temptations are visible to the young of both sexes.
421. Writing on prostitution as it is carried on in London. Dr. RICHLOT, says: "La prostitution y marche sans entraves, sans contrôle, sans lois modératrices, la tête levée, en plein soleil."
- The French authorities say that it is utterly wrong that this great evil should be allowed to flaunt itself in public, and that if people are so depraved as to wish for it they should go in search of it, not have it brought prominently before them.

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422. In "The Woman Who Did," GRANT ALLEN says: "Every good woman is by nature a mother, and finds best in maternity her social and moral salvation. She shall be saved by the child-bearing. Herminia was far removed from that blatant and decadent sect of 'advanced women' who talk as though motherhood were a disgrace and a burden, instead of being, as it is, the full realisation of woman's faculties, the natural outlet for woman's wealth of emotion. She knew that to be a mother is the best privilege of her sex, a privilege of which unholly man-made institutions now conspire to deprive half the finest and noblest women in our civilised communities."
423. Lady HENRY SOMERSET deals with the question in "The Arena" for March, 1895, under an article termed "The Welcome Child." In it she enlarges upon the disadvantages of the unwelcome child, and that the millennium will only set in when every child is welcome. By a child's being welcome, she means, of course, only welcome to the mother; the father's wishes on the subject are not to be considered as of any account. She says: "Let us remember the number of children that are at this moment awakening into this world whose mothers greet them with a sigh, and hold out their arms to take them with a sob instead of a kiss, wishing that the little baby face turned up to theirs had never seen the light; yet they crowd in, these little unwelcome strangers, upon the weary workers of the world; the women who bend over their tasks until they lie down under the great agony of maternity, and know that when it is over, weak and wan, they must take up their labour again, with another mouth to feed, and less strength to gain the wherewithal. Through those dreary months before the final tragedy, the child has been environed with the consciousness that it was not wanted; gloomy anticipation has robbed the little one of joy and hope, and so once more a being comes into existence with a life blighted, a nature narrowed and cramped, affections chilled, before it has seen the sun in the heavens or drawn the breath of life. And this happens not only in the garret and cellar, but in homes of opulence and ease. The unwritten tragedy of woman's life is there."

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424. HENRY GEORGE said: "The increase of man involves the increase of his food. Formerly, in the United States there were only a few hundred thousand, now forty-five millions, but there is no difficulty in providing the food, which did not bring the men, but the men it. The substances which form man's food have the power to reproduce themselves some billion folds more than man himself has."
425. With regard to the space on the earth's surface for containing population, some curious and interesting calculations have been made. For instance, taking the world's population at present

to amount to about 1,450,000,000, one calculator writes as follows: "If all these persons were in England and Wales, they would each have a space of about one hundred and fifty square yards. If spread over the whole of the United Kingdom, they would each have a space of rather more than three hundred square yards. If collected in a city built in the ordinary way, their houses, streets, gardens, parks, etc., would occupy a space of some twenty millions of acres, say one half of England and Wales. But if formed into a crowd, they would find abundant standing room in the county of Rutland. If the United Kingdom were all as densely populated as England it would possess about 60,000,000 inhabitants. If Europe were all as densely populated as England, it would possess about 2,100,000,000, more than six times as many as it now has. If the whole world were as densely populated as England, its population would be about 28,000,000,000, or more than twenty times what it is at present."

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426. Jules Simon: "Our families are dwindling away; our country is dwindling with them; our race is doomed. But to be sure, we shall be able to afford a luxurious burial."

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427. Unfortunately the practice of Neo-Malthusianism seems to be rapidly increasing in England. I mentioned previously that we would, under the heading of population, examine into some of the evidence which seems to be accumulating on this point.

428. One of the most distinguished medical authorities in England, one most competent to give an opinion, writes to me, in answer to a question I ventured to put to him, as follows: "I have no doubt that prevention of conception is greatly increasing in England amongst the better classes. I think it is the exception to find families which are unlimited among those classes, and in most cases this is due to prevention of conception. Morbid fear of pregnancy is very common." Dr. Strahan writes: "I can remember the time, and that not so very many years ago, when no respectable woman would have dared to have ventured such matters to her medical attendant. Now it is the everyday practice to ask the family doctor's advice as to the varying efficacy of the various means commonly in use, and to make unblushing inquiries as to better and more modern weapons. In fact, the state of things is fast becoming as bad in this country as it has been for some years past in either France or America."
- Ask any medical man in practice among the middle and upper classes, and he will tell you that the married woman among his patients who is not fully alive to these practices is the *rara avis*. Some women have too high a sense of morality to sink to the level of their sisters in this respect; but assuredly these are in the minority, and in a minority which is decreasing daily." He quotes the figures from the Registrar-General's Report, and says they speak for themselves:—

Year.	Persons Married per 1000 living.	Births per 1000.
1864	.. 17.2	.. 35.4
1874	.. 17.0	.. 36.0
1884	.. 15.1	.. 33.6
1894	.. 15.1	.. 29.6

429. Although the marriage-rates in 1884 and 1894 were identical, yet the birth rate has actually fallen 4. "From a dispassionate survey of the foregoing facts, it would appear that within a limited number of years England will find herself in the unenviable position which France occupies to-day. The evils to which I refer have been growing for years past, their nature causing them to be winked at rather than dragged into public view for condemnation; and, as a consequence from familiarity, society has come by degrees to tolerate, and even to look upon with favour, conduct which aforesaid it would have scouted with abhorrence."

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430. I am quite well aware that close observers of what is taking place in America with regard to the declension of the birth-rate ascribe it more to the general practice of abortion, which is very prevalent there, than to Neo-Malthusianism. Indeed, Dr. F. Napheys writes as follows: "The detestable crime of abortion is appallingly rife in our day; it is abroad in our land to an extent which would have shocked the dissolute women of pagan Rome. The crime is common; it is fearfully prevalent. Hundreds of persons are devoted to its perpetration; it is their trade. In nearly every village its ministers stretch out their bloody hands to lead the weak women to suffering, remorse and death. Those who submit to this treatment are not generally unmarried women who have lost their virtue, but the mothers of families, respectable Christian matrons, members of churches, and walking in the better classes of society. Testimony from all quarters, especially from New England, has accumulated within the last few years to sap our faith in the morality and religion of American women. Both Bishop Cox and the Roman Catholic Archbishop Spaulding have issued Pastorals upon this great crime." Well, whichever vice is the most prevalent, the effect on the moral nature of the women and the nations is the same.

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431. The more active the brain and nervous system is, the less is the physical power of the body. This in women especially prevents the proper development of generating power, consequently women of genius are always infertile. This fact, as women become more and more highly educated, will tell largely on population. Women will be able to choose which they will indulge in, books or babies. Thousands of years experience has unquestionably proved that women are designed more for activity of heart and emotions than for intellectual capacity. Whatever certain women may say, marriage is a woman's natural profession, and any other is exceptional and unnatural. A married woman's life is far healthier than a spinster's. The former has in her children the natural outlet for her emotions; the latter seeks something to love. She is driven to it by her nature, and finds in pets like cats, dogs, and monkeys, miserable substitutes for joyous children. The same in the cases of childless married women.

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432. Dr. Cyrus Edson writes: "Expressed in the fewest words, the evil is that an increasingly large proportion of the women of the American race are unable to perform their functions as mothers, and these women include the mentally-best we have among us. The gravity of the evil confronting us lies in this, that we seem to be able to bring the women up to a certain point in mental development, and then they cease to be able to be mothers." Alluding more particularly to the practice of Neo-Malthusianism in America, he says: "I once heard a married woman say women were growing very scientific in these days. It is a fact that a very large number of American women now refuse to bear children. Ideas have changed. The religious sentiment, which forbids efforts to prevent the accomplishment of the natural function of their sex, has been greatly lessened in force for many of them. To no class in the community is the realisation of what is going on so vivid as to physicians, because to them the sufferers, from the results of their own acts, must come for relief. It is almost useless to point out the terrible consequences of this interference with nature, or to say that pain during a short period is avoided, and pain during life secured. So far as the act is a result of a dislike to be deprived of the pleasures of society by the care of children, it is damnably wrong. So far as it results from the dread of pain of child-birth, it is folly so absolute that it may not be expressed in words. But when it is the result of an innate feeling that there is not stamina enough to stand the strain, what then? If the system of education prevents American women having children, and if the influence of those women is strong enough to put a stop to any change in that system, or if those women refuse to be mothers, American men will, so far as they can, marry girls of other races. In time there would gradually permeate through the minds of men the understanding that health was requisite in the women they would make their wives. Healthy girls, girls with stamina, would then have the same advantage over their less fortunate sisters that is now possessed by the pretty girls over those that are ugly."

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433. Compare the Celtic wife, Scotch or Irish, on her native hill-side—magnificent in physique, with flowing tresses, the mother of six or eight healthy children, splendid in proportion, limbs perfectly modelled, smiling and happy in the enjoyment of perfect health—with the unmarried woman, the product of civilisation—pale, nervous, hair scanty and short, spectacled, a book in her hand; and then say which product, that one of nature or that one of civilisation, ought to be the type of woman which should prevail in the future.
434. Those of us who are interested in women's questions, and, wanting to know what women are thinking and saying about them, attend socialistic meetings at home and abroad which are addressed by women, must be very struck with the mental power of the women of all nationalities who speak at them. Their physical appearance, however, is disastrous. Keen, vigorous in mind, ready and perfectly competent to give replies to most able questions, they exhibit very remarkable intellectual powers. But judging from the sparkling eyes blazing with light, the quivering figure, the nervous tension, the short hair, the spectacles, they certainly present about the very last specimens which one should be likely to choose to be mothers. In accordance with their natures, such women loathe the idea of maternity, and are unquestionably right in refraining from it.

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435. On the other hand, Roman writers condemned the practice of abortion, although they state it was very common, and that the patrician women practised it to preserve their figures, which we are told is the same object for which Frenchwomen now practice Neo-Malthusianism.

"POPULATION AND THE SOCIAL SYSTEM."

By **FRANCESCO S. NITTI**, Professor at the University of Naples. London,
Swan, Sonnenschein & Co., 1894.

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436. **The whole Malthusian theory is impregnated with so thorough a pessimism that it is difficult to say who, before the time of Malthus, had unfolded with great skill the theses which were afterwards largely developed in the works of Schopenhauer, Rolph and Hartmann.**

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437. **But these were but isolated opinions; Malthus was really the great precursor of modern pessimism.**
438. **In the Malthusian theory the irrestrainable generative instinct, causing a disproportion between man and the means of subsistence, condemns them to pay a penalty, which is a part of nature itself; hence pleasure appears as a negative fact, and simply originates pain. So far, and not as in Schopenhauer and Hartmann, pain appeared to Malthus, not the eternal irremediable condition of beings, the penalty only to be escaped by self-annihilation, but it was the fatal counterpart of every being, condemned to a perpetual conflict between two equally profound needs, love and hunger.**
439. **Perhaps no English Economist of the last or present century has ever had the rapid and immense success which befel Malthus, notwithstanding that there have been others much more sympathetic and profound.**
- **Upon what did his success depend? To what unknown cause must it be attributed?**
440. **A deep study of the history of economic theories has made me quite certain on this point. None of the English Economists before Malthus, nor any of his contemporaries, or of those who lived for a short time after him, was more strictly individualist than he; no one lent himself more to the justification of the abuses, the indifference, the privileges of the dominant classes. If the orthodox English school assumed so severely individualist and anti-democratic a character, it was simply by reason of Malthus.**

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441. **Even N. W. SENIOR, the most vehement adversary of factory legislation, the Economist, who in the interests of capital invented the terrible expression starvation wage, has frequently noble ideas, as when he maintains against the then prevalent opinion, that high wages do not in any way diminish the production.**
442. **England has had but one truly, absolutely and strictly individualist Economist, and this was Malthus, who was led by an inflexible logic to the most extreme and odious consequences of his social system.**
443. **The success of Malthus' short treatise was therefore and necessarily enormous. Naturally such, both on account of the cause he defended, as well as on account of the novelty and attractiveness of the theories which it exposed.**

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444. **The theory of human perfectibility, exaggerated and ridiculed, still found supporters, but they did not appear till a late and remote period. Notwithstanding his Utopias of a pacific anarchy, after the successes of his youth, GODWIN was compelled to lead a poor life; and the misunderstood prophet of the greatest reforms died in poverty and neglect in 1836. His refutation of Malthus was read by only a few; disordered, confused, and uncertain, it was practically nothing**

else than a defence of social help. In his old age he was obliged to find a livelihood in writing little books for the use of schools, which he sold at a shop in London, and which passed under the nom-de-plume of Baldwin.

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445. In the Malthusian theory lies the chief source of modern sociology.

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446. Like Godwin's optimism, the fatalism of Malthus knew no limits. To Malthus it appeared a miserable ambition to wish to snatch the rod from the hand of Nature, and the man who has begotten children without being able to maintain them, must submit to the terrible action of the laws of Nature, which are the laws of God, and have condemned himself and his family to suffering. Whoever generates beyond the limits of his economic capacity acts against the will of God.

447. The teaching of Malthus was therefore not simply a biological and economic theory, but it was a political one also, and this assured its success. According to Malthus, society should abhor every kind of legal assistance; those who have violated the law of Nature must live a painful life, paying the penalty of its violation. Malthus even goes so far as to call for a law which would deny parish help to the children born in wedlock contracted within a year afterwards, and to illegitimate children born two years after the promulgation of the law itself.

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448. The general enthusiasm for Malthus was so intense that no one dared to entirely controvert the new theory of population. Ingram says that the favour which the richer classes displayed towards the Malthusian theory is to be ascribed to the pleasure which they felt in being thus exonerated from blame, because Malthus asserted that the poor and not the rich were to be blamed for the evil state of the poor.

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449. A very great number of economic theories, to anyone who wishes to penetrate them deeply, appear to be nothing else but a continual effort to legitimise interests or to defend abuses.

And it is still more wonderful that theories have always changed with the change of phenomena; far from overcoming them, they have been overcome by them; far from anticipating them, they have done nothing else but follow them.

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450. The proposals of the English Neo-Malthusians, tending to check the birth-rate, have hence necessarily found a large acceptance notwithstanding their distasteful character, which would have caused their repudiation by a nation imbued with ideality and the Christian spirit.

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451. But against all the efforts of the Neo-Malthusian school, there has been formed and is still forming a strong current of opposition; doctors and demographers daily protest against a school, the principles of which if carried into effect would change matrimony into a monogamic prostitution, and would gradually lead to the weakening of social relations and to the degradation of the moral sentiments.

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452. And as a remedy to the Uebervölkerung not only have the majority of German Economists gone so far as to counsel the Malthusian moral restraint, that is to say abstention; but even abortion has been legitimated; nay, even profound thinkers have wished that matrimony should become a real privilege of the richer

classes ; and they have had recourse to more immoral and degrading advice. Not long since WEINHOLD, a Counsellor of the King of Saxony, seriously proposed the annual castration of a certain number of children of the popular classes.

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453. By preaching moral restraint and the adoption of preventive means, the English Economists ended with creating and authorising the immoral movement of the so-called Neo-Malthusian school.

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454. • Until 1878, the annual increase of the population of Great Britain was unequalled and unsurpassed throughout Europe, with the exception of Germany, and some of the small states but slightly advanced in progress.

But it is well to repeat here the number of births which in 1878 was 35.5 for 1000 inhabitants, decreased to 34.2 in 1880, to 33.3 in 1884, and to 30.5 in 1889 : during the same ten years the Irish and Scotch birth-rates also diminished ; thus the total number of births in the United Kingdom decreased in ten years from 33.3 to 29.6.

[But it has since diminished to 26, with certitude of further fall.]

455. This singular phenomenon, which contradicts all the dictates of classic Economy with regard to population, found a strange coincidence in the campaign opened in 1877 by the so-called School of Neo-Malthusianism.

456. • It was exactly in the year 1877, that is at the time when the birth-rate was greatest, that the famous atheist, Charles Bradlaugh, and Mrs. Annie Besant, began their campaign in favour of Malthusian practices, a campaign which found a great echo, since it raised to the rank of a principle what had begun to be secretly practised.

457. Until then Malthusian practices and moral restraint had been recommended by the upper classes only, and in the interests of a conservative party ; hence, they met with a no very great acceptance. But Bradlaugh was an atheist and a Radical : Mrs. Besant was a socialist and an atheist. The acceptance of her theory, she told her followers when speaking of Malthusianism, was absolutely essential to the success of Socialism. It is quite intelligible why the Neo-Malthusian campaign, when promoted by such advanced persons, should have found in England generally and among the middle classes in particular a greater favour and wider results than the involved hypothesis and counsels of Stuart Mill and Derby, and the numerous followers of the Malthusian school.

458. The campaign in favour of Malthusian practices was opened by Mrs. Besant and Bradlaugh with a little work—the “Fruits of Philosophy,” a work which, being held immoral and condemned, was precisely on this account sold in hundreds of thousands of copies. The “Fruits of Philosophy,” notwithstanding its full and pompous title, contains nothing but advice to young married people. After a noisy process, which only served to diffuse the inculpated theory, Mrs. Besant withdrew her book from sale, and published another book on the law of population much larger and endowed with a more scientific appearance. But not even does this mediocre book contain nothing notable for the impartial searcher : Mrs. Besant, accepting the two famous progressions as an indisputable fact, builds upon them a vain structure of hypotheses and conjectures.

459. Anyhow, issued in 200,000 copies, reproduced in the newspapers, defended with ardour, the new publication did not delay in producing its effects, more especially among persons who had already begun to secretly practice what the Malthusians publicly advocated

460. So arose the Malthusian League, which, presided over by Doctor Drysdale, himself author of a brochure on population and of several popular works, at once undertook the publication of a monthly review, "The Malthusian," in order to spread the teaching of Malthus, the divine protestant. Several little treatises for a few pence each were also published. Adopting the methods of the religious societies, they went so far as to distribute in the streets "The Duties of Parents" by Drysdale, a treatise on "The Prosperity of the French Peasants," and innumerable little works containing extracts from the writings of Mill, and of other authors in praise of a limited family.

461. This campaign, carried on with such ardour, naturally produced results within a very short time. Neo-Malthusianism did not appeal to elevated instincts or noble feelings; it was neither more nor less than a brutal affirmation of individual egoism. Well-conditioned working-men, seeing in the absence or scarcity of children a means of putting an end to the difference between them and the lower middle class; and these knowing that they had to rely upon a small income, feared that a large family might reduce them to the condition of the working men; people who were independent, desirous of maintaining their social position; all accepted it enthusiastically.

462. These results did not delay in showing themselves. The birth-rate, which until 1877, had always been on the increase, began, as I have said, to decrease from 1878 downwards; marriages became fewer, and there occurred a demographic phenomenon, which had appeared altogether unlikely, owing to the traditional fecundity of the people of Great Britain.

463. Then the very apostles of the Neo-Malthusian practices appeared to be dismayed by the effects which their propaganda had produced, and some of them even wished to withdraw. Mrs. Annie Besant honestly declared that the experience of Neo-Malthusianism had convinced her that the practices suggested by the Malthusian League were contrary to the interests of the nation as well as to those of morality, that, while on the one hand they hindered every development of the more elevated feelings, on the other hand they weakened and unfitted the people of Great Britain for the struggle of life.

Page 76.

464. Even the physicians have attacked moral restraint, with a violence perhaps unequalled elsewhere. Bergeret condemns every dishonesty in the generative action as an infanticide fatal to morality and civilisation. AMELIN adds in a spirit of indignation: *La castration vaut mieux, à tout prendre, qu'une prudence voisine de la pratique de l'avortement.*

Page 116.

465. Notwithstanding all the persecutions and troubles which it has been condemned to suffer for centuries, the little Jewish people has maintained itself, and has increased simply because it has always considered marriage as the first duty of mankind and because it has maintained and still maintains the family ideal.

Page 142.

466. "In certain communes," says a French writer, "the names brother and sister are hardly any longer in use; the primogeniture, abolished in 1789, has been replaced by unigeniture." And GUYAU, who was the angelical doctor of the new philosophy, recognised that French sterility is much rather an economic than a physiological phenomenon.

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467. But when the population voluntarily, and through a spirit of egotism, obeys the Malthusian precept and tends to check its fecundity, even individuation must

decrease, since, with the failure of moral ties, the change of marriage into monogamic prostitution, the weakening of social solidarity, even the individual ends sooner or later by feeling the effect of the degradation of his surroundings.

THE EDUCATED CLASSES ALMOST ALWAYS WRONG.

BENJAMIN KIDD, "Social Evolution," page 237 :

468. It has to be confessed that in England during the nineteenth century the educated classes, in almost all the great political changes that have been effected, have taken the side of the party afterwards admitted to have been in the wrong—they have almost invariably opposed at the time the measures they have subsequently come to defend and justify. The educated classes have even, it must be confessed, opposed measures which have tended to secure religious freedom and to abolish slavery. The motive force behind the long list of progressive measures carried during this period has in scarcely any appreciable measure come from the educated classes, it has come almost exclusively from the middle and lower classes, who have in turn acted, not under the stimulus of intellectual motives, but under the influence of their altruistic feelings.

Against that, the fact must be remembered, amongst others, that it was the Tories who fought for mercy to children, in face of much obloquy.

"LAISSEZ FAIRE, LAISSEZ PASSER," THE FORMULA CLAIMED BY POLITICAL ECONOMISTS.

YVES GUYOT, "Principles of Political Economy." London, Swan, Sonnenschein 1892 :

Page 13.

463. M. CLAUDE (of the Vosges) has not hesitated to make this solemn declaration : "In Political Economy there are no principles, but only interests." M. THIERS' sarcasms on "this tedious literature" were inexhaustible.

Page 18.

470. The masters of Political Economy, those who have the decisive influence which DE TOCQUEVILLE and HERBERT SPENCER exert, are not Rothschilds ; it is a surgeon like QUESNAY, a solitary professor like ADAM SMITH, a journalist like J. B. SAY and CHARLES DUNOYER, or a man who has sacrificed his own to the public interests, like COBDEN, who ruined himself twice over, and was only saved by public subscriptions of £70,000 and £40,000. BENTHAM himself, who has exercised so immense an influence on the England of the nineteenth century, had no place on the Treasury bench.

Page 19.

471. When Quesnay, following DE GOURNAY, repeated the formula "laissez faire, laissez passer," it meant "Respect natural law. Do nothing to disturb the natural order of the production and distribution of wealth." It is the first formula of an art, which, renouncing a priori reasoning, has learnt to confine itself to the application of existing laws.

472. Those names now scarcely suffice to conjure with, some of them profoundly tainted with the advocacy of child-restriction. CORDEN is more particularly associated with the advocacy of child-slavery of cruel and remorseless type, little less than that of the Egyptian kings who purposely worked children to death in their gold mines. Even the name of "Bentham himself" could be uttered anywhere in Anglo-Saxondom without rousing enthusiasm or extracting a tear from the tenderest.

473. But for Professor HELD, of Bonn, for Professor GUSTAV SCHMOLLER of Berlin, HILDEBRAND of Jena, KNIES of Heidelberg, DE LAVELAYE of Liège, M. Guyot has much scorn. The profound genius of FRIEDRICH LIST, who reasserted the principles of National Economy, those principles which have now all but universal acceptance, he treats with contemptuous silence. He does not mention him once. But M. YVES GUYOT, ex-Vice-President of the Malthusian League (according to Molinari and Garnier, par 135) can carry contempt still higher.

474. Of the names above mentioned (except poor List), together with others of like calibre, WAGNER, SCHAFFLE, even Prince BISMARCK, he writes (page 9),

They seem to resemble in some respects M. de METZ-NOBLAT, Professor of the faculty of law at Nancy, who has placed as a motto at the head of his Cours d'Economie Politique (2nd edition, 1880), this text from St. Matthew, "**Seek first the Kingdom of God and His justice, and all other things shall be added unto you.**" Such absurdities discredit only their authors, they prove nothing against economic science.

475. Some of us will say that no more splendid and appropriate motto could be placed at the head of any policy, any jurisprudence, or any economy. Its Divine Author has had, with the great Mr. BENTHAM, an "immense influence on the nineteenth century," upon eighteen other centuries, and will have even more influence—we may devoutly pray—upon all centuries to come, even so long as "empires are built upon babies." It is a matter of free choice for all—this justice of God, which means the sense of "fairness" innate in the human soul; or—laissez faire, laissez passer; the law of grab; NIETZSCHE's "carnivorous voluptuary roaming free." Political Economy, its professedly atheistic expounders, chose the latter alternative with their insistent inculcation of the act of ONAN,—FRANCIS PLACE, JAMES and JOHN MILL, AUSTIN and GEO. JACOB HOLYOAKE, CHARLES BRADLAUGH, Dr. CHAS. R. DRYSDALE, and many other utilitarians, male and female. But the National Economists sought first the attribute of justice, and—sure enough—other good things were added unto them.

476. Political Economists have wrought inconceivable mischief with the minds, morals, bodies and procreation of civilised men. They have done more than all else to uproot the idea of "chivalry to the unborn" and have been, all along, the eager jackals of those aggregations of wealth which threaten the persistence of the social state as we know it. M. GUYOT is amongst the most fervent in his admiration of these accumulations, as will be seen on pages 176, 177, and on many others. Having quoted his conclusion, which he printed in italics, we may part with him.

477. **Man is a form of fixed capital, subject to the law which defines the relative values of fixed and circulating capital.**

The value of man is in proportion to the power of his implements. His value augments in proportion to the abundance of circulating capital and the form of fixed capital.

The relation of the price of food to the rate of wages is in inverse ratio to the industrial development of the country.

478. Now the primordial "value" is the child-bearing woman, even if she do nothing else than rear the man who is "a form of fixed capital." Yet in all this tangled complexity where does the nursing mother, and her babe, come in? Well, she comes in for repression, and the wages of that sin is death.

POLITICAL ECONOMY,

MALTHUS AS ITS CENTRE. "THE CURSE OF FECUNDITY."

From an article in the "Journal des Economistes," editor G. de MOLINARI, 15th May, 1895.

(TRANSLATION).

479. It suffices for us to cite MARLO (Winkelblech), who declares without mincing matters that "the question of population is the most important of all economic questions," and praises Malthus for having dared to enlighten the human mind upon the most bitter of all truths, namely the curse inherent to fecundity.

480. In his "History of Political Economy and Socialism" (1871) EUGEN DUHRING treats the doctrine of Malthus as "an error old as the world" and Malthus himself as "an odious type of character that is radically inhuman." KAUTSKY, who has only a mediocre opinion of the person and scientific value of Malthus, recognises the serious character of the problem in his book upon "The Influence exercised by the Increase of Population upon the Progress of Society."

481. If we pass from the Socialist camp to the camp of Political Economy among University professors, we find an almost unanimous adhesion to the ideas of Malthus. [The author cites proofs from the works of German Political Economists]. "If the statistical and psychological foundations of the theory of Malthus are vulnerable in places, they are on the whole unassailable and of an evidence which imposes itself upon the mind." Finally WAGNER, who may be called the coryphaeus of contemporary Political Economy in Germany, devotes in his "Grundlegung der Politischen Oekonomie," a chapter of 200 pages to examine the problem in all its sides, and concludes thus, "Robert Malthus behält somit in allem Wesentlichen Recht." [Robert Malthus is therefore right in all essentials].

ENGLAND IN A GERMAN LIGHT.

GREATER BRITAIN.

"ENGLAND IN DEUTSCHER BELEUCHTUNG."

Heft 10, Seite 56. Grösserbritannien, von Dr. TH. LENSCHAU.

Dealing with the trade conditions and the prospects of Australia, and always with a patriotic regard for the interests of his own country, Dr. Lenschau remarks:

(TRANSLATION).

482. A large part of the country of Australia that is now used for sheep-runs permits of profitable agriculture, and in particular Queensland proves itself in a conspicuous degree suitable for the production of tropical crops as well as for yielding wheat. The fact is nowhere disputed. But there exists at the same time a difficulty in obtaining the necessary labour, and this much is certain, that the natural increase of population in the colonies will not be in a position to supply it, inasmuch as the number of births, principally as a consequence of the widespread practice of prevention of conception in sexual relations, shows a thoroughly terrifying decline, whose effect upon the actual increase in population is only counterbalanced by the uncommonly low mortality.

483. From 1866-70 to 1901-2 the births in Australia and New Zealand have fallen from 40.9 per 1000 of the average population down to 26.7, a rate that is surpassed by all European nations excepting France (21.8), and by some in a very high degree.
484. Still more serious is the proportion of births to the number of women in the conceptive age. Whilst in the year 1901 there were in Germany 141.9, in Italy 135.7, in England 110.9 births for every 1000 women aged from 15 to 50, there were in Australia only 110, in New Zealand only 104, and here also, amongst all the great nations there was only France which showed a still lower figure, 85.6.

This fact is assuming a menacing character for the future of Australia. .

485. This series of monographs upon our national life in its several departments, which I purchased as they came out, at bookstalls in many parts of Germany, is the work of acknowledged experts. Each deals critically with the portion allotted to him for consideration, since Germans criticise everything, including themselves. Our politics, principles, finance, government, defence, army, navy, movement of population, all come under review. We are well watched all round, so that what we choose to ignore is often the very subject that most interests outsiders. Our leavings may be their expectations.

THROUGH GERMAN SPECTACLES.

AUSTRALIA COMPARED WITH DECADENT GREECE AND ROME.

"SYSTEM DER POLITISCHEN OEKONOMIE."

PROF. DR. GUSTAV RUHLAND, Chair of Political Economy in the University of Freiburg, Switzerland.

(TRANSLATION).

Pathologic Symptoms in the present National Life.

Page 182.—

486. P. J. MOEBIUS says somewhat impolitely but quite accurately in his book (published in 1905, and now in the seventh edition) upon the "Physiologic Weakness of Women," "The modern fools (Närrinnen) are bad child bearers and bad mothers. In proportion as civilisation grows, the fruitfulness of women sinks. The better the girls' schools become, so much the worse become the confinements, so much the less the secretion of milk which is indispensable to the rearing of a lusty generation. The modern woman cannot bear many children and moreover does not want to. The progeny of 'brainy' women are not distinguished by strength, for there is lack of mother's milk." As a matter of fact ADELE GERHARD and HELENE SIMON in 1901 counted in Berlin 420 ladies occupied with mental work, of whom 156 were unmarried, 57 were married but childless, and of 207 mothers only 147 were found with more than one child able to live. In North America the proportion of childless marriages is very much higher.
487. Not only the marriages of the educated middle class, but also the modern artisan marriages show a most serious recession of births, or, as EUGEN DUHRING has expressed it, "the proletariat are losing their proles." Workers' families are nowadays constantly on the move. When travelling, as also when lodging in tenement barracks, many children are a hindrance that become costly. So, too,

the filthy advertisements in most newspapers, together with modern "enlightenment," have very much furthered the entry of Neo-Malthusian practices amongst the mass of workers. The number of births in the proletarian city of Berlin has receded thus :

For every 1000 married women there were births yearly :

1870	1875	1880	1885	1890	1895	1900	1905
222.2	237.9	205.6	179.4	163.7	138.5	127	109.7

From Berlin the tendency to a lessening of births appears to have spread through the neighbouring towns of Schöneberg, Charlottenburg and Potsdam. According to the Statistical Year Book of the German cities in 1904 the number of births in these towns varied between 20 and 25 per 1000 of the average population, whilst in the Roman Catholic manufacturing centres of the Rhine district, such as Dortmund, Bochum, Duisburg, Essen, as well as in the south German cities Nürnberg and Mannheim, the births during the same time were as high as 40 to 45 per 1000 upon the average of the population.

488. The author proceeds to show that capital cities like Paris and Berlin draw people continuously from the surrounding country, whilst their racial productiveness forthwith diminishes. He proves by liberal citation of figures the retarding effect thus exercised upon the nation as a whole. He quotes the eminent statistician, GEORG VON MAYR, as having remarked :

489. "Until recently there was in France alone anxiety about decline of population.

But for two decennia almost all civilised states show a considerable diminution of births. In Australia, England and the United States the very high rate of increase has come to a stop. For Germany this question is of decisive importance for her future position in the world." President Roosevelt reproached the American people with race-suicide, and he added that when such words "can with justice be cast in the teeth of a nation, then that nation must be rotten to its innermost core !"

490. For every 1000 women in the whole Union between 15 and 49 years of age there were children under five years :

1860	1870	1880	1890	1900
634	572	559	485	474

Reckoned by groups of States there were :

	1850	1860	1870	1880	1890	1900
North Atlantic States	507	518	459	423	373	390
North Central States	717	717	636	566	495	457
Western States ..	621	767	667	575	473	439
South Atlantic States	675	662	599	657	557	560
South Central States	725	706	645	710	612	596

The number of children is still high in both Dakotas with their exclusively agricultural population, and in Utah, Idaho and New Mexico. The next in order are Montana, Nebraska, Minnesota, and Wisconsin.

491. What the author does not remark is that Wisconsin almost entirely, and the others in a large degree, are settled by Germans and other non-Anglo-Saxon peoples. Of Wisconsin the population is half as large again as that of Utah, Idaho, New Mexico, North Dakota and South Dakota added together. Figures, which are unfortunately not so comprehensive as could be desired, indicate that racial decline affects all the time and in the most marked degree our Anglo-Saxon race.

492. A constant reduction in child-wealth since 1850 is manifest where the quickest spread of industry was the most observable, as in Michigan, with a drop of 227, Ohio minus 227, Illinois minus 309, Indiana minus 340. Just in like manner the New England States, New Hampshire, Maine and Vermont have few children, as also the neighbouring States New York and Massachusetts, notwithstanding that in the former group agriculture preponderates. But these States were the first settled. Luxury found general entry there and in like manner the higher education of girls, with feminism.

493. The author might here have added that a constant influx of French Canadians at least partially fills the gaps thus caused. Their different views of life and duty cause the figures to exhibit a tendency to recovery, whence it follows that the dying race is being replaced by the more vigorous. Unless, indeed, the descendants of the Normans should throw off the constraints of their religion and the restraints of their morality, to follow the same declining course. In the next paragraph Professor Ruhland continues :

MOVEMENT OF POPULATION IN AUSTRALIA.

The author, who is a Katheder-Sozialist, visited Australia upon his travels and made his own inquiries and observations.

494. We extract from WOLF's "Journal of Social Science" (Zeitschrift "für Sozialwissenschaft"), 1902, in a paper by EMIL JUNG, the following statements: "The abnormal cessation of growth in the Australian population is one of the most serious, and for the future of Australia one of the most threatening, facts. By no means a long while ago the increase of population was remarkably high. In the meantime for every one thousand women the births have fallen in numbers, reckoned from 1861 to 1898 :

New South Wales from	306.1	to	201.2
Victoria	285.4	„	193.0
Queensland (since 1881)	288.0	„	208.0
New Zealand „ „	281.5	„	214.2

• There is nothing to justify the conclusion that this falling away will come to a stop. It is doubtful whether Australia will in fifty years count 8,000,000 inhabitants. Thus those civilised people upon the other side of the ocean, ruled by the greed of gold like others upon this side, are condemned to extinction, as in their day the nations of Rome and Greece were condemned for the same sin.

495. Ten years have elapsed since the date of the quoted figures, and the Professor's gloomy forecast that the decline would not cease has been more than fulfilled. Still more menacing retrogression is herein set forth by our own statistics. And again, "there is nothing to justify the conclusion that this falling away will come to a stop." On the contrary, a further breaking down of the national tissues is assured.

AUSTRALIA AS SEEN BY AN AMERICAN MALTHUSIAN.

496. A lady writer, elsewhere quoted, who is a strong advocate for child-restriction, in discussing the argument of some of her countrymen that immigration is an immediate cause of racial decline, says :

497. In that case the United States, which has been almost alone in receiving a tremendous immigration in the last eighty years, would be the only nation to show a declining birth-rate. The facts are quite otherwise, Australia, where the immigration has been slight, and akin to the native white population in blood, is lamenting her declining birth-rate. Canada has had a race-suicide problem for years in districts where foreigners are practically unknown. Knowledge of preventive checks, except among the French Canadians, is almost as widespread there as in the United States.

498. In 1902 a Commission was appointed by the New South Wales Government to inquire into the cause of the declining birth-rate in that country. Its report stated that in the last thirty years Australia has lost a natural increase of 25,000.

This a fair sample of the careless writing of the Neo-Malthusians. The Commission showed that a loss had occurred of one million lives up to 1903.

499. In 1889 the decline first became marked, being 2.23 per thousand. In 1902 it was over 10 per thousand.

There are still worse misquotations, but her conclusion is what interests us, and the truth of it we can only admit.

500. The decrease was artificially created, many witnesses admitting deliberate restriction of family. The remedy suggested by the Commission was *to bring new blood into the country by immigration*. Thus, while many Americans regard the immigrant as the cause of our declining birth-rate, Australians are looking to him to restore their birth-rate, which is similarly declining.

501. The italics are the lady's own. We did not recommend any such "remedy," and immigration was only incidentally mentioned. It could not in any sense be a remedy, it is only an alternative, and moreover that which is certain to establish itself whether by pacific or hostile invasion.

502. In relation to her remark about Canadian race-suicide by preventive checks—conjugal frauds—she adds :

I know this to be true from a wide and long acquaintance with British Canadians. The present BISHOP OF HURON, residing in London, Ontario, preaches so frequently against Canadian race-suicide that he is almost as thoroughly identified with the question in Canada as is President Roosevelt in this country. **Canada, like Australia,** is encouraging immigration to make up for her small natural increase. The French Canadians alone, being devoted Roman Catholics, primitive and simple-minded, and given to agricultural pursuits, are extremely prolific.

THE SCHOOL OF MANCHESTER STILL PREACHES LIMITATION OF FAMILIES.

"Malthus' Theory is as true as ever."

503. In a lengthy and typical leading article, the "Westminster Gazette" of 26th August, 1908, pronounces as follows. It is apropos of the French natality figures and

is too long to quote in full. It opens with a unilateral review of the historical aspect, in which Free-trade and Protection appear—like King Charles' head. We shall once again deal with that hallucination.

504. Fifty years or more elapse, and the thing which all the sages of the previous generations had declared to be desirable but impossible begins to come to pass. The rate of increase slackens, and in one country at least ceases altogether and gives place to decline. Then opinion veers round, and all the world declares simultaneously that this is a most ominous sign. The human instinct asserts itself, and life and more life is declared to be the one test of a standing or falling nation. That we thoroughly believe to be on the whole a healthy and sound instinct, but it needs to be qualified by some obvious common-sense considerations. It is not to be supposed that, as limited areas fill up, the rate of increase in their population can go on indefinitely as in the early stages. Moreover, civilised men think not merely of quantity but of the quality of life. Malthus' theory is as true as ever, and his famous word "subsistence" has got a new meaning. Men and women are not content with a bare escape from starvation; the subsistence they demand is a comfortable subsistence and the standard of comfort is every year a little higher. As they rise from the poverty line they become anxious about their children, anxious lest they should be thrown on the world uneducated and unprovided for, lest they should fall back into a lower social class. There is for most people only one way of securing the children against these risks, and that is to limit their number. We see the result most clearly in France, where the standard of comfort and the instinct for refinement are, on the whole, at their highest, where provision for the children is a constant object of solicitude to the parents, and where the law of inheritance offers a positive inducement not to multiply the numbers among whom the French property is divided. It is precisely the characteristic French virtues which lead to this result, and France herself suffers for the things in which she is an example to the world.

505. For she does suffer, and there can be no doubt about it. The mere fact that universal service makes military power dependent on numbers must weaken her position relatively to her neighbours. She may remain first among nations in the art of living, but her place among nations must decline if her numbers fall off while theirs increase. History warns us, moreover, that the cult of comfort and freedom from care defeats itself and weakens the fibre of the country if it becomes the main preoccupation of a country. In this perverse world men are undone by their virtues as well as by their vices. A civilisation has somehow to find the compromise between recklessness and thrift, poverty and mere comfort, if it is to endure. There is no rule to be laid down for any nation, but it is plainly useless for nations possessing laws which must limit population to complain overmuch because that result follows. The sacrifice, which, for instance, France makes through high protection to keep her peasant cultivators on the soil may, from her point of view, be worth making, but it must limit her population and make life a harder struggle for the mass of her people. Whether that is a wise choice or an unwise choice, it leads inevitably to this conclusion. So it would be with ourselves if we were led to follow her example. We have an immensely larger population per square mile, and so long as supplies come freely from over-sea, we are far from the limits of possible population in this country. But here, as elsewhere, the growth will more and more depend on increasing wealth *pari passu* with the rise in the standard of comfort. There is no other formula which will avail anything when the mass of people get the idea of comfort into their heads and demand comfortable life for their children as well as themselves.

The insular superiority is again very conspicuous in the foregoing. So are the contradictions.

505A. "In France the standard of comfort and the instinct for refinement are, on the whole, at their highest," yet "high protection. . . . must limit her population and make life a harder struggle for the mass of the people." But we are told in the same penful of ink, that comfort and freedom from care proceed from limitation of families, "the characteristic French virtue."

506. "In this perverse world men are undone by their virtues as well as by their vices." Where the perversity resides is quite plain. It is not of the Universe, nor of its Maker, but it is the essence of Malthusian sophistry, exactly now as 100 years ago.

507. "It is not to be supposed that, as limited areas fill up, the rate of increase in their population can go on indefinitely as in the early stages." That is the daring casuistry of the Malthus-Manchester School, which obtains acceptance and ensures progressive decay. The Malthusian League considered, years ago, that the decline in Anglo-Saxon reproduction was so great that it "left little to be desired." But the "Westminster Gazette," as representative apologist of the cult, says "Malthus' theory is as true as ever, and his famous word 'subsistence' has got a new meaning."

508. The "limited areas" of Ireland, Scotland and England are not filling up, any more than the "campagnes" of France. In all four countries they are being depopulated. In all four they pass out of cultivation, but more especially in the United Kingdom. Yet Germany every year subdues more of her own soil. France has unlimited areas in her colonial possessions, but the French do not people them. And in that big slice of "this perverse world" they are not one bit "undone by their virtues." It is by their vices. In the Malthusian apostasy, however, vice and virtue are completely transposed. The act of Onan is virtue, the parents of a large family are criminal, and ought to be jailed for their vice!

509. It was the large families in the former days of Anglo-Saxon prolificacy, who populated, very thinly, a fringe of the unlimited areas of the British Empire. Here in Australia we average about four persons to three square miles, yet with us Anglo-Saxons in Australia, New Zealand, Canada, and South Africa, "Malthus' theory is as true as ever and his famous word 'subsistence' has got a new meaning!" "Men and women are not content with a bare escape from starvation; the subsistence they demand is a comfortable subsistence and the standard of comfort is every year a little higher." Just so: therefore the children are shut out from the banquet of life by the methods recommended of the neo-Malthusian School. Undoubtedly there is a big interim cash saving. Of the married Malthusian citizens some have one or two children, whilst an enlarging number have none at all, the young ladies making the latter a pre-nuptial stipulation. The total "saving" for France, "a characteristic French virtue" is £48,000,000 a year, according to their own estimate, as compared with Germany. It is admitted, however, that there are sufferings as against the savings.

510. The Reverend Mr. Malthus and Mrs. Annie Besant, both use the old illustration of Scylla and Charybdis. Another, a peculiarly Malthusian figure of speech, is "to stem the devastating torrent of babies." Let us keep to the former figure, and say that in avoiding by vicious practices the shoals and reefs of "falling into a lower social class," the inescapable alternative is to be engulfed in disease and death, physical and national. The straight, middle course, is the course of Nature.

The "Lancet," May, 1906, page 1339, said:

511. The birth-rate in the Australasian colonies and amongst British-Canadians is little higher than that of France, and unless the British become more fertile it is doubtful whether the British Empire will long remain British in anything but name.

And the Paris "Figaro" wrote:

512. If an increase in the birth-rate does not begin soon in England, she will, in sixty years from now, be in as terrible a position as we are.

513. It will not take sixty years, nor sixteen, for England to arrive at that position, thanks to the Neo-Malthusian inculcation, such as that we are now considering. The rate has fallen from 38 to 26 and it is an easier fall from 26 to 20, the line of actual dissolution. Nor is 20 the limit, as the French will certainly proceed to show. In this they are indeed "an example to the world." Here it should be said, and the point is of infinite import: the Malthusians never come down to arithmetic in order to state what is the limit of their aspirations.

514. Amongst much that is regrettable, it is to be regretted that Economists now attribute the decline in child-life to Protection, in the sense of preferential Customs duties. England has a Free-trade policy, and it would be folly to attribute her decline in procreation to it. We have already proved that persons of both fiscal beliefs practise prevention. The actual facts of the case are embraced in the following findings of the New South Wales Royal Commission, unanimously signed by commissioners who were known to have different fiscal opinions.

Par. 83. The witnesses say that these are :—

- i.—An unwillingness to submit to the strain and worry of children.
- ii.—A dislike of the interference with pleasure and comfort involved in child-bearing and child-rearing ;
- iii.—A desire to avoid the actual physical discomfort of gestation, parturition and lactation ; and
- iv.—A love of luxury and social pleasures, which is increasing.

Par. 84. It will be seen that the reasons given for resorting to limitation have one element in common, namely, selfishness. . . .

Those factors will persist, and time will soon show which is to conquer : Malthus and Manchester, or, Nature and Nemesis.

DIVISION II.



THE EXAMPLE OF FRANCE

THE EXAMPLE OF FRANCE.

515. Later on the reader will see in graphic form under the heading "The Progress of Decay," the remarkable relation between the two peoples in respect of their common decline. The fluctuations, year by year for a decade together, are parallel, save that there is a constant inclination on the part of England to overtake France in the downward path. The separating distance between the two is now small indeed.

516. The curious may investigate the causes of this singular parallelism, for which we have not here the space. It would seem an idle research, for the causes of the decline itself in each case are herein fully set forth. France affords us a mirror in which to see our present position, and thus supplies a prognosis of our disease. Hence the reader is invited to an elaborate, almost an exhaustive, study of our neighbour's case, which I have compiled at heavy cost of time, trouble and travel.

LA QUESTION DE LA POPULATION ET LA CIVILISATION DEMOCRATIQUE.

517. An article in the "Revue des Deux Mondes," by PAUL LEROY-BEAULIEU, of the French Academy of Moral Sciences, 15th October, 1897.

Eleven years ago! A long time when it is a matter of depopulation, but a very short time in the upward development of a nation. The word of a true savant is well worth the attention of statesmen and of all who can favourably influence society, as against the sciolists of a past generation who have been so rashly accepted as seers and prophets.

(TRANSLATION).

518. Never was there a time when so much has been written upon the grave problem of the increase or decrease of population—the most important for humanity in general, and for each nation in particular—as during the last few years, and even the last few months. Besides the grand work of M. LEVASSEUR, the most extensive and the most detailed that has appeared upon this subject since the celebrated treatise of MALTHUS, that is to say for a century, we have under our eyes various French and foreign books, some comprehensive and some succinct, in which the question of population has been studied with a sort of passion. Let us mention: "Population and the Social System," by Signor FRANCESCO NITTI, professor at the University of Naples, an able, erudite and systematic writer, not devoid of partiality towards the men and the doctrines which represent the socialising Economists. And "Viriculture," by M. G. de Molinari, the ingenious and subtle Economist whom we know so well and who is so satisfied in his belief that pure Political Economy suffices for everything; that it dominates by itself the whole world; that it has no need of any auxiliary; that all the moral sciences are dependent upon it; and that the "law of supply and demand," if only allowed freely to operate, carries with it a prompt and infallible solution for every social difficulty.

519. The article is much too long to quote, or even—because of its laborious citation of figures, facts and progressions—to summarise. But the perception and the foresight

of the author are most remarkable. A few paragraphs must suffice. We shall see when we remember that he deals with figures of quite 14 years ago, how hopeless the notion would be of disguising from the world to-day the certitude of our own racial declension and national danger.

520. After reviewing the position of England for three centuries, her rural life, her small towns, her slight manufacture, he relates her marvellous expansion during the former half of the nineteenth century after the Napoleonic wars and the conquests of that time. He tells of her abundant growth in population, the foundation of her immense manufacturing industry; how the latter attracted a continuous concourse of people into towns and into centres that are destined to become in their turn towns and cities.

521. He treats of the economic revolution and the pauperisation which was permitted to—and which did—accompany it.

There was a good deal of discussion about the causes of human miseries. Most of the writers of the time made government and society responsible for the troubles, and of these writers, one in particular, GODWIN, was well appreciated, but he owes chiefly to his celebrated adversary (Malthus) the little notoriety which remains to him. Wealth was badly divided they said, the government did not take up as it ought the defence of the poorer classes. Then appeared Malthus, who in a most sensational book, his "Essay upon the Principle of Population," of which the first edition was in the form of a pamphlet of moderate size, but written with an audacious and provocative candour, substituted for the thesis of Godwin an entirely new theory. This humble country parson, aged 32 years, announced with a vigour of expression which has never been surpassed, that the great culprit, the essential cause of misery, was human prolificacy.

522. Had it been presented in simple and colourless terms, this proposition would only have had a trifling effect, but it was launched upon the world with an explosion and in a sort of fury. It possessed a brutality of imagery and also an array of rigid and precise formulæ which could not leave the reader unaffected. And it was done in such fashion that everybody had to declare for or against the author's theory. We all know his two famous progressions: subsistences tending to augment in arithmetical progression and population in geometrical; how the equilibrium is ceaselessly interrupted; and how it can only approximately re-establish itself by the action of repressive or of destructive checks, that is to say of poverty or of premature death. To have it otherwise, the population must consent to use preventive checks, which are of two natures, moral restraint or vicious practices. Malthus energetically recommends the former and condemns with equal vigour the latter.

523. These two progressions, and these two categories of checks, made the success of Malthus' book, very much more than the calculations borrowed from Petty, Franklin, Euler, and Price, or the meagre and insufficient statistics which he added to them. One passage of the first edition also contributed to the prodigious reverberation made by this Essay: [here is quoted the Christian clergyman's pronouncement about the "banquet of life" as arranged by the Creator. Vide pars. 101-2].

524. The success was immediate and resounding. Political parties in England seized upon this theory of Malthus, Conservatives and Liberals, whilst anti-socialists or anti-reformists also appropriated it. Once for all, according to him, the cause of poverty was found out; laws were impotent to do anything against it; it was the brutal sexual passion to which the people abandoned themselves that was solely responsible for the sufferings of the lower classes. There was nothing more to do than to preach "moral restraint."

525. The author finds fault with Signor Nitti for accusing Malthus of "Conservatism," and with the Socialists for denouncing him and all others who do not adopt their doctrines. Nitti speaks of Malthus' gospel as "a fragile political edifice set up by the audacious parson of Haileybury." He relegates this powerful work to the class of writings which are only a "constant effort to legitimise certain interests and to defend certain abuses."

526. M. Leroy-Beaulieu displays by figures, which are herein supplied from official sources in clear and concise form, the gradual decline in French natality down to actual diminution of population, during the whole quinquennium 1890 to 1894.

527. This position of the population of France, at the very least stationary, if not actually diminishing, would have thoroughly astonished Malthus, because he just exactly relied upon our country to establish his thesis.

528. In a curious passage of his book Malthus depicts a France which, from the demographic point of view, forms a complete contrast with the France of our days. "At all times in France," he writes, "the number of men at the military age has been small in proportion to the population." At the present moment, on the contrary, they form in our case a much greater proportion than elsewhere of the number of inhabitants. **And he adds a remark curious in the extreme, because it is in flat contradiction to actual observation.** Malthus says: "There have always been in France a great number of small farms and little landholders. This state of things is not very favourable to increase of net products or the available national wealth; but sometimes it increases the gross product, and it has always a strong tendency to encourage population." Assuredly, prolonged experience has belied this conclusion of Malthus. Very far indeed from the multiplicity of small farms and of little landholders developing human prolificacy, in recent years it has assuredly restricted it.

529. M. Leroy-Beaulieu then draws attention to a pamphlet written by himself in 1887 in which he pointed out that:

The example of France and of that part of the United States called New England, appears to indicate that, given a certain degree of wealth under the inspiration of democratic sentiments, the tendency of population to increase becomes excessively feeble. It is nowhere shown that the other countries of the world will not one day approach the position of France, and have like her a stationary population. Since then, attentive observation of contemporary demographic phenomena in the various civilised countries, has repeatedly led us to confirm our doctrine; and we may consider as demonstrable and demonstrated: that democratic civilisation is opposed to prolificacy; that gradually all civilised peoples, in proportion as the democratic idea shall penetrate their lower ranks, will witness their births diminish towards the rate of France. Already this tendency to proportional reduction of births is much accentuated in England, in Switzerland, in Belgium, in Scandinavia, and in the United States of America. The most cautious and most exact observers, M. EMILE LEVASSEUR in France, Mr. MARSHALL in England, Signor NITTI in Italy, Mr. ROBERT B. PORTER, superintendent of the census of 1890 in the United States, without actually separating with exactitude the grand depressive influence upon natality, namely the democratic sentiment, agree in declaring that the case of France is not isolated; that our country has probably merely outstripped the others; and that many nations are marching along the same road. The comparative examination of the movements of population in the principal countries, will furnish evident proof.

530. He then shows by figures how natality has diminished in some of the nations of Western Europe. The reader will remember that the date is 1897.

The greatest and most striking change—France being left to one side—is offered by the United Kingdom of Great Britain and Ireland. The country which

experienced such an enormous increase since the beginning of this century is now in the way of manifest decrease of natality. True, the rate is still pretty satisfactory, especially if we compare it with that of France, but it is strikingly lower not only than the rate at the commencement of the century, but even than that of 20 to 25 years ago.

531. He shows how the rate has fallen from 36.4 in England, year 1876, to 29.6 per 1000 of population. It is now 26.2 and constantly weakening, with certitude of further fall. He says that although the rate of 29.6 compares well with 22.5—that of France—the fact of a considerable and continuous decrease in British natality for a quarter of a century is undeniable.

532. That which masks this phenomenon in the eyes of very many people, is that the absolute number of births in Great Britain has not yet diminished, and that up to the present hour it is only the rate of natality which is reduced. That is why births still remain every year more numerous than deaths. When we say that the absolute number of births in the United Kingdom has not fallen away, we are not completely exact. If we consult the tables of the "Statistical Abstract" for the years 1881 to 1895, we find that in the first five years of this period the total number of births in the United Kingdom was 5,697,930, and that in the five latest years, 1891 to 1895, they were only 5,697,664, being thus a trifle lower. Of course we don't deny that the difference is slight, and from the absolute point of view, insignificant; but from the relative point of view it has, on the contrary, a most precise significance, because in the former period the mean population of the United Kingdom was only 35,446,000 souls, and in the latter it was raised to 38,450,000.

533. If the author had taken the figures for England and Wales alone, he would have shown for the former period 4,464,398 and for the latter period 4,425,840 births, a falling off of 38,558 lives. Although true it is not very illustrative.

534. In spite of the 3,000,000 more inhabitants, the actual number of births was considerably reduced. This direction being given to the movement of population in England, it is infinitely probable [which means nothing else than dead certainty] that it will be accentuated, and we must expect to see the actual figure of births gradually reduced in the near future.

535. The whole Anglo-Saxon race is in the same plight; it is through an old preconceived notion that we regard this race as very prolific. It was once, but it has ceased to be so.

536. M. Leroy-Beaulieu then cites Signor BODIO, the Italian Government statistician often quoted in this Report, and his figures, in relation to Anglo-Saxon decline in the New England States, remarking that these figures are the only ones available. I have preferred, however, to study and to quote directly from the United States authorities. He shows how the natality was only 24, 25, 26, 27 in these States, and adds "concerning Massachusetts the low birth-rate is so much the more striking because it relates to a manufacturing country, where French-Canadians abound, who, we know well, are very prolific in their own country but take on other morals in the United States."

537. Now that is a hazardous conclusion if without positive information, which it does not seem from the context that the author possessed. President ROOSEVELT was good enough to converse with me freely upon the subject of our race in New England, and I also made in Massachusetts inquiries from well-informed sources. Besides, we have literature from close observers in America and elsewhere upon this very point, and the sum of the information is not enough to justify the above-stated conclusion. We are rather driven by the very carefully collated figures quoted in Vol. 1, and by general information, to conclude that our Anglo-Saxon race is dying faster in New England than anywhere else, not even excepting parts of Ontario, New Zealand, South Australia, Victoria, or parts of Lancashire and Yorkshire.

538. That is not to say that the rate of decline in portions of England, of Canada, or of Australasia is not as rapid as in New England, but only that our race in the last named is in a more advanced stage of decay. We have the figures to show that in part of New England there are five burials to four births of the native-born, and of these the greater part will be Anglo-Saxon. As elsewhere remarked the fecundity of the Canadian-French part of the population not only prevents the birth-rate falling still lower in New England, but apparently is the cause of actual improvement in recent years. But, notwithstanding that, as the general rate there is so low, we have only too much reason to suspect that the Gospel of Malthus according to Dr. KNOWLTON, and according to ROBERT DALE OWEN, firstly printed in America to spread the good tidings of Neo-Malthusianism, has such vogue that its devotees are well advanced to extinction. Doctor STIRLING POMEROY of Boston,—author of the admirable book “Ethics of Marriage”—assured me that a prominent Christian Church, by their official newspaper, editorially recommended the artificial restriction of families and further that within his actual personal knowledge clergymen practised, to their own family ruin, artificial methods of prevention of conception. (Par. 1818). Nothing is more obvious than that their wives would be ardent disseminators of the “gospel,” and of that also we are assured by parallel evidence. Success of the teaching is synonymous with racial decline, but there is besides the moral, mental and physical decay from which it is hard to imagine recovery. Where the mother of a “family” impresses her daughter with the duty and sanctity of child-suppression, how much probability is there of the daughter having a child at all? It is therefore only too easy to understand how very fine couples, products of centuries of heredity amongst clean-living and natural people, should have no children, though to external appearance they are healthy and normal persons. Meeting them, or merely seeing them, it is difficult to repress regret that they are perpetrating a very real form of suicide, exactly as did the handsome Roman women of whom history tells us. And these modern women who flatter themselves that they “know what to do,” are in their ignorance unaware that the most popular preventives which they buy in dozens from their chemists are almost identical with what the Roman women bought from their chemists. But regret is meaningless, and we see the successful replacing of the race going on before our eyes. When President Roosevelt said to me “Do you know that there are fewer descendants of the revolutionary forefathers living now than there were fifty years ago?” I replied “I’m sorry to hear that, Mr. President, they were surely the back-bone of the country.” “What!” he exclaimed, indignantly, “you call them the back-bone of the country and that’s the sort of thing they do!”

539. The very newest British societies, situated at the antipodes, do not offer at the present moment any greater fecundity (than the Americans). They have known a time when their population proved itself prolific, but those days are over. For the seven colonies of this group, New Zealand included, the births relatively to the whole population attained the high rate of 38 per 1000 in 1871; they were no more than 36 in 1881, and they fell further to 34 in 1891. Finally, for the six principal colonies (figures are wanting for the smallest, Western Australia), the total number of births was only 121,228 for a population of 4,180,000 souls. Say a birth-rate of 28.6 per 1000, materially lower than that of the mother country. The great characteristic trait is the feeble natality of New Zealand, the most democratic country of the entire world, where feminism flourishes, and where socialistic experiments are multiplied. From 46 per 1000 in 1871, natality fell to 38 in 1881, then to 29 in 1891, and to 27 in 1895, although New Zealand escaped the financial crisis which raged three or four years ago all over Australia, properly so called.

540. Dealing with a long list of causes, some of which are more accurately called factors of infecundity, he considers that the diversification of amusements, “especially in Anglo-Saxon countries, is certainly a material cause of decline in natality; and that which is called feminism (woman’s rights movement) shows itself now, and will show itself more and more, to be a formidable adversary of fecundity.”

541. The great causes of the decline in natality [why is it not called straight out racial decline ?] are for the one part the weakening of religious beliefs, and for the other the new democratic conception of society and of the family. The most prolific French provinces are those which have preserved the closest fidelity to ancient beliefs : Brittany, and the Flemish cantons of our department of the Nord. Even so determined a free-thinker as Signor Nitti recognises the action of religious sentiment upon natality. The influence of religion upon the birth-rate is very evident, and enters into the large and complex category of psychic and moral influences. "The object of all religions is to direct souls towards a distant end, that of individual salvation. . . . Religion leads, moreover, to belief in Providential intervention, and impels races to fecundity." . . .

542. It is true that Signor Nitti makes some reserves in this subject on account of the favour shown by Catholic doctrine to ecclesiastical or monastic celibacy. But these reserves are of little importance. As a matter of fact, the peoples who have remained profoundly faithful to the Roman Catholic religion, both Italian and Spanish peasants, have a natality which is almost equal to that of the Germans, and which surpasses by a long way that of the Anglo-Saxons, Scandinavians, and Swiss. The Catholic religion, more even than any of the others, teaches man resignation to his lot, condemns selfishness, and dissuades from ambition, even when legitimate. In other words, it exalts the sentiment which tends to render families numerous, and it reproves those which tend to lessen the number of children. Finally it shows inexorable severity towards all fraudulent practices which tend to diminish the fecundity of marriages. If religious precepts were observed in marriage, French natality, in place of being restricted to 850,000 or 880,000 births a year, would instantly rise to 1,200,000 at least.

543. Eleven years ago ! A long time, be it again said, during the period of decay. Not only is nothing done to preserve, or to restore that which makes for justice and for the actual vitality of the French nation, but nothing is done to check the further depravation of morals. The carcinoma is spreading fast, neo-Malthusian literature is multiplied, our English inventions for the prevention of conception are manufactured in France or imported on a larger scale than ever ; manœuvres of abortion are increasingly practised. The revised gospel which bears the name of the parson of Haileybury proceeds from success to success. The Roman form of Christian faith is subjected in France to ever-increasing repression, whilst the preservative influence ascribed to it by actual opponents, as well as by those who merely reject it—Nitti, Bertillon, Arsène Dumont, de Molinari, Garnier and many others—is more and more counteracted. The patient refuses and derides the only medicine so far discoverable, namely, some form of Christian faith. And his own doctors declare that his dissolution is at hand. M. Leroy-Beaulieu now knows that in the interval of eleven years, short in ascension, long in decay, there are 100,000 fewer new lives per annum in France. Instead of 880,000 there were only 770,000 in the year 1907. He knows that each year, in an inevitably accelerating ratio, there are fewer possible mothers, because the average age of the female population is rising all the time.

So in England and Wales there were :

year 1876	..	population 24,370,000	..	births 888,000
year 1906	..	population 34,547,000	..	births 935,000

At the birthrate of year 1876 there would have been 1,258,000

544. That is to say, an increase of 10,000,000 people was accompanied by an increase of only 47,000 children. Comparing the rate of production of 1906 with that of 30 years before, there is a falling off of 323,000 lives in one year.

Stating France in the same way :

year 1876	..	population 36,830,000	..	births 976,000
year 1906	..	population 39,260,000	..	births 807,000

At the birthrate of year 1876 there would have been 1,031,000

545. Comparing the rate of 1906 with that of 30 years before, there is a falling off of 224,000 lives.

546. Thus we see that there is rapid decay in both nations, whilst that of England is the more accelerated. The piling up of old lives in both does not help either. It disguises the decline to unreflecting people, for the death-rate has practically nothing to do with the calculation. Die, all must. You cannot, in downright reality, reduce deaths by even a unit. But births are reduced by the hundred thousand. To suppose that England can "afford" compared with her manner of life only one generation ago, to lose every year three hundred thousand lives that could have been born, is sheer sanguine stupidity. And when these are lost, a nation cannot change opinions and practices so as to pick up the children later. Not only are they gone for ever, but the progeny that would have been gained from them later is also lost, whilst the mean age of the population is seriously raised. In addition, the quality of the accidental or of the permitted progeny is profoundly lowered, according to authorities.

547. At present, all the nations which surround us and which are impregnated with the democratic ideal, are on the road to the same infecundity. **The very heavy reduction in the birth-rate in England supplies the proof. This fall in British fertility, as we have seen above, is incontestable; all serious writers agree upon that.** The drop in the British birth-rate from 35 or 36 per 1000 inhabitants a quarter of a century ago, to less than 30 per 1000 to-day [in eleven years it has further fallen to 26 and under], is attributed by Signor Nitti to the public preaching in England by a number of pretended philanthropists. They call themselves Malthusians, or neo-Malthusians, although they counsel practices which Malthus rejected with horror. These propagandists of conjugal sterility were, in the first place, Mr. Charles Bradlaugh and Mrs. Annie Besant, who since are said to have returned to different sentiments. They counselled more or less directly and completely the manœuvres which—we are bound to say it—are used in those very countries where conjugal fertility, taken all round, is feeble. Certain theorists—who improperly hide themselves behind the virtuous Malthus, friend of chastity only—have written regular treatises upon this subject.

548. Here, in a note, M. Leroy-Beaulieu mentions by name a book written by "a doctor of medicine" issued anonymously, but openly stated to be from the hand of an English physician who was a prominent officer of the Malthusian League founded by Bradlaugh and Besant. It extols, in florid eloquence, open and ordinary street prostitution as the highest virtue, and claims for abandoned women that adoration and veneration which has hitherto been accorded to saintly persons whose works of charity and sacrifice proceeded from self-denial and devotion to divine impulse. Those other acts which the consensus of civilised mankind has regarded for thousands of years as filthy and destructive vices, sometimes under the penalty of death, are praised and recommended to general practice. The man's name and the book will not be mentioned, but it received all furtherance from the Malthusian League and its officers, as set forth in part I. of this report, and it was issued under the League's auspices, as they themselves claim. It is only one of a series, destructive in the extreme to national and family life. With other licentious literature, described to the Joint Committee of 1908, presided over by LORD BEAUCHAMP (par. 232), as enjoying an "enormous sale," the morals of the British nation generally, and especially of young married women, are being subjected to more comprehensive corrosion than of any people at any time in history. The effect aimed at by the Malthusians and their literary collaborators is that which is being rapidly attained, namely, collapse of national reproduction. It will take something more than "fines not exceeding forty shillings" to stop that literature and to counteract its too successful inculcation. Of that something, of any national awakening to our extreme danger, there is as yet not the faintest glimmer. The whole evidence of the Parliamentary

Commission just alluded to shows that demoralisation proceeds upon a scale to which the worst phase of pagan Rome—that of its most rapid decay—could not present a comparison.

549. There was no organisation in Rome to see that women generally were informed where to buy cheap sensual stories and treatises upon conjugal frauds. There was no development of the "inevitable law of supply and demand" whereby married women who did bear children were supplied with pamphlets "on an enormous scale" warning them from bearing any more children and offering cheap means of prevention and abortion. It is fortunate that we have the evidence of high officers of public departments—chiefs of police, of the postal department, and others—as to the wickedness, else it would be incredible. I had obtained evidence as to the extent of the criminality, besides that set forth in Vol. I., of these crimes in detail against the national life, but was loth to present it for that very reason—its incredibility. Even now its deep significance will scarcely be perceived by British people, but a very few more years will inscribe it with an iron pen and lead in the rock, for ever.

Leroy-Beaulieu continues :

550. We do not believe that these exhortations, the books and the public conferences of Mr. Bradlaugh and Mrs. Besant could alone have had so profound an action upon the English population. But a social grouping of singular importance contributed—and every day contributes still more by its general spirit and its propaganda—to reduce British fecundity : and that is the Trades-Unions. The democratic ideal that they set up for themselves, which consists in the raising of wages, the reduction in the number of apprentices, the ascension of the working-class to the position of the middle-class (*bourgeoisie*) is in opposition to fecundity. A very perspicacious contemporary English economist, Mr. MARSHALL, after admitting that the census of 1891 shows "a great falling-off in the rate of increase of population in England," finds the causes of it in the new state of mind of the British artisans, analogous to that of the United States ; the skilled English workman makes it a point to keep aloof from the burden of a large family. The Trades Unions contribute more and more to spread that state of mind.

551. If that statement be true, there is no evidence supplied by M. Leroy-Beaulieu, nor in the writings of any of the demographers, that I am able to discover. No mention appears to be made by Levasseur in his monumental work. Certainly no consideration is given to it therein, for no heading is supplied even in the smallest subdivision. And yet Levasseur is indefatigable, and his breadth of view in human affairs knows no limits.

552. British Trades-Unions have been abundantly accused of Socialism, and as large minorities that sometimes became majorities have claimed the word as defining their political position, and as the Socialist writers are the only political school who have specifically refused the alleged facts and denounced the teachings of the Malthusians, we cannot recognise the fairness of Leroy-Beaulieu's conclusion. But his sincerity need not be doubted. It must be always remembered that Malthusian politics, as such, child-restriction as a necessity of civilisation, conjugal checks as a political cult, are of English origin and inculcation, so that by universal consent they bear amongst civilised nations an English name only, "Malthusian" or "Neo-Malthusian." Similar practices by obliterated or by savage nations are not here dealt with, for they were considered by the Malthusian prophets themselves in their books, and used as supporting arguments. The writings of one or other of the HOLYOAKES are quoted by Garnier and Molinari as advocating conjugal checks, but their or other individual opinions cannot weigh as against the denunciations by Socialists generally. If representative statements in favour of these frauds have ever been made by trade unions, it is highly remarkable that they have not been seized upon by friends or foes—and published.

553. We have seen how the newspaper of the Railway Employees' Union in England advertised some years ago instruments and means of sensuality, as severely denounced by the medical journals. This year (1908) a prominent pressman, on one of the great London dailies, drew my attention to the very same newspaper. I told him that the "British Medical Journal" had exposed this villany in burning terms of reproach, lamenting that so fine a body of people, the very strength of the nation, should be so exposed for the sake of commercial gain to corruption and decay. He had not heard of that exposé, but assured me that the latest copies contained the same infamy. In that, unfortunately, the trade-union paper does not differ from "society" magazines, also under the control of, and being the property of, politicians.

554. What M. Leroy-Beaulieu may have confused with trades-unionism is the vitality figures of mutual associations such as the "Hearts of Oak" and the "Royal Standard" benefit societies. There we find that the number of children born has fallen away in spite of provision made for mothers, in the course of a few years by one-half. Amongst twelve hundred thousand British people, in one society, the cloud of annihilation has advanced more than half-way to racial extinction, as shown by Mr. Sidney Webb from the Society's statistics. The involution of decay ensures further involution as a mere arithmetical calculation. Individual members of trades-unions have accepted the Malthusian "gospel," it cannot be denied, but the latter is still short of their official recognition and it is incredible that any trade-union would grant it, or even listen to the proposal. The mischief is ruinous enough, but such a calamity would put hope out of doors.

DEPOPULATION FROM THE SOCIALIST-COMMUNIST STANDPOINT.

LA DEPOPULATION DE LA FRANCE.

By DR. PAX SALVAT, Pharmacologist and Pathologist at the Faculty of Medicine,
Lyon, France, 155 pp., 8vo., Paris, 1903.

(TRANSLATION.)

555. In all times, legislators, moralists, philosophers, economists and hygienists have interested themselves in the exciting problem of population, and have exercised their sagacity in searching out its factors. For the last fifteen years, especially since the cry of alarm uttered by orthodox economists upon the alleged depopulation of France, a whole luxuriant efflorescence of publications has emerged which would fill by themselves a vast library . . . Some persons may perhaps raise the objection, with a semblance of reason, that in the course of our work we have appeared too often to forget to sustain a thesis of social hygiene. This forgetfulness is only apparent. Putting aside all prepossessions let the reader grant us patience . . . and after having entirely studied our work, he will recognise that the author has never lost sight of the noble social role that his medical studies have called upon him to fulfil. We could not, without decapitating our work, confine ourselves to the research and the discussion of factors relating to hygiene; this narrow exclusiveness is incompatible with the profound study of social phenomena. In order that these problems should receive a solution, it is indispensable to face all the factors at once, to co-ordinate them and to grasp the importance of their several relations. Hence the absolute necessity of our frequent incursions into the other branches of science—biology, sociology, political economy, and philosophy.

556. In exercising thus our activity upon subjects which appear at first sight foreign to the medical art, we have obeyed the dicta of honoured masters. These few lines of Senator PAUL STRAUSS (pars. 890-1) would suffice to justify us, "Poverty, alcoholism, sweating, enfeebled resistance, prepare the soil for disease: the conditions of life, of lodging, of work, create predispositions and determine a receptivity which itself is avoidable. That is to say, to speak properly and without megalomania, the competence of the hygienist extends itself beyond his particular domain, and he has a word to say, an opinion to formulate, upon economic data which seems most remote from the customary object of his studies." (Paul Strauss, "La Croisade Sanitaire," 1902).

557. We shall add to this that no one more than the medical man has the right and the duty to occupy himself with what is to become of humanity. "We may hope," says Professor AUGAGNEUR of Lyon (Discourse at the 25th Anniversary of the Faculty of Medicine of Lyons, 1902) "that ~~it~~ constituting a better, stronger and sweeter society we may cause to disappear almost entirely those sufferings which result from social inequality and injustice. But there will always remain a mass of pain and suffering, resulting from the conflict of the human organism with natural forces or with other human beings so much so, that if the role of the sociologist could one day be fulfilled and have no longer anything more than historical importance, the role of the physician would be eternal, because to suffer from disease is one of the fatalities of human nature."
558. In presenting this work we have assuredly no pretension to solve the problems of depopulation. We desire solely to say at what angle of vision we view the question, to find out all the factors, negative and positive, and to study their mode of action.
559. Some will reproach us for not furnishing any immediate solution applicable to our present society. You might as well find fault with a child because he could not walk at his birth. Others will smile at the hoped-for solution and exclaim "Utopia." We shall reply, with ANATOLE FRANCE, that "it is Utopia which has caused societies to progress" and that "if there had never been any Utopians we should still be living in caves." To-day's Utopia becomes to-morrow's reality. Finally, others will find reason to be wounded in their convictions or their faith. We shall regret that, but shall continue in the road thus freely chosen, preferring to be amongst those who "taking little account of paltry profit, proceed disinterestedly to the conquest of the era now approaching, in which Justice, Liberty, Equality and Fraternity shall pass from words into facts and shall substitute themselves for the cruelties of social strife."
560. The above words are selected because of the claim of and for the physician. It cannot be too often repeated that infinite credit, an inextinguishable debt of gratitude, is due by all those who long to preserve the sound part of our race, to the representative authorities of the healing professions. They in chief out of those who could claim to be qualified, have warned the French and English peoples of their imminent perils. There can be no mistake about their diagnosis nor of the one cure that is recommended. I claim to have made penetrating research, and nothing else is claimed beyond that, excepting faithful presentation of the results. The centre and sum of the whole recipe of these men is return to Nature and to moral principle. When all is done with quackery, in the last resort the sufferer from mortal disease either goes to the healer in his hospital or gets him to the home. It has been the duty of the healer-physician, surgeon, alienist, hygienist, pathologist—to study like troubles in advance, and to warn and guide and help. It is their earned and deserved prerogative to do as much for the nation, and, accordingly, they have done it for France, as they are doing it for England and the declining Anglo-Saxon race. They tell us what we are doing, they tell us whither we are going, they tell us what to do. Their own principles and practices as a profession, apart from individual defects and lapses, are not only the soundest tissue in our society, but are the closest approximation to the example and precept of the Divine Exemplar. Undeniably there are faithless and corrupt men, who are also clever, amongst them, but assuredly the corruption is not from the core. If it were, the gloom would be impenetrable.
561. * We have it straight from the lips of the appointed French authorities to-day that France is in her agony, she cannot be saved—it is "Finis Galliae." These are their own physicians' words, and no doubt their English friends regret it. But regret is a purely negative quality, and the Englishman, the Anglo-Saxon everywhere, has to look straight at the fact that his natality is at the point now, this very day and year, where the French race was when DR. BERGERET poured out his honest soul in pleadings with his countrymen. They did not heed him then, they do not heed now that thirty years have passed, and the French nation sinks to its inevitable end. They have fewer young lives and more old lives, fewer strong and more weak, fewer sane and more insane, fewer infants and more invalids. They have fewer women who can bear children, fewer who do bear children, fewer who will bear children. They have a less proportion of males, consequently more females who cannot have husbands. Now all favoritism to the males, bad in itself for a nation, cannot prevent the heavier toll that death demands from the male population at all ages of life.

562. "It is death by chloroform, but death all the same" (Par. 781). And our race and nation follows in their track, step-by step, without omitting one, only that our place in the descent is half as fast again. Moreover, we produced and promulgated the antichristian gospel, ours were the first preachers and teachers, we put them in Parliament and erected statues to them. We formed associations to teach methods of child-prevention to men and women, and they claim to have established successful branches amongst foreign nations for the same "culture." We allow factories to exist in England and Australia to prepare spermatocidal suppositories which are freely displayed and sold throughout our own territories. Those articles have no other use and are well known to have no other use, and no pretext for their manufacture, sale, and use, than the prevention of human progeny. We allow books, pamphlets and circulars, with detailed illustrations and descriptions of the sexual organs and of the generative functions, to be freely advertised and sold. They are carried by the Postal Department. I have supplied to Parliament, in Vol. I., photographic reproductions of advertisements of the things together with advertisements of notoriously filthy and obscene literature. These are printed in our ordinary political newspapers and they go into our homes. We are sowing seed to the flesh all the time as a nation, for our laws allow these things, and as a nation we are reaping, and must continue to reap, corruption.

563. As in all works upon demography and especially upon depopulation, MALTHUS comes in for the most prominent place. So Dr. Salvat reviews the Malthusian doctrine originally as propounded, and derivatively as expanded and taught by his disciples. It would be mere repetition to follow him at length.

Dr. Salvat proceeds :

564. To remedy the excess of population and to abolish poverty, Malthus proposes to retard procreation in marriages, which he calls "moral restraint." [That was when Great Britain had less than 10 million people.]

The Malthusian doctrine, integral or partial, had an immense reverberation in England, in Germany, in Italy and in France; Ricardo, J. Stuart Mill, Darwin himself, admit it. [In one place Charles Darwin plainly states objections to the practice of Malthusianism, but I cannot recall anything to justify Dr. Salvat's statement].

565. We shall not count as emigrants the 70,000 French established in Canada in 1760 and who to-day number 2,500,000, as many in the Dominion as in the United States. Their augmentation is derived, as the Abbe Tanguay has proved, from their intrinsic growth; they have multiplied themselves thirty-two times by doubling themselves every quarter of a century, thanks to economic conditions.

French emigration does not surpass 25,000 persons annually, and this figure is very largely compensated by immigration; we may neglect it in the reckoning of population.

566. Dr. Salvat's theory as to "economic conditions" is not supported by facts, because the Anglo-Saxons of Canada, whose reproduction is only one half that of their fellow citizens of French descent, are under the same economic conditions exactly. So they are in Connecticut, Rhode Island, and Massachusetts, where the French have proportionately nearly three times as many children as the citizens of English descent. Again, we know how we ourselves are in Australia.

567. NATALITY. (page 24). The most stricken of all is England, which loses annually close upon 200,000 births. Her population augments, because she is able to save, thanks to measures of social hygiene, about 200,000 deaths a year. A proved fact still more important for us is that this diminution of natality in Europe follows a course much more rapidly descending in England than in France. True, their population still increases, but much less quickly than 30 years ago. But we have no reason to rejoice over that, because we occupy the lowest rank in the tables of natality, with 23 births (now less than 20) per 1000 inhabitants, whilst the average of Europe is 38.2.

568. Here is the brutal fact: emigration and nuptiality have been put out of the case as to the depopulation of France. Henceforward before having even studied the mortality, we are in a position to affirm that the principal factor of the depopulation is our feeble natality; as it has been jocularly remarked, "The baby is out of it" (L'enfant ne va plus !)

569. MORTALITY (page 29). England, with a relatively feeble natality, augments her population, whilst ours is almost stationary. It is because England, seeing the impossibility of actually elevating her natality, concentrated all her efforts upon lowering her mortality. Why should not we attempt

that in which she has so well succeeded? These figures prove without possibility of dispute that suitable measures of hygiene may play an important role in the problem of population. We seem thus to be affirming an axiom and to insist too much upon this subject, but it is absolutely necessary. We shall see in fact, later on, when we shall speak of the means proposed to combat the depopulation, that certain demographers, M. JACQUES BERTILLON amongst others, have gone so far as to deny the influence of hygienic measures. . . .

570. Dr. Salvat quotes (page 73) from the speech of M. WALDECK-ROUSSEAU to the Commission upon Depopulation.

It could not be better said. There are not enough people born in France, and too many people die; we shall set about proving it. Since in the state of our present society we cannot raise the births without a profound modification of the economic conditions, it seems that by endeavouring to diminish mortality alone to the level of average European mortality, we shall diminish by that much the depopulation.

571. Now the question is not quite so simple, since savants like MESSRS. BERTILLON, DR. JAVAL and PROFESSOR BARD deny the possibility of combating depopulation by lowering the figures of death. It is true that other voices no less authoritative are of a contrary opinion. MESSIEURS LEVASSEUR, CHEYSSON, CACHEUX, PROFESSOR LACASSAGNE, PROFESSOR CHARLES RICHEL, DR. CHERVIN MONOD, LEROY BEAULIEU and others, recognising their powerlessness to raise the growth of the population, agree to concentrate their efforts to reduce mortality.

572. "It would be an illusion," says Professor Bard, "to think that the lowering of mortality could permit France to recover her rank. The improvement of French mortality would be a great boon, but it could do nothing more than retard our proportional decrease."

But Bertillon goes very much further: "The doctors," he says, "have all agreed, as though they disposed of human life as they thought fit. However, it is not the case; it very rarely happens, even with the cleverest amongst them, to snatch that man from death who has been marked with his seal. It is very difficult to prevent a man dying; the very wisest doctors do not get that far, whilst it is very easy to cause a man to be born. The latter is within reach of the simplest political manoeuvres." (Pars. 765 e.s.).

573. Then follows a long citation from Bertillon's writings, which Dr. Salvat considers he has disproved, but the discussion is hardly of such weight as to warrant reproduction here. The views of Bertillon will be dealt with separately. The essential that the latter insists upon is plain enough, namely, the inflow of new lives, the replanting of the forest. Assume that it is very nice and desirable to prolong the lives of human beings or of the trees, die they both must, therefore the mere individual prolongation in no way secures the perpetuation of the species apart from actual and adequate replanting. That is the idea that Bertillon wants to make plain, though perhaps his emphasis involves some unimportant inaccuracy. But Dr. Salvat confuses that which should be kept very clear, by adducing the question of the eight-hour working day and some other equally incongruous matter as aids to reduce mortality.

574. Bertillon's anxiety to keep extraneous subjects to one side is explained by the controversy itself. Yet there is one element in all these suggestions of amelioration which is not incongruous, which alone might justify his citation, and which alone is our guide in this Inquiry from beginning to end. That sense of justice which would insist upon eight hours as a normal day's work; upon seeing that due care and consideration are shown to pregnant women (as in Germany); upon limiting the age and the hours of child workers; upon prohibiting the sale of secret poisonous drugs for children or adults; or the sale of any secret drugs; upon prohibition of sale of abortifacients, preventives and foul literature—this principle of justice that elevates a nation, is the only hope and the only appeal. It makes all else that is just, congruous. And if it cannot be applied to the preservation of our race and empire, then they will go the rest of the way down the slope to perdition.

575. It will not suffice to "apply tentative measures," it will demand both justice and severity. It will require the strength of giants and it will reverse the experience of history, if the decline can be arrested even further down the slope, for it is impossible to stop where we are. As before insisted, the amelioration in hygiene, the prophylaxis

against septi^c diseases, the progress of the healing arts, are not due to the nation itself but to the healing professions, here and elsewhere, who enjoy most inadequate protection themselves and are hampered by unreasonable legislative difficulties of which they do not cease to complain. And the margin between national life and death narrows every year. But the gospel of Malthus progresses.

576. **MORTINATALITY** (the dead-born) page 108. We ought to say a few words upon mortinatality and abortions.

First of all we find the progressive increase in the number of the still born :

From 1841 to 1845, mortinatality	3.2	per 100 births.
" 1857 " 1862 "	4.3	" "
" 1885 " 1888 "	4.5	" "
" In 1900 (39,246 stillborn) ..	4.78	" "
" 1901 (40,746 ") ..	4.99	" "

As shown by the following table of mortinatality in Europe for 1888 we have nearly double the number of stillborn of Sweden and Denmark :

Holland	4.9	per 100 births.
France	4.5	" "
Belgium	4.3	" "
Denmark.. ..	2.9	" "
Sweden	2.7	" "

577. In Anglo-Saxon countries no account of the still-born is taken. There is no other apparent reason than that it is not considered worth the trouble and expense. It has been repeatedly urged by surgeons and accoucheurs. (Vide N. S. Wales Roy. Com. Report, pars. 159 c.s.). But like other racial matters it has not had even tertiary consideration.

578. Whence comes this increase of mortinatality ? In a communication to the Society of Anthropology, MONSIEUR MACQUART presents statistics showing it, and draws the following conclusions : "Our generative force is declining ; I do not say that the figures I have just cited give the proof of it, but I consider that they are plainly in favour of this hypothesis, a grave presumption." (session of 31st October, 1901).

The diminution of natality in France has not only for its cause, he says in substance, a voluntary restriction, but there is beyond that a diminution in the generative force. If in fact people desire to limit the number of conceptions they at least do not desire to have stillborn children. The increase of mortinatality does not depend upon a conscious desire, and can only proceed from a weakening of the organs of gestation.

579. In the same session MM. PAPILLAUT, ZABOROWSKI and PAUL ROBIN, explain the increase in the stillborn by the fact of provoked abortions and disguised infanticides. The manoeuvres may very easily not produce the expected effect immediately, the foetus being at first only wounded or poisoned and its death occurring, sooner or later, before or at the birth.

580. M. LUNIER (Note à l'Académie de Médecine, 3rd February, 1885) estimates at 7,000 to 8,000 the number of disguised infanticides and of preventive abortions which enlarge the figure of mortinatality.

581. DR. MALBEC ("Tribune Médicale," 30th July, 1902) in summarising a conference that he had held at the Medical Society of the Bureau of Relief, thunders against depopulation and gives two causes for it : vaginal injections and abortions. He estimates at 50,000 the abortions annually practised in Paris.

582. According to the evidence collected by the N. S. Wales Royal Commission upon decline in births and child mortality, 1902-3, the latter figure is much more probable than the former. The figure of 7,000 to 8,000 homicides annually might more easily fit Melbourne or Sydney, whilst that of London would be inconceivable. As elsewhere related, when purchasing from chemists in Australian cities, pills of ergot and savin, out of dozens of shops only two refused to sell these pills when demanded specifically for the purpose of abortion. One man, who sold cheaply, took them from a tin containing thousands of pills, and he guaranteed them under the name and label of the vast American manufacturing concern which produces them, ships them, and sells them through its own agents in Australia. However, it is a large and lucrative trade, so they are also made in Australia

itself and packed by our own Australian girls as reported to me officially by a trustworthy State Government officer. The statement was subsequently verified by Commonwealth Government officers (par. 2.).

583. As to instrumental and other abortions—apart from the casual reports so familiar to us in our daily papers of the young adult lives daily thrown away—I have shown in Volume I. how single practitioners can and do claim to have carried out thousands of these homicides. The conductor and part proprietor of an important and very widely read Australian journal informed me that he knows of a person in one of the suburbs of Melbourne who claims to procure twelve hundred abortions every year for the uniform fee of £1 each. She has no further trouble, but the victims trail away, all injured, some to die such lingering deaths that, if described, they would chill the reader's blood with horror (par. 1184). All are blighted in the soul with the blackest of crimes, that of having deliberately murdered their own offspring. There is perhaps little or nothing in the faces or bearing to show the criminality. The "fashionable criminologists" may have devised no "type of degeneracy" to fit these crimes. The cruel "mothers" (par. 1185) can resume their places in society, proceed to church as usual, and partake of the symbolic blood of our Lord, Who lived and died to set forth that element of sacrifice without which there is no family life, nor national life, worth living. And when it must be admitted to ourselves that because of "trouble and expense," no serious legislative effort has been made or proposed to stop these undermining iniquities, we have to ask ourselves whether we do not deserve our own decay?

584. "If they persist in this way," says PROFESSOR PORAK, "women who see that they cannot bring up their child, have it aborted. Criminal abortion is an odious ulcer of our present society. It is practised with a frequency of which an adequate idea could only be formed with difficulty. We have in our medical services, every single day, (vide pars. 1183) proof of the frequency of abortion and of the impotence of justice to follow it up. If by chance an unfortunate is brought before the courts, they find the circumstances of the crime so extenuating that the judge decides not to punish. And to be enthusiastic upon the question of breast feeding with the object of lessening infantile mortality, we should have gained nothing, the infants would die all the same, but they would die in another manner." (Professor Porak, Rapport à l'Académie de Médecine, 30th December, 1902).

585. 1. Firstly, pecuniary succour, medical and pharmaceutical assistance, gratuitously supplied when claimed in advance, for women whether married or not, during the last months of pregnancy and the six weeks following the accouchement.

586. 2. Abolition of the article of the Civil Code interdicting the research of paternity; it is an anomaly which is exclusive to France and contrary to the Declaration of the rights of man. The rights of the natural child and the duties of the father ought to be proclaimed. The forbidding of the research of paternity is a cynical encouragement to debauchery; it is that which drives a great number of unfortunate women to abortion, infanticide, suicide or prostitution. What should be done for the girl mother is a pecuniary indemnity enabling her to bring up her child, rather than a father in spite of himself, for the child.

These measures would be favourable to a large proportion of children and girl mothers. In 1901 we had 782,000 legitimate births and 75,000 illegitimate births. We reckon in France 1,500,000 natural children of whom barely 100,000 are acknowledged by the father.

587. The following remarks by Dr. Salvat (page 141) throw a thick shadow of doubt upon the assumption of Malthus and the Manchester school that paucity of births is the one radical cure for the miseries of adults. In France births are so scarce that the number of inhabitants per square kilometre in the Provinces lessens every year. The British and French Malthusians agree (pars. 138) that there is "very little left to be desired." We are told that France saves annually £48,000,000 by non-born babies, which the Germans spend upon their babies that are born. It is due of course to the lack of proper education among the Germans. They have not imbibed the true principle of Political Economy, and of private economy, as inculcated by Adam Smith, Thomas Robert Malthus, John Stuart Mill, and other disciples of the faith. It would seem, however, that their old-fashioned notions to which the Germans cling with pedagogic obstinacy, for Germany has always been "the schoolmaster of Europe," not only provide plenty of soldiers, very

strong and well-fed soldiers, very well equipped soldiers, but also very healthy soldiers. Let the facts speak from the mouth of the medico (page 141) :

588. There is a great deal to say about the morbidity and the mortality of our army. A recent article in the *Cologne Gazette* upon the serious mortality of the French army has produced a great stir in our country. By disease alone the French metropolitan army has lost 99,000 men since 1871, whilst the German army has only had 13,000 deaths. In the Senate, when the Minister for War was interrogated, he was obliged to declare that as a matter of fact two diseases are very murderous in France, typhoid fever and tuberculosis. In 1900 the French army lost 600 men by typhoid, against 87 in the German army. And 1415 men by tuberculosis against 129.

589. Summarily, the French army shows twice as many sick and five times as many deaths as the German army.

590. Dr. Salvat's conclusions are upon page 147.

1. France (1902) is not being depopulated, she only shows a low increase of population.

The same phenomenon is produced in England, in the United States and Germany, where the natality falls proportionately more quickly than in our country ; this movement of decline in births is general in Europe.

2. The causes of our low natality are multiple, and are various in their effects, but the prime cause is of the economic order ; it is the present unequal distribution of wealth. Capital acts differently upon the classes of society in sterilising them ; all limit the number of their children.

(a) The wealthy classes, so as not to divide fortune and property ;

(b) The small trades-people, the little shopkeeper, the little peasant landowner, so as to sustain the struggle against the big department store, the big agricultural property, children being no longer auxiliaries for them but only causes of expense and weakness ;

(c) In the proletarian classes the gravest consequences of individual appropriation leading to the reduction of natality are : first of all too much machinery, which after having hunted men from work so as to drive women and children to it, augments idleness ; and then the antagonism between the field workers and the town workers brings on agricultural crises and augments the industrial crisis. The woman, having become a producer of merchandise, has no longer the time nor the possibility to remain a producer of men. Pregnancy and maternity preventing her from earning her living, put her in a position of inferiority in the struggle for existence.

591. 3. The true remedy for depopulation is, like the cause, of the economic order : it consists of a profound modification of society in the Socialist-communist direction.

4. In the present state of society, none of the remedies invoked could be powerful enough to enable our country to retake amongst the nations the rank which it has lost. In the presence of the impossibility of increasing the natality, we must diminish the mortality by the severe application of social hygiene :

(a) Protection of the gravid woman before and after pregnancy, strict application of the work-laws for women and children, as also the law upon accidents at work ;

(b) Limitation for all persons of the working day to eight hours with minimum rate of wages ;

(c) To fight infantile mortality and the social maladies, as also tuberculosis, alcoholism, syphilis, prostitution.

5. By taking as a basis the results obtained in England from the application of measures of social hygiene, particularly against unhealthy lodgings, we may hope to save annually in France more than 250,000 existences.

592. That is the list in full and in detail of Dr. Salvat's very inconclusive conclusions. They neither stand examination, comparison nor experiment. That we be not misled, let us take them very shortly in their order.

593. 1. France is being depopulated. Only one-fourth of the departments contain as many inhabitants as they did ten years, or twenty years, ago. The number of the departments suffering decline in people is always being added to. France does not show any longer a low increase, she shows a low decrease with the absolute certainty of further and heavier decline. This certainly is not prophecy, it rests upon figures and is a mere matter of commercial calculation.

594. 2. The prime cause is not of the economic, but of the moral order. Dr. Salvat does not mention, or in any way allude to, the sin of selfishness. Nor does he mention

the rejection of the moral inculcation which formerly withheld men and women from the destruction of the human spermatozoon, of the human foetus and of the baby. The blame is thrown upon the past with its so-called "social order." But the past produced the French nation, whilst the present inculcates child-restriction and destroys the life principle. There are other countries in Europe and elsewhere in which wealth has been unequally divided during two thousand years and more, yet those nations are not corrupted with race-suicide. No country at all is under the "socialist-communist" régime proposed by Dr. Salvat as the sole remedy. Even if we leave out of account the physical, moral and spiritual wreck of women it is impossible to see how they could be persuaded to produce children—as brood-mares produce foals—to hand them over to the Administration. If they care not enough for the future of the nation now to produce children, however rich and secure in their wealth; there is nothing to show that they would produce any at all for the "collectivity." The word possesses neither magic nor attraction. What evidence have we to-day that women volitionally produce children for the preservation of the nation, especially in these days of emigrating?

595. Literally to breed for the collectivity would imply that the imaginary volition, which is not in evidence at all, should act with such stupendous force as to reverse the most determined racial decline, that of England, witnessed for nineteen hundred years. More than that, it must first upset the moral principles which have strength enough to persist against ever-increasing antagonism, and which cause those who hold them in profoundest reverence to still produce children and to regard the latter as the most precious gifts of their God and the greatest boon to their nation. If it were not for that section of the people who call themselves Jews and Christians and who with all their imperfections act upon the most primary of their duties, France would not now have 20 births per 1000 of population per annum and England would not have 26, though both figures are sure to fall away. Besides, it would take a much longer time to introduce a communistic State in France than will be required to bring French natality further down the scale. It must always be borne in mind that vast blocks of young lives are not there, who could have borne children. The vast blocks of old lives, prolonged somewhat by hygiene, cannot reproduce if they so desired. But they do not desire it. And they teach the remaining young not to do so either. That is the case in France, but it is so in a higher degree in Anglo-Saxondom, with a quicker rate of national declension for a consequence.

596. 3. Manifestly the hope of a Communistic State is for us the flimsiest anchor in this matter of national existence. It is quite possibly a laudable national aim and may be attended with all the successes that have been ascribed to it in anticipation, may, in short, be the realisation of abstract justice. But it is not for us as Anglo-Saxons. It is unthinkable that we could induce the French in Canada, or the other races in the United States, to adopt Communism as a nostrum for racial decline. An all-sufficient answer would be, "Give up your unnatural practices and your race will not decline." To which we might reply, "Our people are demoralised by debasing quack literature and by the sale of anticonceptional and abortifacient drugs on a national scale. We want a Communist State to stop it." The retort might be, "We do not think it would stop it. But you can have the laws you pretend to desire, by simply demanding them. We will assist you."

597. 4. All the proposals to protect and favour pregnant women, to protect children, to fight disease, are admirable, and they do not go nearly far enough. It is merely attending to the fruit of the tree, entirely proper and necessary work, whilst abandoning the heart, the sap, and the roots to its enemies. "Make the tree good and the fruit will be good," is the divine-human wisdom of the Christ rejected by the Socialist-Communist School.

598. 5. To take England as a model in hygiene is all right in so far as those who introduced the reforms—the healing professions—are concerned. And in that way the nations do mutually reflect the knowledge and wisdom gained in its practice. But the mass of poverty in England, the ceaseless annual increase of pauperism, the insufficient

clothing, the starvation, the wretched lodgings of the poor in the cities, unite in forming an awful inflictment of the doctrines of Thomas Robert Malthus, of James Mill, John Stuart Mill, and of the "Economist" School who adopted them. England is short by three hundred thousand babies each year, yet in each year poverty becomes a greater plague and puzzle.

599. The cure is not in policies or politics of any sort. "A good man out of the good treasure of the heart, brings forth good things; and an evil man, out of the evil treasure, brings forth evil things." Our politics match ourselves with precision, for the tree is known by its fruit.

MALTHUSIANISM AND THE FRENCH BIRTH RATE.

LA NATALITE EN FRANCE.

1900, par GEORGES MERAN. Paris, E. Bernard, Rue de Médicis, 1906.

600. As before said, the literature of the Decadence is copious. Much of it is mere repetition, for although the causes of it may be "multiple, profound and hidden" the course of it is plainly revealed by simple enumeration: it must finally come down to arithmetic. Then we know where we are. The causes are in the moral sphere, the factors are in the daily practices. It is well to keep this distinction in mind.

601. The aberrations of the day, the increasing pursuit of pleasure, the spreading nervousity, the ever-augmenting number of the mentally insane, are quite well-known. But some of the writers and would-be exponents of the causes become verbal volcanoes, burdening the landscape with showers of stony and wholly unfruitful technicalities. These will be here avoided as much as possible. They consist only of very strained Greek and serve to obscure rather than to illuminate.

602. In contradistinction, the author above quoted states his views with clearness. A tone of despairing alarm appears throughout the work, and whatever may be the compulsion to pessimism, it is well for that French nation, with whom alone we British can now compare in respect of racial decline, to look facts in the face and prepare for the worst. It may be, it is in a high degree probable, that no move will be made by the governing powers of either people to face the difficulty; still less to take indicated measures to remove or even to lessen it. Beyond that, there remains one great duty to perform, namely to inform the whole people by five-year instead of ten-year enumerations, of the national position; and by the authoritative and authenticated opinions of the healing professions. The latter have, of course, no monopoly in demographic matters, nor even in public health, but it must be allowed that they are the chief observers in matters of birth, of physical and psychical hygiene, and of death.

In his first chapter M. Méran says:

(TRANSLATION.)

603. I have desired to mark, very exactly, our position in 1900, without seeking to know what the future may have in store for us. . . . The attempt has often been made to attract the attention of the Government to that which is pronounced a peril for France, but the Government has never stopped to consider the matter and there is no certainty that it would be in its power to bring in an efficacious remedy. It is to morals that we must attribute the principles of the malady; is the legislator capable of reforming morals? "When once customs are established and prejudices

rooted, it is a vain and dangerous enterprise to want to reform them. The people cannot even endure that a hand be laid upon their ills to remove them, like those stupid and cowardly patients who shudder at the sight of the doctor." (J. J. ROUSSEAU).

604. The answer to his all-important question is, Yes ! It is in the power of legislators to raise or lower morals in a hundred ways. They can establish or abolish slavery ; see that sailors get sound food or leave them to the mercy of the selfish ; permit or forbid false weights ; protect or neglect childhood ; punish seduction or set up State houses of ill-fame ; prohibit secret and fraudulent "cures" or take (as in England) a share in the infamous proceeds ; allow as "perfectly legitimate" (par. 5) or prohibit the manufacture and sale of Malthusian drugs and contrivances ; permit or punish filthy advertising ; teach morals in their State schools or leave them untaught, and generally to legislate morally or immorally. These things are done and the list can be indefinitely extended. Yet a dictum which denies the most palpable facts of existence can form a very good axiom for Political Economists.

605. The morals of legislation may sooner or later become the morals of the nation as a whole, and it must rise or fall thereby. It is also untrue that the legislature cannot be superior to the people who elect it. Even a society of rogues would choose an honest man to mind their money. Even a profligate father will send his daughter to a worthy school. And they who are placed in power to do good, can do good, if they will. The whole hope of the nation depends upon the view of duty taken by those to whom its vital interests are absolutely committed. Losses by war and devastation are as nothing to the creep of decay, which in our case is subtle, swift and sure.

606. To speak truly, the government of the Second Empire adapted itself to the morals and the aspirations of the country : all the vices which we could accuse it of inculcating to the nation, have grown and progressed with regularity since the advent of the Republic. Money has become the sole force, permitting the rich to seize power and to satisfy all their passions. Wants have only multiplied, inspiring the people with ideas of "reforms," and creating social questions . . .

607. For several years the daily newspapers, the special reviews, demographers and hygienists have uttered a cry of alarm when proving that natality was falling away in France. The fact is not deniable. If it has excited the attention of writers and philosophers, we must recognise that it has produced no stir whatever in the country ; the people have remained indifferent. . . .

608. In this grave question, whilst applauding the efforts which tend to elevate France, we may ask if it would not be more advisable to study firstly the causes which have led to this decline of natality and to inquire if it would be even possible to combat them or to suppress them. If we succeed in that direction we can only rejoice over it ; but it is permissible to doubt it, for the indifference is complete and general.

609. Upon this subject, which so lends itself to jocularly, the wittiest people in the world are quick to find the finest jokes and the most delicate witticisms. They compose songs about it to excite laughter. That is the whole effect which will be accomplished. CHATEAUBRIAND was right when he wrote : "Infecund are the flanks of a decomposing society."

610. To the teachings of Malthus and his celebrated thesis of geometrical progression is devoted a whole chapter. The name of Malthus is as well-known as that of MOSES to recent French literature and much more quoted. It is easier to destroy a nation than to build one up, and the poisonous doctrines of the English philosopher are in flattest contradiction to the "crescite et multiplicamini" of the immortal leader of men. Neither jocularly nor arrogance can upset the Law preached 3000 years ago, and which has held good all along the ages, for it is the Law of Life. A nation must either grow or decay,

prosper or perish, live or die. There is no third place in it. *Quo vergit natura, eo ducendum*, whither Nature turns, thither we should be led.

611. Malthus advises to restrict progeny by using privative obstacles. It is this part of the doctrines of Malthus which triumphed and still triumphs in France. This vice has established itself in our manners; it will be more difficult to destroy than that of alcoholism; it is the grand cause of the decline of births in France.

612. The number of marriages has not at all diminished in our country; it has only submitted to very slight fluctuations, for over long periods of examination there is revealed neither increase nor decrease in nuptiality. The number of marriages per 1000 inhabitants is almost invariably 7.4. Hence the situation in this respect remains normal. Only, the marriages are infecund. Very many women, because of the bother of maternity, from apprehension of the pains of parturition, or from fear of death, refuse to have children. From this reasoning a great number of couples practise the Malthusian doctrine. They will accept one child, but they dread the second, and only rarely surpass that number.

613. M. Méran, like all others, enlarges at length upon this phase of the subject and concludes—page 54—the chapter as follows:

Thus Malthus triumphs, and the conditions of life at present wish it so. Social evolution in this sense is done, for we cannot stem a current like that.

614. How curious a comparison! The English Economic School specifically declares, "We cannot stem the devastating torrent of babies." Cowardly and cruel phrase, for which Nemesis is striking us with sterility.

615. In our streets are distributed pamphlets (of the Malthusian League) which preach the extinction of pauperism and misery by the application of the Malthusian laws and which terminate by supplying the addresses of so-called "Hygienic Institutes," where are furnished (for financial considerations, no doubt) all necessary instructions for suppressing procreation.

616. In the shop-windows of dealers in surgical materials are displayed what they denominate "preventives of conception," and all the perfumers and chemists sell ———, called "Parisian."

617. There remain further the manoeuvres of abortion, which, thanks to science, have become more technical These are the public morals, the habits that are called "Malthusian" and which explain, better than all reasonings and all dissertations, the reductions of births in our country. Where is the remedy?

618. At the moment when the barbarians invaded the Roman Empire, it was falling into putridity; the birth-rate had dropped in appalling proportions: the country districts were depopulated, and the unbounded prostitution which reigned at that epoch was by no means without influence upon this depression (par 1746). Prostitution with us has not only increased all the time, but it has done more, it has entered into our manners and our habits, it no longer shocks us, it is acclimatised and has taken civil rights.

619. Do we not see in the daily papers, where financial support is provided by the highest aristocracy of the new régime, the addresses of gay women and of houses of debauchery published on the fourth page? These journals count amongst their collaborators the first writers, whose great talents should have alone sufficed to assure them a numerous clientèle.

620. It seems that no such criticism upon the part of the public reaches them: why then blame them since such are our morals? By inserting these announcements they earn money and attract more readers—a double profit. This example is an unmistakable symptom. . . .

621. France is not being depopulated (Page 153 et seq.). If the increase of population in our country has not followed that of our neighbours, it is none the less a fact that the total of its inhabitants has increased. We can count 37 or 38 millions, so that France is not being depopulated.
622. We have indicated the reason of this proved fact : in the period of ten years it is calculated that the excess of births over deaths amounted yearly to about 35,000, in which case the population would have increased by 350,000. Well, the augmentation has been very much more—it amounted to 1,500,000. Whence comes this surplus of 1,150,000 ? It occurs through the immigration of foreigners who have come to settle in France ; who occupy situations, purchase lands, and become naturalised, for the law has been modified to give all facilities. Hence, evidently, the infiltration of exotic blood into our race, but all idea of depopulation must be put to one side.
623. It is precisely this phenomenon of pacific invasion, disquieting for us, natural for the others, which is largely induced by the reduction in births. Moreover it must be admitted that minds are very little preoccupied by it, and everything makes us presume that nobody will be able to awaken the public from its torpor. It is however certain that this ethnographic fact will exert its influence in the long run, but as there exists no means of inducing the married to multiply, we are bound to submit.
624. Germany in 1899 showed an excess of births over deaths amounting to 800,000 and this figure ought to make us reflect. [It now exceeds 900,000 annually and will very shortly amount to one million]. GENERAL VON DER GOITZ recently published an article entitled “Naval Power and Continental War,” whence we take the following lines :
625. “It must not be forgotten that nowadays Germany cannot live by her resources alone, with the products only of her own soil. During the decade 1888 to 1897 she could only supply alimentation, especially in cereals, for 43 millions of the inhabitants of the Empire. The remaining 9 millions lived solely upon importations. Now since that time the population has made a new bound of three millions, passing to about 55 millions.
626. In other terms, the whole of the subjects of the Empire at the present time are obliged to demand their subsistence from the foreigner during 88 days of the year. The result is that even if we draw the greater part from the national soil we cannot henceforward produce sufficient for our consumption during a time of war. Now this impossibility goes on increasing every day, seeing that the population augments rapidly.
627. It will attain the figure of 60 millions towards 1910, of 70 millions towards 1920 and will not be far off 90 millions towards 1950 !” [The actual figure in this year of 1908 is announced as being over 63 millions, say 65 millions in 1910].
628. Now, what conclusion does the General draw from these figures ? “We must increase our armies and possess a fleet strong enough to shelter our ports from the insults of the enemy, and from a Continental blockade.”
629. There would be occasion here, perhaps, to comment upon the theory of Darwin and to deduce consequences from it. It may, however, suffice to recall how Julius Caesar explained the causes of invasions : *propter hominum multitudinem agrique inopiam*. [Because of hordes of men and need of land.].
630. It is hard to preserve any illusion : the lowering of natality leads fatally to the weakening of nations, and, either by brutal invasion, or by pacific infiltration, our neighbours will occupy our soil, or they will mix with our race and absorb it.

The book closes thus (page 163) :

631. We make efforts to protect children, women and men against overwork—which is a progress—but nobody dreams of sheltering them from the vices which lead to their degeneration. Which of our legislators and who amongst the majority of our citizens, troubles himself about alcoholism or the causes which lead to the weakening of the generation ?

632. These are secondary questions which cannot arrest the attention of our governors ! Other questions, graver, more important, more serious, absorb their thoughts. What does it matter that France no longer produces enough citizens ? What does it matter that the present population, struck with sterility, is disappearing without leaving successors ? Shall WE assist at the spectacle ? Before long we shall have disappeared ourselves. We must think of the present, and not lose time worrying our minds about future and speculative chimeras. Thus everybody thinks, or assuredly the majority of French citizens think. Now the majority is bound to impose its will.

SOCIALISM AND THE PRINCIPLE OF POPULATION.

PRINCIPE DE POPULATION ET SOCIALISME.

(*Histoire des Doctrines de la Population depuis le Principe de Population de MALTHUS, jusqu'à nos jours*) par VICTOR SONOLET, Doctor of Law. Paris, Librairie Nouvelle de Droit et de Jurisprudence, Arthur Rousseau, Editeur. 1907.

In the Introduction the author says :

(TRANSLATION.)

633. Two grave preoccupations demand our attention at present, and in opposite directions. Concerning France in particular, the labouring classes complain that the number of workers, and the necessity that compels them to work in order to live, keeps them under the tyranny of a grasping capital which is always prompt to misuse competition in order to reduce the rate of wages to a strict minimum. In like manner to the proletariat, the members of the well-to-do classes, fixed in situations for the most part unproductive, are surprised at not finding a gold-mine which shall be indefinitely exploitable, and lament the over-crowding of liberal careers. So much so, that the lamentations of both parties, everlastingly renewed, might make anyone think that France can only expect from the results of a war, or an epidemic, some means of breathing at ease.

634. This book of 300 pages is chiefly devoted to a temperate review of the REVEREND F. R. MALTHUS' "Essay upon the Principle of Population." It disposes for the hundredth time of that clergyman's impossible dogmas, which have nevertheless been accepted as axioms by a whole successful school of English philosophers and statesmen. It has been abundantly shown, what should not need showing, both *a priori* and *a posteriori*, that population does not "tend to increase in geometric ratio" nor does subsistence tend to increase only in arithmetical ratio. As the whole question of the prevention and destruction of the human foetus, and the whole atrocious traffic in abortifacients and like proprietary preparations—under cognizance of law and administration throughout the British Empire, is wrapped up with these Malthusian doctrines, some extracts from other works will be supplied. The plain words "Malthusian preparations" are to be

seen in hundreds of newspapers, and the man in official position would be but a sorry hypocrite who would pretend not to know the meaning. The meaning in shortest statement is child-prevention and child-destruction, and there is no other meaning. It has been shown upon authorities by the N. S. Wales Commission, from whose Report copious extracts have been already given in the first volume of this present Report, that Nemesis awaits nations who commit these raids upon reproduction.

635. Malthus, dans une formule qui à eu une prodigieuse célébrité, avait affirmé que la population tendait à s'accroître suivant une progression géométrique, tandis que les moyens de subsistance ne pouvaient s'accroître que suivant une progression arithmétique. (Manuel d'Economie Politique de M. GIDE, édition 1908, p. 568).

636. One illustration out of many chosen by M. Sonolet contrasts population and depopulation.

What a spectacle is offered to us by the countries of South America since their discovery by Europeans! GODWIN in a long description shows how Peru was living literally in the golden age "at the disastrous epoch when the first European landed upon its shores," from which moment "depopulation became so rapid that even the imagination cannot follow its progress." According to LAS CASAS, South America "teemed with people as an anthill swarms with ants." MONTESQUIEU and MONTAIGNE estimated this population at the very lowest as being four hundred millions of souls. The island of San Domingo according to Las Casas contained in 1492 three million inhabitants. This figure in 1542, half a century later, was reduced to 200 persons.

637. The Abbé RAYNAL, speaking of the Republic of Paraguay, founded by the Jesuits upon the banks of the river de la Plata, made exhaustive but vain efforts to explain by what catastrophe or scourge the population had remained almost stationary in a country where "no one was idle and no one was overworked. . . . where everybody married by choice without interest, and where a crowd of children was a consolation without possibility of being a burden," where all the conditions, in short, were united in favour of increase.

638. To the perplexities of the Abbe Raynal there is only one reply and from the depopulation of San Domingo and of all South America but one conclusion, namely, that a population which obeys the procreative faculties of the human species can still very contentedly remain stationary, and that it is depopulation which knows no bounds when the deplorable influence of our oppressive civilisation makes itself felt.

639. Dr. Sonolet, in summarising the attack made by Godwin upon the Malthusian philosophy, quotes Godwin as saying :

"It is surely demanded that a system shall rest upon irresistible and irrefragable proof if we are to accept it when the most precious benefits that it offers to us are vice and misery."

According to Godwin, the Malthusian makes of vice a necessity. Seizing this idea he ventures to affirm—for it is impossible to employ the word prove—that not only are vicious practices by no means necessary, but that in fact the practice of virtue is much more general than Malthusianism admits.

In rendering justice to both these authors it must not be assumed that Dr. Sonolet accepts the general conclusions of either the one or the other.

640. Malthus declared that poverty was the inevitable result of a natural law. To desire to suppress it otherwise than by the difficult practice of an austere virtue would have been to compromise still more an ideal of social happiness that Providence itself had limited. According to Godwin, Socialism had replied that poverty only resulted from human institutions and that an effort of altruism could make it disappear never to return.

641. Must we be optimist with the one or rigorist with the other? The question thus posed ought to impassion, and did impassion, the minds of men in the course of the 19th century, and the list would be long of the writers who have tackled the subject. Recognising the impossibility of passing in detailed review controversies which long remained without appreciable result, let us content ourselves by remarking that from violent views, the most absolute and the most opposed, men come little by little to mutual concessions, and that, in this road, the longest steps have been taken by the partisans of Malthusianism.

642. At the start, some Malthusians, exaggerating as usual their master's theory, or to speak more correctly, that which was false in his theory, imagined all sorts of revolting and bizarre means of preventing the ever-threatening overflow of population. An English philanthropist of high celebrity quoted by M. ROSS, proposed to submit the newly-born to painless asphyxia; a German, Herr

WEINHELD, a Councillor of the Kingdom of Saxony, gave preference to mutilation of infants (De MOLINARI, "Introduction to the Principle of Population.") These "philanthropists" were numerous, to believe Godwin, who says, "I am sure that never in the ages of crassest ignorance did false prophet draw after him so many blindly believing disciples as does Mr. Malthus in this century of enlightenment."

643. Perhaps JOSEPH GARNIER, who annotated the French translation of Malthus' essay, alone kept an absolute faith in the doctrine of the master and remained convinced that "population has an organic and virtual tendency to increase more rapidly than the means of existence," and he said that, when the same objections (Godwin's) are reproduced, competent people ought to limit themselves to replying, "Read Malthus." "We have read him." "Read him again, you have not understood him." In Garnier's "Principle of Population" which appeared in 1885, he did not change his opinion. He declares that "It depends upon man whether the increase of population shall bring about progress or poverty," and amongst other conclusions gives the following: "The non-limitation of the number of children is contrary to the interest of families and societies, consequently to morals."

644. A statement of the views of Joseph Garnier are elsewhere supplied. (Div. I.) His book beyond doubt contributed greatly to the conspicuous success that the anti-Christian and anti-judaic doctrine of Malthus has attained in France. The delay of its success in England was not at all the fault of the English schools of philosophy and of economy, both of which have so highly elevated our national pride, but although delayed for a while by conservative resistance, its progress has of late years been much accelerated, as shown in statistical and graphic form herein. Its continued success is certain, for the quarterly figures from Somerset House of the movement of population show it. It is even more brilliantly displayed by the advertisement columns of Anglo-Saxon newspapers and by shop-windows in all our cities.

Continuing, in the next paragraph, Dr. Sonolet says :

645. But it is to be remarked that the idea adopted and sustained by the Liberal school in the course of the 19th century approaches rather that of Adam Smith than that of Malthus: "In civilised societies," said Adam Smith, "it is only amongst the inferior ranks of the people—that the scantiness of subsistence can set bounds to the propagation of the human species, and that can only happen in one manner by destroying a large proportion of the children that the fecund marriages of these classes produce." (*Richesse des Nations*. I., chap. 8). It appears indeed that it is of this idea, rather than of the law of Malthus properly so called, that the following made themselves defenders: DESTUTT DE TRACY ("Traité d'Economie Politique," 1823), JAMES MILL ("Principles of Political Economy," 1824), MACCULLOCH ("Principles of Political Economy," 1825), J. B. SAY ("Cours Complémentaire d'Economie Politique," 1829), and, the same year, DUCHATEL in his "Traité de la Charité"; then later CHALMERS, DUNOYER, ROSSI, THORNTON, JOHN STUART MILL and du PUYNODE.

646. Whatever it was, Malthusianism has never ceased to capture all the attention which has been turned to the subject of population. And all opinions issued from the Liberal point of view joined themselves to it without distinction, as the waters of mountain streams mix with the waters of the river into which they are thrown.

647. Dr. Sonolet, himself not a Socialist, adduces numberless proofs that the doctrinaire Socialists have rejected the teachings of the celebrated Anglican clergyman of Haileybury from the first and all along.

648. The opinion, for example, of Rossi and of John Stuart Mill that the question of population only concerns the poorer classes became in the eyes of Socialism a concession to their views. If the law of Malthus does not apply to the well-to-do classes of society, it is not then a natural law, but a social law derived from the capitalist organisations.

649. The points of view are most diverse in this great question, and the flood of argument is vast beyond comprehension. The authorities of the Manchester School, so called, show a curious consensus of opinion of which endless instances can be supplied, that "over-population" is the great cause of poverty and that the cure is artificial checks. Limitation of the number of children to be born is a constant phrase, but no one is found to state the limits of the limitation. The conclusions in the same school of thought are often quite opposed and the facts adduced point in opposite directions. "Laws" of many kinds are promulgated by the various economic writers. Nothing of all this would be quoted were it not that the monstrous perversion of "the geometric progression of nations and the arithmetical progression of sustenance," called the Law of Malthus, is the towering Moloch which commands such widespread worship. It is because Moloch

and Mammon dominate, that there is an universal traffic in, and inculcation of the use of, the filthy merchandise recommended by Malthusian leagues and which is supplied by conscienceless traders everywhere, in every town of Anglo-Saxondom.

650. In the midst of the babel of argument one pregnant statement is heard when the clamour lulls :

Knowledge of the conditions of life which are favourable to limitation of population (according to M. PARODI) permits the psychologic theorist to conclude from the practical point of view :

That poverty at the base of the social scale and, from the highest to the lowest, the influence of legislation and of customs, are very susceptible of having a marked reflex action upon the movement of population. But that the great cause of the decline of population as proved by all economists and sociologists in the countries of advanced civilisation, the sole circumstance which has a direct and necessary relation of cause and effect : is the increasing corruption of morals resulting from imitative extension to all classes of that which was at first only the vice of individuals. It is the absence of that moral discipline which is capable in this hour of relaxation or enfeeblement of religious faith, of silencing all the selfishness and calculations of private interest by imposing a common ideal of familial, social and patriotic life. It is the absence of moral discipline capable of imposing itself upon the men of modern Europe, but above all upon the French people, who can only feel later on and in the sharpest and most intense fashion, the evils of civilisation itself.

651. Thus a ray of light penetrates the complexity and confusion of these philosophers psychologists, quasi-physiologists, and Political Economists. It brings to mind the everlasting words of another Guide to mankind, Whom ten thousand millions of European people have acknowledged to be the Light of the World : "I thank Thee, O Father, Lord of heaven and earth, because thou hast hid these things (simple truths) from the wise and prudent, and hast revealed them unto babes." They agree, these Economists, that He is the Lord of Heaven, but are sure of the superiority of their intelligence in matters concerning the earth.

652. And the psychologic theory when opposing the others [Malthusian and the like] believes in two kinds of possible remedies : measures legislative or fiscal, but above all in education.

The legislative measures might be : a better regulation of the right of bequest, for example, or a simplification in France of juridic marriage rendering it easier and less onerous ; or even to a certain degree a tax upon bachelors, and so forth. But the great remedy from which we should expect a raising of natality is education, which, properly understood, is alone capable of contending with the corruption of morals. "It is from education," concludes M. Parodi, "that we have all to expect—or all to fear."

Whence Dr. Sonolet remarks :

653. We can see to what a degree the point of view has changed since Malthus' time, when we remember how he demanded from education that it lessen the rate of natality !

654. Many other theories of philosophers are then passed under review, amongst them that of a great man and a keen observer, who, however, scarcely recognised and certainly did not admit the Christian obligation, M. ARSENE DUMONT. His theory, or rather observation, of "social capillarity" as an active cause of depopulation will be stated elsewhere.

655. Certain authors deny the possibility of excess of population, whilst affirming the existence of natural restraints which limit its increase without the interference of human prudence (M. LORIA, "Morphologie Sociale"). "That is the second law of Quételet, namely that the resistance of the sum of the obstacles to the increase of population increases as the square of the speed according to which the population tends to augment. SADLER and GUILLARD have translated with clearness this principle in their famous law : that the fecundity of a population is in inverse ratio to its density." And yet M. CAUDERLIER squarely affirmed that "population tends spontaneously to adapt itself to the mass of subsistences available" and he sees the proof of it in "the well-known fact that at each rise in the price of wheat we see the rate of marriages fall."

656. "But these statistical lucubrations," as M. Loria says, "are absolutely void of any possible base. They are an abstraction made from the thesis of Quételet, for which that savant always promised the demonstration without ever giving it. The law of Sadler is contradicted by figures, for plenty of countries with very dense population (the Kingdom of Saxony, for example), have great fecundity. Finally, the fact upon which M. Cauderlier rests his theory—decline of nuptiality during periods of dear corn—may indeed reduce the excess of population, but there is nothing to assure us that it will

succeed in effacing it altogether. The truth is that these mysterious automatic restraints with which human population should be provided, much as a being by itself, independently of the individuals which compose it, is nothing else than a species of statistical superstition which has no base at all upon facts."

In the closing chapter M. Sanolet writes :

657. A grave question poses itself : since the will of man (and I do not at all except the will of woman —on the contrary) does not cease to exert itself with more assurance and efficacy upon the transmission of life and the reproduction of the species, how can we save our country from the depopulation which threatens and the depravation which lowers it ? I only know one remedy ; and it is still the old Christian marriage with its moral sanctions and its religious restraint. Do you desire to found a family ? Then marry. If you do not, then be chaste. Either fecund marriages, or virtuous celibacy. " But is not this remedy beyond our strength ? The discipline that it pre-supposes, is it not too pure, too severe for our debilitated souls ? " There are some sick people who do not want to be cured !

658. This is not unlike the phrase of Titus Livius as quoted by M. de FOVILLE, a member of the Extra-Parliamentary Commission upon the Depopulation of France, in his final declaration made this year of 1908 : *Nec vitia nostra, nec remedia, pati possumus !* We can neither endure our vices nor yet their remedies. (Par. 811). Those are the last words of despair, and it would be well if the leaders and legislators of our own nation would consider the fact that the British people, as herein shown, are following exactly the French course of decline, but with much greater rapidity.

659. That the possession of wealth lessens procreation is what many authors have seen in different ways. The partisans of physiologic theories have gone so far as to say that the genescic faculty was in inverse ratio to the satisfaction of material wants. *Steriliora cuncta pingua et in maribus et in foeminis* [all fat animals are very sterile, and so it is with men and women]. We have noted particularly in this direction the theories of DOUBLEDAY and FOURIER (Gastrosophy), and we have recognised that these theories only contain a very small portion of the truth. But, apart from that, acquired wealth favours the limitation of procreation by developing the faculties and the passions, and by creating new wants.

660. M. PAUL PERNY, Roman Catholic Vicar-Apostolic of China, addressed a letter to Senator PRIOT [another member and practically the founder of the Extra-Parliamentary Commission] dated 28th May, 1901, in which he begins an interesting enumeration of the causes of Chinese fecundity. . . . This enumeration is interesting because we find in it the contrary of that which tends more and more to be produced by our western civilisation : religious spirit, respect of the family, early marriages, frugal and calm life, absence of excessive ambition, and contempt for superfluous enjoyments.

661. " In considering, however, the spectacle offered by Asia to Europe, it is impossible not to ask ourselves if that which has so long constituted its inferiority is not some day to constitute its strength. The most recent page of the world's history has recorded the Russo-Japanese war, the event of which has given Japan in the right." Amongst the pages which we shall have later to turn over, is there not a similar one to those which recorded successively the fall of all civilisations which had attained their apogee ? " The Scythians," continues M. Perny, " the Persians, the Medes, the Babylonians, the Ninevites, the Egyptians, the Greeks, the Romans, have disappeared. China has seen all these famous nations pass away and nothing shows that she is in her decline. Her civilisation still carries in it living fundamental principles which have maintained her across the ages. If China were unfortunately to follow Japan, she could hold up her head, all by herself, against the whole of civilised Europe."

662. Here we have, it seems to us, a new aspect of the question of population, an aspect quite as disturbing, even alarming, as was dealt with in the nineteenth century. The triumph of young races or those which remain young, over the senile races, thanks to the inferiority which is given to the latter by reduction of prolificacy, is once again the triumph of Nature which always gives the right to strength against weakness, to barbarism against culture, to intense and overflowing life against life that is slack and weary, and which, periodically, with a blind rigour, brings down one day or another that which raises itself up in the world—individuals, governments, civilisations and societies. The theory of the Italian Vico upon the birth, growth, decrepitude and annihilation of nations, comes here to our memory. And we know not how better to conclude than by quoting the ideas expressed by TURGOT [Professor of the Faculty of Law in the University of Rennes] in his course of lectures upon the " History of Economic Doctrines." " There is a principle of action and a force of decision which Malthus omitted to introduce into his factors of the problem of population : the reflective liberty and the acting will of men. Both of these under the impulsion of self-interest can, in view of preserving and increasing acquired wealth, exert a depressing action upon the numerical increase of societies. Our time and our country afford a decisive example. Better than any we in France know that human reproduction has its limits, and that these limits are fixed by married people themselves. Our richest departments have the lowest natality, our poorest departments have the highest natality. Doubt there is none at

all, comfort and luxury are the agents of infecundity. Too much wealth corrupts souls and depopulates towns and fields. So long as they remain sober and virtuous, individuals and nations increase in number and strength. Arrived at opulence, characters are enfeebled and births diminish. Then wealth itself decreases and the entire society declines and decays. In proportion as appetites are refined and wants multiply, arms become less robust, hearts less valiant. And a time comes when it is easy to predict that old age is approaching with its train of poverty, weakness and sterility."

663. Is it possible to put the brake upon this voluntary impotence? Lots of physicians have proposed lots of remedies. If wealth is still susceptible of augmentation, certain Economists say, the population will follow it in its ascensional march. As the function creates the organ, so a surplus of capital will call for a surplus of arms and cause a new surplus of lives to emerge. [Here we have in fine language the coarse phrase of the wealthy English trader, parliamentarian, and Economist of the accepted school, "Babies are getting scarcer, and according to the inevitable law of supply and demand, are rising in value."] But wealth is debilitating, and it is not at all shown that its progression did, either in Greece or Rome, revive dormant energy and restore enervated courage.

664. Menaces and restraints by clever legislation, certain jurists say, can encourage marriages and raise the rates of natality. But depopulation is a complex evil which has causes multiple, profound and hidden. The legislator may attack them one, two, four at a time, when there are a hundred of them, of which many are inaccessible. In spite of their ingenuity the Roman laws were not able to arrest the depopulation of the Empire.

665. The problem is neither juridic nor economic, certain philosophers say: it is moral. To restore to civilised people the taste for paternity, you must inculcate the love of duty, the spirit of sacrifice, devotion to the country and the family. Against wealth which demoralises let us oppose education which elevates, and religion which sanctifies—yes, certainly. But it is more difficult to cure and to temper souls than to succour and strengthen bodies. All history attests that nations are mortal like individuals, and that they perish of exhaustion through bad morals. *Vitio parentum rara juvenus.* [By the vice of parents, children are scarce]. Modern nations of doubtful morals, beware!

After further pages, the book closes with these words:

666. Whilst admitting that each nation describes a "circuitus" more or less broad, traversing three periods of ascension, expansion and decline, it is important to add that humanity to-day is richer in knowledge and resource than humanity of old. The decadent nation which is disappearing from the scene of the world does not die completely; it leaves to its successors a collection of experiences, inventions and lights which enrich the future and constitute progress. That which Athens and Rome did, has not been lost for us. Beyond the peoples which pass away, there is humanity which remains. Life is truly the daughter of death!

A FRENCH BARRISTER UPON NATIONAL CANCER.

LA DEPOPULATION EN FRANCE, SES CAUSES ET SES REMEDES.

By HENRY CLEMENT, Advocate, Paris, Bloud et Cie., 4 Rue Madame, 1907.

667. This little book of 64 pages, 8vo., echoes the same figures that are quoted by other authors and for which it is preferable to go direct to the fountain-head, the French Statistical Bureau. We can thus get later figures, more of them, and give a clearer view by presenting them in tabulated form and by plain graphics.

On page 8 we read:

(TRANSLATION).

668. The fact which the preceding table puts in a strong light and which replies to a whole series of objections is, that population and consequently natality which is the principal element of it, far from decreasing in the case of the other nations of Europe, has sensibly augmented during the last ten years. And yet these people are as civilised as ourselves, and there is no apparent reason why France does not follow the same ascensional movement as theirs. Well, then, our country is attacked by a moral cancer which will diminish bit by bit her vitality, her influence and her expansion, until we shall arrive at a point in the near future when we shall be of no more account in Europe. This situation is strikingly obvious and the brutal fact has no need of comment: in 1899 there were 1,980,000 births in Germany. 848,000 in France! [Seven years later the figures were respectively 2,022,000 and 806,000].

669. A most important opinion of Dr. G. DROUINEAU's in his "Memorandum upon the demographic year 1898" is quoted. He draws special attention to the effect upon natality that the residence in France of a million and a quarter foreigners, besides those naturalised, must exercise.

670. "We rejoice in the nominal gain that we make nearly every year. Do we need thus to set up illusions for ourselves upon the true situation and are we afraid to tell bluntly and openly the whole truth upon the point? . . . I am convinced that we have been for a long time below par (between births and deaths) were it not that we do these foreigners the honour to reckon them on the same level as French citizens, and I deplore the fact that this numerical artifice permits a fatal temporisation." This consequence is clear. If France does not witness her population lessen in an absolute fashion, it is because she is invaded more and more by the foreign element. . . .

671. Mortality is less in France (22 per 1000) than in Germany and in Austria (27.5) or than in Spain and Italy (37). Thanks to the progress of hygiene we might further lower the rate of mortality, but everything else would be the same, and the position of France would remain identical from the comparative point of view. Finally, to place ourselves upon a perfectly selfish standpoint, but precise demographically, the progress of hygiene and of well-being can only augment the number of old people. That is to say an element of the population which is useless for the expansion and the activity of a country. It is vain to make the death-rate responsible for our inferiority.

672. This is the point that must always be borne in mind when considering what is wrongly called the "natural rate of increase" amongst Anglo-Saxon nations. The mortal disease which is spreading itself amongst us, preventing the budding life or destroying the buds before they open (abortion), does not affect old people. That thousands of mothers are killed every year through it we know well by information from surgeons and even from newspapers, but generally males and females in the new countries favoured by healthy climate, improved hygiene, good food and exceptional comfort, are attaining a high expectation of life. Yet they will all die, sure enough, just a little bit later perhaps than the residents in old countries. Meantime the habit of comparing birth and death rates is utterly fallacious. The best reckoning of all would be as a basis that of infants which have survived the first year of life. But supposing all were to survive the first and most fatal year, the effect would only improve our position in Australia by $2\frac{1}{2}$ per 1000 of population and that is a position which is wholly unattainable. We lose about 10 per cent. of the babies in the first year, and that can be lowered materially—no one can say how much. Certainly not more than half, because it must always be remembered that many of them are very unwelcome and help can only be extended to mothers who really want to be helped, medically, hygienically, or financially.

673. Again, as the race declines there is less vitality, more difficulty in parturition, more complications, more drugging of babies, than at any time in history, besides inferior lactation, great disinclination to nurse or care for babies at all amongst certain classes of women, never-ending augmentation of quack foods, added to enfeebled powers of resistance, and imperfections in development consequent upon conjugal frauds.

674. Those imperfect developments in the offspring, indicated by the authorities, are very much more common than is generally supposed. Upon that point we can never have statistics. Such children, who apparently will remain imperfect through life, have been pointed out to me by both physicians and laymen, whilst I had myself suspected some of the cases. This is by no means to claim any authority, but only to impress the everyday fact of deterioration. Racial deterioration in England has been the subject of official inquiry. In Glasgow, Edinburgh, Lancashire, and part of Yorkshire it is most obvious. Hence even more elaborate care of infants than they are at all likely to receive, cannot possibly so eliminate the effects of the disadvantages as to bring about any large diminution in infantile mortality. Every effort should be made, else there will be a further rise in the mortality rate, as already shown in the case of certain English towns in which there has been a frightful fall in the number of births.

675. It is just the same with nuptiality. It falls away in our own country because of the state of morals, of laws which regulate marriages and successions, and because of the ceaseless increase of functionarism [official employment of females]. But if folk do not marry enough in France, they do

not do much better abroad. According to SIGNOR BODIO, Chief of Statistics in Italy, in 24 States out of 27 in Europe and America, the marriage rate from 1887 to 1891 was inferior to that of 1865 to 1869. Saxony and Finland have alone a nuptiality somewhat superior. The decrease is not very observable in France, for, from 8 marriages per 1000 inhabitants in 1865, it has fallen to 7.5 in 1898. **Finally we cannot complain of the sterility of the French race.** We are no more exhausted than are other peoples, for the proportion of sterile marriages in France is an average of 16.5 per cent. and the proportion is the same abroad.

676. The true cause then is the natality, which diminishes more and more in France, as may be seen by the following table. [These tables are not copied because I give them in clearer and more exact form herein].
677. "There is not room for doubt," says MONSIEUR EDMOND THERY, "that it is the progressive decline in natality to which we must agree to attribute the arrested development of the French population. Legitimate marriages are as numerous as during the Restoration, free unions must be even more frequent in our days, since the proportion of illegitimate children, which was only 6.96 per cent. of the new-born from 1815 to 1830, has progressively raised itself to 8.07 per cent. in the last decade of the century. Deaths show a notable diminution. But French women refuse more and more the joys and sorrows of maternity."
678. There is nothing to discuss. If there is in France so feeble a development of the population that it constitutes in reality a falling-off compared with neighbouring nations, it is upon the side of the birthrate that it must be sought.

THE CONSEQUENCES.

679. The first duty of the citizen towards his country is to serve it well, the second to give it plenty of children. When the generative power is used only for pleasure and consequently remains sterile, the degeneracy of the nation which employs this Malthusian procedure is bound to be rapid. What is the result? That she becomes the prey of enemies and of foreigners who watch her and who have multiplied their forces whilst she has lessened her own.
680. Now the density of population per square kilometre is 206 inhabitants in Belgium, 120 in England, 110 in Italy, 98 in Germany, 78 in Austria, and 71.8 in France. Our country possesses less and less families of large size. There is much jocularity upon this point, and the hope of a child is considered nearly all the time as an absurdity, if not a veritable misfortune for the father and mother. In the place of households which formerly used to reckon six, eight, and up to a dozen children, we see now-a-days almost empty hearths with an only son whom his mother brings up softly, seeking every means to save him from the difficulties of life rather than let him battle with them. This son counts upon the fortune of his parents more than upon his personal energy; and it is for this education, devoid of strength and virility—it is in order that this only son shall repose all his life upon the pillow of effeminacy, that parents limit the number of their children by suppressing the younger scions.
681. No nation can exist thus, and that is why France is exhausting herself; her influence, her time-honoured rank in the world, diminish and tend to be effaced. People speak less French than formerly in Europe, and upon this head, our action has less effect than previously. If the nation becomes anæmic it appears that its thought does the same, and without wishing to attempt the work of a literary critic one can safely say that for the last thirty years France has not produced a single work of genius in philosophy, in history, or at the theatre, which has helped to maintain the preponderance of this intellectual focus whence warmth and light used formerly to spread themselves over the world.
682. Just as foreigners are invading us, so the literatures of the north tend more and more to cloud French intellects. Our dramatic authors go to MÆTERLINCK or to BJORNSTERNE BJORNSSON to get their models and their inspirations. WAGNER and his Danish and Norwegian disciples impose upon us in our theatres their noisy orchestrations and their roaring harmonies; German criticism invades all branches of erudition; philosophers who still believe in something limit themselves to commenting upon KANT, whilst others shelter their materialism under the authority of SPINOZA, of HEGEL, of SCHOPENHAUER. HÆCKEL and HERBERT SPENCER command battalions of transformists and evolutionists just as LOMBROSO directs the fatalist criminologists. French socialism does not form a distinct and autonomous school; it draws its doctrines from the writings of KARL MARX, of LASSALLE, and of ENGELS. The true chiefs of the movement are neither JAURES nor GUESDE, but, according to their particular school, BEBEL, VOLLMAR, BERNSTEIN, ANSELE, SIDNEY WEBB, ENRICO FERRI.
683. The centre of the world's thought seems to leave our country; we no longer impose our philosophy, our art, our science or our literature. We seek elsewhere our models, and we think we have attained perfection when we borrow from England her fashions, her methods of education, her sports, and even her language, or when we try to copy the military, scholastic, and social legislation of Germany.
684. Think what we will about the foregoing, it is none the less a sign of decadence. Intellectual domination is a proof of vitality, and it advances, in general, on a level with economic expansion. "Limit the number, and you limit the faculties." This formula is as true as the following: "Limit the number and you limit the wealth." Now it is certain that our economic expansion is lessening; our redoubtable neighbour (Germany) makes for us a ruinous competition; he has grasped certain industries of which we used to have the monopoly, and the figure of his commercial business increases, whilst ours diminishes.

685. The author proceeds at length to show how the exports of France fall off whilst the imports of necessities, by reason of insufficient hands to produce the latter locally, are increasing. Compared with Germany she is surpassed in every way, in manufacture, shipbuilding, metallurgical and mineral production, electrical installations, and chemical works.

686. Finally, Frenchmen no longer emigrate except into official positions . . . From the military point of view France in 1872 counted about 300,000 conscripts and Germany 330,000. Our total has not varied, but in 1895 Germany had 448,000 conscripts. Then, again, in fifty years Germany will have 80,000,000 inhabitants [she is likely to attain that figure in much less time, probably in 1927]. Then she will have 700,000 conscripts, whilst France will hardly have 45,000,000 inhabitants and 350,000 conscripts.

687. Both figures are very improbable. Apart from immigration, or subjugation by her neighbours, France must decrease not increase in population, and in a more pronounced degree she will have a falling off in military strength, because the proportion of rejections on account of degeneracy is always enlarging—in some places 50 per cent. of impossibles; and further, there are always fewer coming on because the numbers were not born.

688. Most assuredly the future is gloomy for our country. Whilst she gets aground in the shoal waters of politics, other nations apply themselves, by the work and by the energy of each and all, to better the conditions of their existence and to make sure of their future.

Perhaps we shall end up by becoming aware of the danger which threatens us, but then—it will be too late?

689. Here we come to an intolerably weary part of the subject, upon which whole books have been written and which a very little mental experiment would have sufficed to clear up. But there are minds to whom moral ideas appear to have no value in this world, and who find an explanation for all social phenomena and a cure for all social troubles in the adjustment one way or another of taxation. Men of high intelligence claim that the births from English women have lessened and are still lessening so frightfully because the national policy is that of free imports (excepting alcoholics and narcotics). Men of high intelligence claim on the other hand that French natality has fallen so low and continues to fall because imports are dutiable in such wise as to favour local production of goods. "Protection" and "Fretrade" are both blamed for the same result. Let us examine the facts and prove by experiment if men and women really decide to have, or not to have, children, for such reasons.

690. Canada has a "protectionist" policy—duties on imports to favour that local production which causes a demand for workers, and largely young workers amongst them. Does that account for Anglo-Saxons, of all classes, practising conjugal frauds and pronouncing against the baby? Say it does. The rich want to be richer, the comfortable want to be rich, the poor want to be comfortable. All struggle together. But the Norman people of Canada have large families, abhor sexual interferences, and welcome the baby. Are "protective" duties the cause? Say they are. But the rich amongst them also want to be richer, the comfortable want to be rich, and the poor try to improve their position otherwise than by killing off human germs. And they succeed in the general struggle, overflowing by the hundred thousand into the Great Republic, where they continue to procreate children (under a still stiffer "protectionist" regime), and these children occupy the vacant places left by the rapidly decaying Anglo-Saxons.

691. Both Saxons and Normans are under the same régime in either country—and it is stated that the Saxons are the "better-off" of the two sets of people—meaning that they effect material savings in cash out of the extinguished babies, and also have more time to attend to what they call the main chance. It appears to be altogether indisputable, and therefore undisputed, that married couples, barring the extensive accidents to health, mind and morals, do make in this way large cash savings as individuals. But it is hard to see how "fretrade" or "protection" can be debited or credited, according to the point of view, with either the racial health and progress, or the racial degeneracy and

decay. It is unfortunately demonstrated that the chief promulgators of the practice of child-restriction both in France and England professed Free Trade Liberalism, as we have seen from their own propaganda of the restrictionist doctrine. But it will also be shown that a sincere belief in the wisdom of free imports, so as to cheapen living generally, was consistent with strong denunciation of the Malthusian "gospel," as it was called by JOSEPH GARNIER and preached by YVES GUYOT, both prominent freetraders. I have not found in the writings of the Protectionist school any association of child-prevention as part of their principles, but have not, on the other hand, met with any special pronouncements against it. Between the two, however, it must be said that the early Socialist leaders of various shades strenuously defied, denounced and ridiculed the whole child-prevention propaganda and all the practices connected with it. (Pars. 85, 95).

692. The entire weight of the evidence—as also set forth by the New South Wales Royal Commission in unmistakable language—is that racial decline in Anglo-Saxondom is apart from political matters and has no connection at all (saving the adventitious connection of certain personalities) with fiscal policies. It is a question of morality, and nothing else. There always has been, we may therefore assume there always will be, honourable celibacy, honourable continence. Not only would these cause neither racial degeneracy nor racial decay; they would elevate a people. The Commission mentioned reduced the whole discussion, in its conclusions, to complete selfishness. The present Inquiry has found lengthy arguments, but no facts, to the contrary. And there are herein adduced numerous facts and observations in support of the conclusion above stated.

693. Demographers have, for a long time, sought to pose fixed rules or "laws" by which could be explained movements of population. According to the Belgian statistician QUÉTELET (*La Physique Sociale*) the movement of births and deaths is in inverse ratio to the dearthness of food, and he points out in Holland the years 1817 and 1826, years of famine, and the years of abundance 1821 and 1824 as corresponding to the least and the greatest number of births and marriages. Thus, said he "When the dearthness of food is well marked, we have the greatest probability of finding it written upon the registers of births, marriages and deaths."

M. BERTILLON the elder published a table in which he sought to establish the influence of the price of wheat upon the population between 1861 and 1869.

MONSIEUR CAUDERLIER (another Belgian statistician) formulates the following law: "The number of marriages in a given population is a certain index of the faculty which this population enjoys of procuring itself the necessary means of living. It augments when this faculty augments and diminishes when it diminishes."

694. This theory is contrary to facts. For thirty years the price of wheat has fallen regularly, even in France and in spite of protective tariffs. Now, everywhere births and marriages fell with the same regularity. So the fact signalled by Quételet was only a coincidence, or, at any rate, was only applicable to an epoch when, the means of transport failing, famines were produced with such an intensity that the movement of population was greatly affected by them. Nowadays these calculations have no practical significance and we owe them very little attention, for we have already proved that the depopulation in France is partly due to diminution of nuptiality but in the main to that of natality.

695. In any case France is one of the countries where people marry the least. Mariability, that is to say, the proportion between the yearly number of marriages of young women and the value of a feminine generation [meaning the number actually married out of the total possible number] rose gradually until 1862 when it attained 0.921; since when it has fallen to 0.821, that is to say nearly a fifth of the young women remained celibate. [More retrograde even than France is South Australia in this respect, as elsewhere shown].

696. This result is due, as the demographers pretend, to economic movement, to the facility, greater or less, that the population finds to satisfy the wants of life! The theory is ingenious certainly, but it demands considerable mental flexibility to make it coincide with the augmentation of mariability: in Holland, with the benefits of free trade; in England with a material prosperity that is pretty doubtful; in Prussia, with the advantages that the country has drawn from the war of 1870 [to say nothing of her rigid "protectionist" policy]; in Belgium with a period of sixty years of peace. All that is perhaps partly true, but how are we to apply the law of Quételet to France whose economic activity has assuredly grown since 1840, at the same time that the conditions of life have improved from the material point of view, yet where the number of births and of marriages ceaselessly diminishes?

697. What influence has the price of wheat had upon the birthrate? The result of the tables published by MONS. CAUDERLIER for France, England, Prussia and Belgium show that, for one hundred and fifty years under observation, if a logical relation seems to be established 77 times between

the rise in wheat and the fall in fecundity, the direct opposite is the case during the other 73 years. Perhaps in agricultural countries like Prussia, an important rise in wheat might at any given moment influence legitimate fecundity; but generally, and above all since the introduction of railroads, these changes of prices are certainly due to market speculations and do not count at all in the demographic view.

698. It is quite the same with the general prosperity of a country. Taking 189 years studied by Mons. Cauderlier, the fecundity followed 102 times the fluctuation of this prosperity and 87 times it did not follow it. Therefore the German statisticians are right in asserting that nothing at all permits us to perceive the influence of economic conditions upon the fecundity of a country.

699. The theory set forward by DR. JANSSENS in the Academy of Sciences of Belgium, is more general and consequently more exact. According to him, Belgium is divisible into two quite distinct groups in point of view of natality, the Flemmings and the Walloons. The former show the maximum natality and the latter the minimum. But, says he, child restriction manifests itself at the same time in a certain number of districts on the French border, which is accountable from the fact that these districts have the maximum number of marriages and at the same time a minimum of births. [The comparison between Flemmings and Walloons reminds us of the same difference between Normans and Anglo-Saxons in Canada].

700. It is impossible to follow these authors through all their extremely diffuse examination of the supposed causes of voluntary infecundity. The multiplicity of their guesses becomes distracting as well as wearisome. And yet our present Inquiry could be of little value if we reposed solely upon the careful and precise conclusions of the New South Wales Royal Commission without offering a fairly exhaustive summary of the earnest, honest and laborious researches of the demographers of the day. The English Economists who strove to bring about the present state of things in France and England—a sharp and general decline in reproduction—as the cure for poverty, mostly rejected the time-honoured idea of a Divine governance by fixed laws; ridiculed the practice of beliefs founded upon social affections; and abrogated the ancient sanctions of morality whilst setting up a quasi-Darwinian theory of natural selection, by demanding the “free play of” what they called “natural forces.” This was in conflict with Darwin’s recorded personal opinions, but was supposed by them to be in accord with his demonstration of natural selection. It was solely argumentative.

701. But we have seen that in Great Britain where their propaganda has been accepted in full, with social and political sanction, grinding poverty remains and pauperism always increases. Public inquiry into racial deterioration has only produced proofs of it. Racial reproduction falls fast towards the French level, which level the French authorities declare to be that of national dissolution. Hence we must regard the ancient belief in the Divine origin of man and Divine control by laws, as possessing unshaken all its foundations. The whole study throws us back every time upon the rejection of obligation as the one all-sufficing cause of our troubles, present and much greater to come. Otherwise stated, it shows to us selfishness, which includes injustice and national wrongdoing, as the active and adequate cause.

702. There has been much written about the effect of the division of property upon the march of population. This idea, also stated by M. Bertillon, is contradicted by statistics. Here is a table which we have extracted from general statistics and which applies to five departments in which property is the most divided, the least divided, and to those which present an intermediate position. [Table of no special interest to us]. We should arrive at the same proofs if we presented a general table of which the preceding one is only a sort of résumé. The result is that M. Bertillon is in default, at least as far as concerns France. And it is the same for the other nations. It has been taken up by TALQUIST, who has specially tried to apply it to legitimate fecundity. He has compared the variations of this fecundity with the average age of couples when married, with the number of landed possessions, the number of marriage certificates signed by the parties, the rate of wages of the workmen, the number of savings bank books, the amount of the personal and household taxes paid, the number of the members of benefit societies, and from it all he concludes that fecundity diminishes in proportion as progress and savings and democratic ideas develop. But his conclusions are often contradictory. Thus (page 84 of his pamphlet published at Helsingfors in 1886) he affirms that the natural tendency of the augmentation of wealth is to increase fecundity, whilst that of the diminution of wealth is to lower it. Then a little further on (page 90) we read that “ease and sterility are parallel with one another.” Sometimes foresight favours early marriages (page 97) and sometimes it retards them.

In his fifth chapter Mons. Clément deals with the causes, and commences thus :

703. They are manifold, for France is "undermined by a silent malady which is killing us slowly without shock : it is *anæmia*. Our social body requires energetic medical treatment which shall bring it back to life and restore its activity and energy."
704. Let us not dissimulate the trouble. That France should be "like the sympathetic smile of civilisation," as SIGNOR CRISPI said in his discourse at Palermo, is quite possible, and we have every reason to consider ourselves highly honoured that we should thus be crowned with flowers, but it is none the less true that (according to CHARLES BENOIST) "*she is slowly sinking amongst the nations.*"
705. In the front row of the causes which produce the decline and depopulation of the country, we have to place without insisting any further, for the fact is overwhelmingly evident, the forgetting of faith and of religious observances. Depopulation does not manifest itself in fact in the poorest departments, but in the most prosperous, in the material sense, in Burgundy and in Normandy. Brittany on the contrary remains fecund, as also Auvergne, Aveyron, and the other departments of the Centre. They owe their fecundity to their fidelity to the faith of their fathers and to the traditions of the old French families.
706. The adversaries of religion reply that Christian beliefs are not very favourable to population because they turn minds towards mysticism, and that notably the celibacy of the priests is a cause of decline from this point of view. Nothing is more false than this sophism. "It is materialism which seeks to solve this question by sterility," says Charles Perin, "whilst the Catholic mind resolves it by fecundity. Nothing can better assure the regular propagation of families than the examples of virtue that are exhibited by those who, by the vow of chastity, have consecrated their lives to our common Lord. These examples are a more efficacious preaching than any other to raise the heart of the father of the family above the narrow occupations of material interest. They make him look at life under its true aspect, that of a combat whose prize is, not false wealth and grandeur, but the true dignity and the pure joy of souls in the accomplishment of the divine precepts. They silence in him calculations for the future—they turn him from those shameful calculations which reduce the number of children so as to assure ease to himself. Very far then from religious celibacy introducing sterility into those societies which practice it, it maintains on the contrary fecundity amongst them." (*Premiers principes d'Economie Politique*, page 243). Now the question of ecclesiastical celibacy is above all moral and social. On earth, everyone has his role and his place, each has a duty to fulfil. "Where duty is there is the vocation" was well said by M. DES CILLEULS in his book "*La Population*," page 24. To some it is the call to be heads of families, to assure the perpetuity of the race and the future of their country by giving it children. The others are men of work, men of prayer. If there were only priests and nuns in the world, it would manifestly be an abnormal and absurd situation, just as it would be were there only scientists and engineers. The harmony of any society demands that every function shall be recruited in the proportion which is adequate to its utility, to its cause for existence. If then religious celibacy does not in any country surpass the limits that its own mission assigns to it, it constitutes a buttress to society, a necessary part of the structure from the human point of view, instead of becoming a peril to it, as those believe who misunderstand the services that the Church has rendered to France. The man of religion gives to the young, instruction and education or occupies himself with charitable works. Certain orders guard the treasures of science and erudition, but above all, the priest teaches Christian law and morality which raise up the heart of man, and which, better than all human systems, cause the lights of heaven to descend to the daily grove wherein humanity travails and groans, teaching man resignation and giving him hope. It is thanks to this Christian faith that the robust families of ancient France were founded whose branches bravely spread around the stem, and it is because this faith is disowned and forgotten in our time ; because people think of nothing more than the daily life and present comforts ; that the race fades and perishes.
707. Let us seek elsewhere the primordial cause of our distemper. Let us not say, for example, that the soil no longer supports the farmer, that phylloxera ruins him, that unsaleable wines drag him down to poverty, and that it is not surprising that natality falls off in France. Of course agricultural and industrial crises have their influence upon the movement of population : but the evil is more general than that, its cause is deeper. Under the pressure of new ideas, the French married couple is disorganised and is no longer properly armed for the struggle of life. Therefore, in order to make a better position for his children, the father restricts the number of them.

708. This phase of the subject is dealt with more fully and clearly by M. ARSENE DUMONT, whom we shall prefer to follow. In the judgment of the learned advocate, M. Henry Clément, material conditions and care for the future are an important demographic element. That, he says, leads him to examine the financial and fiscal system of his country. The tremendous subject of racial decline, national decay and decadence, receives in France as we see (par. 968) only a position of secondary importance in the legislative view. In Great Britain, Australia, and Anglo-Saxondom all round, it is neither of secondary nor tertiary regard in the eyes of legislatures, for nothing whatever has been

done, and nothing proposed, to check the British nations in their fatal slide. At the best there can only be slow and partial amelioration, whilst the process of racial elimination must continue. That is in no way prophecy, it is mere arithmetical fact, as will be herein shown *ad oculos*. And the financial point of view is here taken, not at all as for itself, or that its importance is on the same plane as that of racial preservation, but solely for its demographic outlook.

709. From bankruptcy, devastation, and pestilence nations can and do recover. After suffering from all three, peoples have soon become rich, prosperous and strong. But when malignant disease has once attacked a race, as it does an individual, and the subtle poison pervades the system, only heroic remedies can avail. Many physicians suggest many remedies, but we only know the disease by its fatal and terrible operation, and give it a name. The attempts of CÆSAR AUGUSTUS in Rome were only palliatives, and the like would fail again. The only proof they afford is that you cannot purchase morality and motherhood. You can distort instincts and pervert growths, but having started the disorder you cannot arrest it by anodynes. You must use the knife. And then arise the financial, and the other, difficulties. These are what provoked the despairing words of TITUS LIVIUS at the sight of the putrid ulcers of Rome.

FINANCIAL EFFECTS.

710. Where practicable, money values will be translated into English currencies. All relate to years before 1906, but they are since merely intensified.

Our debt is £1,216,000,000 without reckoning that of the communes and departments which is £60,000,000 and that of Paris which is £96,000,000, plus a floating debt of £48,000,000, say a total of £1,420,000,000 (35 milliards 525 millions). These figures are from the "Comptes de la Dette Publique," published by the Minister of Finance in 1901, vol. II., page 7. Our budget expenses have increased by £80,000,000 from 1876 to 1898 and from 1898 to 1901 by another £9,000,000. For 1902 the budget of expenses is £144,000,000 without reckoning the supplementary credits £3,000,000 and the Chinese loan £10,000,000. The revenue and expenditure in 1901 showed a deficit of £12,000,000.

In 1876 each citizen paid £3 3s (79 francs) taxation. In 1902, according to M. Caillaux, he pays £3 16s. 6d. The Minister has only taken into account, in his calculations, the budget of the State: but if we add the communal and departmental taxes, the total budget exceeds £200,000,000 (5 milliards) and every citizen pays more than £5 4s. yearly in taxes. And this dizzy course is always accentuating itself. The expenses of the war of 1870 were paid long ago; the same with school buildings and railroads comprised in Freycinet's plan, yet the budget ceaselessly swells. Landed property paid, in 1882, 32.32 per cent. of its revenue in land tax. It pays to-day 48.6 per cent. House property paid 63.46 per cent. It pays to-day 92.86 per cent. Hence the valuation of landed property has fallen from £3,680,000,000 to £2,520,000,000 (from 92 milliards to 63 milliards). For fear of collectivism, capital emigrates and personal property has diminished by one-fourth. Small savings have fallen away in similar degree. In 1901 the savings banks received £680,000 less than in the preceding year. In 1902 the difference was multiplied tenfold.

711. The conclusion is plain: as the number of young citizens capable of working and bearing the burdens, falls away, the number of the old, sick, infirm, insane, criminal and vicious increases. The army and navy cannot increase, but the cost does. So that the fewer there are capable of paying taxes, the more taxes per caput must be paid, and as the ratio must accelerate, there will be no possible chance of bringing in reforms, as fairly lavished in Germany, to relieve the childbearers. Consequently there will be still fewer children, and fewer possible mothers, in each year. As the farmer saves the seed-corn, so he loses the harvest. The Economic gospel is perfectly correct in asserting that it is cheaper to have fewer, or no children. But cheapness very often costs dearly later on. That is where the French are, and that is where we are eagerly following. An influx of

children now would further raise the demand for taxation, for they must be sustained during many years. Undoubtedly they would call forth the loftiest patriotism, the noblest resolution and the best energies, but all that is unthinkable in the case of denatured, anaemic, and enervated peoples.

712. What appeal is there to epicures? They live the lives they bargained for, and afterwards—the Deluge. The sun shines, Longchamps is where it was, the Boulevard des Italiens is just as usual, the theatres are as funny, and lubricity is as attractive as ever. Toil is tiresome and times are hard. It is painful to have children and they are no less troublesome and expensive than they used to be. Prospects are not too good for them, and the struggle for life is fierce. “Rather than see them in the gutters, we prefer to have none at all.” It is easy to slide and even pleasant while it lasts. “Do you think,” said a rich Continental legislator to me, “that a woman cares a fig about what will happen to the nation in a generation or two? She’ll snap her fingers at any suggestion that she is expected to help to save it!” However true that may be, it would be a very strong appeal to his own wife, being a German of the best type, and their family give the strongest evidence, by numbers and physique, of a different moral code. Once again, there are only the words duty and morality on the one side, and all the arguments on the other. Nature and Nemesis will silently take charge of the result.

THE POPULATION OF FRANCE AND THE INFLUENCE OF THE CIVIL CODE (LAWS OF SUCCESSION) UPON THE FRENCH BIRTH-RATE.

LA POPULATION DE LA FRANCE ET LE CODE CIVIL OU INFLUENCE DU REGIME SUCCESSORAL SUR LE MOUVEMENT DE LA NATALITE FRANCAISE.

PAR CHARLES RAISIN. Bourg-en-Bresse. 1901.

713. In a book of about 200 pages the author, who is a Government official in the provinces, sets forth with pains and exactitude, supported by statistics, the thesis that the laws of succession in France are not blamable for the decline in natality. In viewing this subject of racial maintenance and perpetuation, to which only casual and superficial attention upon the part of statesmen appears to be given, there is consequently an indolent and generally jocular habit of guessing at a cause that is to be taken as all-sufficing. The common attitude amongst British people in regard to national decline is amusement, and the remarks upon it are mere jest and jibe. With those who claim to be thoughtful, expressions of satisfaction and approval at the spread of the practice of child-restriction are even more frequent, as far as observation and inquiry can extend, than are regrets at the rapid advance of sterility. In France itself it does not appear to occupy the mind of the public generally that their nation has passed definitely the line of actual dissolution and that she is, to use the phrase adopted by so many writers, “dans son agonie.” In both countries the healing professions, to accept their journalists as representative, are wide awake to the advance of the malignant disease. The other classes of the community, excepting sections of the clergy, are all but wholly indifferent. It therefore becomes a duty to look at each alleged and accepted explanation, however plain it may be that the only cause of artificial sterility is decay of morals, suppression of moral principle.

714. From the very first words of this pamphlet will be seen how French sociologists recognised the danger to the nation of the decline in natality, so far back as 1870. The celebrated work of Dr. Bergeret was first published in that year. Yet the birth-rate was

then as high as, even a little higher for several years than, the present English rate. The latter scale is on a much steeper decline, as shown herein, and should therefore be more alarming.

(TRANSLATION.)

715. For a period of nearly thirty years, economists and others who interested themselves in social questions pointed out as an increasing danger the depopulation of France. What do we understand by this word depopulation? Is France to see the number of her inhabitants diminish whilst around her all the nations find their population augmenting at each census? If it were so, we might say that our unhappy land is very near to ruin, for history is there to tell us that when a country augments its wealth at the expense of its numbers, the inhabitants of the neighbouring countries quickly set about seizing it, whilst claiming the right of the stronger.

► We are still far from such a sad situation, but if our population does not diminish in the strict sense of the word, it does not increase as rapidly as those of the neighbouring nations, and the specially afflicting facts as ascertained by the last census show us annual increases insignificant beside those of the great European peoples and of Germany in particular. That suffices as occasion for alarm and lays upon us the duty of ascertaining the causes of the evil so as to discover the remedy.

Before seeking to realise in its own existence this or that philosophic conception, each nation is bound to assure its independence, because in our days independence is dearly purchased. It is when sheltered by a solid army that a civilised people can freely develop its commerce and its industry, whilst affording to its citizens that security without which there is no possible happiness. In the military sphere the question of numbers asserts all its importance, for the progress of artillery rendering more difficult the meeting of two armies at short distances, each soldier has hardly any more value than a unit. In this respect statistics give us serious reasons to be alarmed, because while France gains in men the value of one battalion, Germany gains two regiments.

716. "I see with sorrow," says Dr. Bertillon, "the proof of the approaching disappearance of our country. In 1841 Germany had about half the population of France, she has now fourteen millions more. During five years Germany gained three millions inhabitants, France the contemptible figure of 175,000. The Germans know it, and as they are men of taste, it was one of their favourite conversations with me when I was travelling in their country. A German doctor, HERR ROMELL, writes: 'The policy of races is pitiless. The moment is approaching when the five poor sons of the German family, attracted by the resources and the fertility of France, will go and put an end to the solitary son of the French family' ".

717. So public opinion has been rapidly moved in France, leagues have been formed, congresses held to give dissertations upon the causes of the depopulation, to indicate the danger and to discover the remedy. Amongst work due to private initiative we must point out the efforts of Doctors BERTILLON, JAVAL and RICHER, who in 1895 founded at Paris the "National Alliance for the Increase of French Population." The object of this league is defined by its name. Its action has not remained completely useless; it has provoked in the French public a salutary reaction by showing it the present danger of augmenting capital at the expense of the increase of the family.

718. "The fecundity of Germany," said M. Cheysson, one of the most active members of the Alliance, costs her every year 1,200 million francs (£48,000,000) which sum is economised by the sterility of France—fatal and ruinous economy which squanders the future for the profit of the present, as would be that of the farmer who would sacrifice the harvest to save the seed."

719. The committee of the Alliance addressed itself finally to the public powers in order to solicit from the Government the necessary means to begin the movement. To its influence is due the vote of the budget of 1897 which lowered the taxation in favour of fathers of families having more than seven living children. Since then it has caused the proposal of various legislative reforms not yet voted, but destined to procure certain advantages in the public offices to fathers of several children. Finally, this very year, the hon. senator of the Côte-d'Or, M. Piot, placed upon the table of the two Chambers a pamphlet which contains a remarkable résumé of legislative measures, fiscal reforms, military and civil reforms designed to favour the increase of population. [M. Piot is also the author of a bill laid upon the table of the Senate on the 30th October, 1900, intended to arrest the depopulation of France, firstly by imposing supplementary taxes upon bachelors aged over thirty years and upon married couples without children after five years of marriage; secondly, in according pecuniary assistance to fathers of families having more than four children].

This effort, inspired by the most generous motives, will not remain, we believe, useless. It was produced at the moment when public opinion, already moved by the campaign of the National Alliance, was quite disposed to accept reforms which legislators could offer in the interest of population. We believe that, without exaggerating the reforming influences of laws, without forgetting the truth of the old adage *quid lares sine moribus*, we may ask legislators to encourage by all possible means the creation of large families.

720. Eight years have elapsed since the book was written. We hear little of the Alliance now. Some of the noble physicians who founded and supported it have died,

others are discouraged, and the legislative measures have been rejected. The diagnostic insight of healers, the attitude of patient investigation which is their wont, the single desire to regard facts in finding the truth, together with distrust of the merely argumentative faculty, cause them to prognosticate in France and in England danger and disaster.

721. But it does not suffice to have comprehended the danger that France might run, we must further discover the causes of the decline and the checks recorded in the ascendant march of her population. Here we meet the greatest diversity of solutions that ever a scientific problem could receive. There is no science, there is no school that has not claimed to explain the phenomenon of depopulation. Some by reasons of the physiologic order—weakening of the race, development of alcoholism and of debauchery; others see in the democratic and republican Constitution an obstacle to the development of the species; others, finally, think that the cause of the evil is in the heart of man itself, in his psychologic state and his will not to have children.

722. The truth appears to us to be in the widest eclecticism which permits each of these suggested causes to take its share. We can by no means attribute the decline of French population to this or that cause, to the exclusion of the others. Nothing that is human can be allowed to remain foreign to this complex and heart-stirring question, and we hold that all hasty judgment should be avoided in such a matter.

723. From the start of the reaction against Malthusianism the demographers, following the materialist movement which so carried away minds and literature, tried to explain French depopulation by reason of the purely physiologic order. They pretended that our race was not so prolific as the Anglo-Saxon, or that it has lost the sap of its fecundity; they pointed to the development of nervous maladies, of licentiousness, of alcoholism and of prostitution, as being quite as much causes of the decline, and as being morbid germs for our race. That was the epoch of the great success in the domain of letters attained by the "naturalistic" school. Its most complete expression is to be found in the great work of the Rougon-Macquart [EMILE ZOLA'S "La Débâcle" and other of his writings] which is the picture of the hereditary consequences of alcoholism and of prostitution upon the members of a single family. The quick success of these studies in social biology certainly contributed to make common knowledge of the physiological causes of depopulation.

724. But whilst later our literature was abandoning this "naturalism" the French demographers proceeded from the study and description of those facts to seek in psychology, in the heart of the human being itself, the causes of depopulation. The conclusions of the studies of these demographers, conclusions with which we entirely agree, are that the true cause of depopulation is in the choice, thoroughly proved in the case of the majority of French married people, to restrict the number of their children.

The French can have, but will not have, progeny.

This sorrowful discovery could not surprise us, for it is natural to seek the cause of such a personal fact as the procreation of a human being, in acts of volition. But it is not enough to know that the French voluntarily limit the number of their children, and here the question poses itself, complex as it is in another way, "Why don't they want to have children?"

A problem very difficult to solve, because all volitional act of man supposes the influence of manifold causes, of which he is sometimes not perfectly conscious himself. We shall see presently what are the origins of the disquieting phenomenon of voluntary restriction and we shall devote our study to the examination of one of the causes; the influence of the successorial régime of our Civil Code. It may seem strange that we should seek in the Civil Code, that venerable monument of our legislation, the cause of French depopulation and the accusation may at first sight appear paradoxical.

The indictment was, however, formulated by a man least inclined to paradox, by one of the most serious economists of the nineteenth century—we mean M. LE PLAY.

725. Le Play, who had the idea of building up society upon principles of the highest morality, was the first, we believe, to point out the nefarious influence of the successorial régime upon the movement of population. We find these criticisms developed in the best known of his works; "La Réforme Sociale." They may be classed under two quite distinct heads (1) the influence of the successorial régime upon parents and (2) the influence of the same régime upon children.

The father of the family, we are told, restricts the number of his children in order to avoid the fatal effects of forced partition of the heritage between the heirs, a partition which would involve the parcelling out of his land, or the ruin of his industry and his commerce. On their side, the children, sure of receiving their share in the paternal heritage, lose the taste for work and struggle. They neglect to make personal efforts to create for themselves a position. The régime of equal partition in France kills the spirit of enterprise, first condition of the fecundity of a people, for the race cannot multiply itself in a country when energy is in default and when each recoils before the fear of eventualities.

726. After Le Play, these criticisms have been taken up by his disciples and formulated by the organ of his school, "La Réforme Sociale." They have gathered around his banner numerous economists and let us also add, many discontented souls for whom the opportunity always seems good enough

to make the law responsible for our ills. Also we find upon the part of these pupils of M. Le Play a vexatious disposition of mind which often makes them exaggerate the evil in order more severely to condemn the institutions of our country.

It appeared interesting to us to inquire into the real foundation of these criticisms, and in what measure we should hold the Civil Code and the successorial régime responsible for the depopulation of France.

727. M. Raisin then proceeds to prove his thesis by a long and elaborate series of statistical quotations, amongst others one that ought to contain a lesson for our people and which will be dealt with in a little more detail herein and upon more recent figures. It has been repeatedly alluded to and partially set forth in the first volume of this Report, namely, the decay of the Anglo-Saxon race in the New England States. He shows how in each of five states, Maine, New Hampshire, Vermont, Connecticut and Massachusetts, that the natality is materially lower than that of France. That the mean of the former was 19.5 per 1000 of population and the mean of latter 23.2. That is to say, France was twenty per cent. higher. He omits all mention of Rhode Island, although the figures of the city of Providence, carefully kept for half a century, are the most striking and instructive. However, they are supplied in the first volume hereof.

728. Thus we see that the law of depopulation in America, a country as advanced in civilisation as France itself, is undermining a race always cited as the most prolific—the Anglo-Saxon. It is curious even to find that the population of New England only sustains itself thanks to the immigration of Canadians of the French race, which every year abandon the neighbouring territories of the Dominion to seek their fortune in the American Republic.

Upon depopulation in Anglo-Saxon countries see PIERRE LEROY-BEAULIEU "La Natalité des Pays Neufs à Civilisation Avancée. *Economiste Français* du 2 Mai, 1896. LEVASSEUR, "La Population Française," Tome III., p. 198.

These proofs are of a nature to make us contemplate the future of our country under colours that are less sombre, and they permit us to hope that the great European nations will very soon be submitted to the effects of the same law and that the demographic situation of France will end by balancing itself with that of the other civilised countries. But whilst waiting for this equilibrium to establish itself, and we cannot fix the epoch for it, France should defend herself and maintain her position in the world.

729. *Solamen miseris est socios habuisse malorum!* If it be really "a solace to the wretched to have had companions in misfortune," it is but cold comfort. There is indeed probability amounting to certainty that England will occupy the present demographic position of France in the near future, unless there be a great change in the "psychologic condition" of the British people. But of that changed mentality there is no visible sign. And there would be no greater error than to suppose that a similar decline is common to the rest of the European nations.

730. In dealing with the census figures of families and of celibates, M. Raisin concludes thus:

If we comment upon the figures in this table we see that 69 per cent., more than two-thirds of the population, is formed by celibates, by couples who have no children, and by those having two children at the most. That furnishes us with the explanation of French depopulation, but we know that this phenomenon of restriction is not the sad monopoly of France. It is produced with the greatest intensity amongst the countries of Anglo-Saxon race, such as those of New England. "In France," M. Manon tells us in the *Reforme Sociale* of 1st June, 1891, "married couples desire to have few children. In New England they desire to have none at all.

"Many girls marry only upon the express condition that their life in common shall not be troubled by the terror of a household and the bother of children. They are brought up to this role, which is both odious and ridiculous, morally and materially."

Seventeen years have passed since those remarks of M. Raisin were written, and the writer could now add with equal justice New Zealand, Australia, and Old England.

MICHAEL FIGHTING SATAN.

THE PROBLEM OF DEPOPULATION.

Programme of the National Alliance for the Increase of French Population.

731. Dr. JACQUES BERTILLON, a patriot whose researches, whose writings and whose name are of world-wide celebrity, supplied an article to the "Revue Politique et Parlementaire" issued on 10th June, 1897. It is of epochal importance and I have translated several pages as below. It records the effort commenced a dozen years ago to retrieve the ruin to morals and national life, brought about in chief by the school which was founded in England by Adam Smith and his disciple Thomas Robert Malthus, promulgated therefrom by enthusiastic followers down to our own day, and still having full vogue.

732. L'Alliance Nationale pour l'accroissement de la population française, very recently founded, has met with a most flattering reception from everybody; it is daily recruited by the adhesion of distinguished and sometimes celebrated men. The newspapers have joked a little—we expected that—yet nearly always they speak of it with sympathy and often they seriously study some parts of its programme. Notwithstanding, it is pretty difficult for them through want of space to make it known in its entirety. Hence it results that the public—even the educated part—know little about it and are not in a position to judge. I propose to explain it here.

First of all it is necessary to recall briefly the gravity of the scourge, and the terrible consequences that it assuredly will have unless it be confronted immediately and energetically.

I. THE DECLINE OF FRANCE.

733. Upon the progressive effacement of France during two centuries. That France should occupy in the civilised world a less place to-day than formerly is only what the following figures unfortunately prove to us. I borrow them from M. LEVASSEUR.

At the end of the 17th century there were only in Europe three great powers, for Spain had already lost all her strength. Here we show what was their population:

POPULATION OF THE GREAT POWERS OF EUROPE IN 1700—

France, 20 millions.
Great Britain and Ireland, 8 to 10 millions.
German Empire, 19 millions.

States comprised in part in the German Empire:

Austria, 12 to 13 millions.
Prussia, 2 millions.

Say in all 50 millions. France then contained 40 per cent. of the population of the great powers of Europe. Further we must remark that the German Empire was very far from having the cohesion which it has to-day. It was divided amongst a great number of sovereigns of whom the most powerful, the Austrian, held no more than 12 or 13 millions under his sceptre. France was not the greatest in extent, but the most populous of all the European monarchies, and consequently the most powerful from the economic and from the military point of view.

LOUIS XIV. and LOUIS XV. used this power so ill that they diminished it, and this is how it was modified in the course of the century, from the above table:

POPULATION OF THE GREAT POWERS IN 1789—

France	.. .. .	26 millions.
Great Britain and Ireland	..	12 millions.
Russia	.. .. .	25 millions.
German Empire	.. .. .	28 millions.

States comprised in part of the German Empire—

Austria	.. .. .	18 millions.
Prussia	.. .. .	5 millions.

734. It may here be pointed out that ADAM SMITH, writing in 1775, made his suggestion of restricting the number of the young, when there were not, so far as can be known, 12 million inhabitants in the whole territory of England, Scotland and Ireland. Had Malthusianism possessed the force then that it has now, what would have become of England in the wars of 20, 30 and 40 years later?

735. Say there were in all 91 millions. France figured in this total for 27 per cent. only, no longer 40 per cent. as under Louis XIV. Yet she had the addition of Lorraine and Corsica, but Germany has found her population gradually increasing, and moreover Russia has taken a place amongst the Great Powers.

From that epoch foreign nations have much increased themselves, and besides Italy has been constituted. Whilst the French nation has only a miserable increase, her neighbours aggrandise and multiply themselves, populate continents, extend their commerce thither, and fill the entire world with their language, their ships and their armies.

POPULATION OF THE GREAT POWERS OF EUROPE TOWARDS 1890—

France	38.3 millions.
Great Britain and Ireland ..	38.1 "
Austria-Hungary	43.2 "
German Empire	49.4 "
Russia-in-Europe	100.0 "
Italy	30.5 "

Say in all 300 millions, France only counting for 12 per cent. And less than two centuries ago, her ratio was 40 per cent. ! Yet in the preceding table we have only reckoned the British who inhabit the United Kingdom, whilst those of their colonies contribute none the less to the British power. Neither have we reckoned the United States, yet it is certain they will interfere more and more in the politics of Europe, as they interfere now in its commerce.

736. Without doubt the effacement of France in the world is due in part to political causes. But a glance at our figures suffices to show that the principal cause of our relative decline is the incredibly slight growth of our population. Compare the English people which without any annexation of territory raised itself between 1700 and 1890 from 8 to 38 million inhabitants without counting the colonists with which it has inundated America, Australia, the Cape, India, etc., as against our population which has not even doubled since the time of Louis XIV., in spite of the annexation of five provinces.

737. The universality of the French Language is disappearing. The above tables measure pretty exactly the political and military influence of France for two centuries. This goes on lessening all the time. Her moral and intellectual influence, which was one so preponderant, is just as much compromised. The language of Voltaire was that which 27 persons out of every 100 of the European population spoke from babyhood. Therefore the remainder of intelligent Europe exerted itself to acquire such a language. None could rival it. Nowadays if a new Voltaire were given to France, by whom would he be understood ? Hardly by 46 millions of persons (French, Swiss, Belgians, Creoles, and Canadians). But if that writer were German instead of French, the circle of his possible readers would be increased from single to double, because Germans, Austrians and Swiss form a total of 100,000,000 people speaking German. Finally, if this writer were English his works would have the chance to spread themselves over the entire earth, for to-day there are 115,000,000 people speaking English, and this number goes on increasing. That refers to those of whom English is the mother tongue. Those for whom English is the official language number 440 millions, forming almost the third of humanity.

738. Quantity and quality. "Very good," say some of the obstinate optimists, "but the quality of men is worth more than the quantity. The French are less and less numerous, but they are worth more than the others !" What an extravagant and untenable pretension ! The French have certainly precious qualities, but like all other men, they have regrettable faults. To balance the one with the other is a terribly delicate operation, and what is more, rather puerile. In our times a European is worth a European ; a Frenchman is worth a German or an Englishman. If there is any difference in value it is questionable if it would be in our favour ; and again it is so slight that it is not worth talking about.

Diminution of natality for a century. This decadence of France is due, we have said, to the rarity of births in our country. France is in fact, of all the countries of Europe, that in which the natality is much the lowest. Besides natality being low in France, it ceaselessly diminishes. France is the only great country in Europe where we meet with this disquieting phenomenon.

739. That was written when the French natality was $22\frac{1}{2}$; to-day the English rate is 26 and that of South Australia under 24. When we bring into account the string of young lives sent to Australia and New Zealand, the rates of the latter countries are even worse than the English rate.

740. We see that the scourge has extended itself over our country slowly and progressively since the opening of the 19th century, marching at an even pace under all governments. All of them, moreover, were perfectly indifferent ; worse still, they were ignorant of it. This plague is general over all the country.

All the departments, without exception, present a decline of natality since the beginning of the century. Upon the banks of the Garonne and more recently in Burgundy it has been particularly rapid. It has been slower, but very observable however, in Brittany and even in the North.

741. From the beginning of the century, the French birth-rate in all the departments has not ceased to fall and to approach the rate of mortality. At a given moment the two curves are bound to cross. That is what is happening in each part of the territory, as the following figures, extracted from the last census, show :

	1886	1891	1896
Departments where the population decreases ..	29	55	64
Departments where the population increases ..	58	32	23

Which means that, in the last place, the diminution was general except in the departments which contained great towns. The latter increased not by the excess of births over deaths, but by the migration of country people towards the towns. For five years almost regularly, deaths are more than the births. From this point of view the new statistics of 1896 are especially terrifying. Deaths are greater than the births in 58 departments, and amongst the 29 others there are only two (the Nord and the Pas-de-Calais) where the births are in excess, say 19,835 for two departments. It must be remarked that the natality of these two departments, the most fecund of France, is itself very feeble. It is hardly 29 births per 1000. Very few regions outside of France show such restricted natality. In all the other departments the results are deplorable. Even in Brittany, whose fecundity is legendary, Ille-et-Vilaine shows an excess of deaths, and the Côtes-du-Nord hardly balance theirs.

What shall we say of the Norman, Burgund and Gascon departments? In the most of them the number of deaths exceeds by one-third that of the births! For example, in l'Eure there are 6,100 births and 9,600 deaths, that is to say, two births for three deaths. L'Orne, l'Aube, le Cotes-d'Or, le Gers, le Lot-et-Garonne, etc., are all in the same boat. In twelve departments there are three deaths for two births, which means that we have here the schema [the fashion] of the married people which inhabit them. When the two parents die, they have procreated two children (here are our two births) of which one died before being reproduced (here are our three deaths). At this rate it would only take one generation to ruin the country.

742. In certain districts the evil is still worse. There is one birth for every two deaths. That is the position which tends to generalise itself over the whole of France.

743. The image of our country is to be found quite graphically in certain portions of Contentin, where M. Arsène Dumont has followed generation by generation the history of each family. At the present day there hardly subsists a single one of them, the rare survivors of Malthusianism having migrated to Paris in order to become in that city public functionaries, concierges, or waiters. Entire villages are now only a heap of ruined houses. The most disastrous wars, or conflagrations, or the plague, could not have perpetrated more terrible ravages.

744. Now that is the result of Malthusianism long and determinedly practised. But there is this difference between the violent causes of devastation and of Malthusianism, in that this latter calamity while slowly destroying the country does not make the inhabitants suffer. How true it is that the interests of individuals may be entirely opposed to those of the collectivity!

This is why so few folk are frightened as they ought to be at the depopulation of France, and that our country is slowly disappearing from the world without any protest whatever from the persons concerned.

It is simply death by chloroform. It is in no way painful, but yet it is death!

745. Depopulation is a great scourge for France. It has been claimed that this is a consequence of civilisation, and folk have given to this idea sparkling literary developments. They want us to believe that France is the only civilised country because it is the only great country of Europe where natality diminishes with this implacable regularity. Here we have proof drawn from the experience of half a century :

For 1000 inhabitants, how many living births in a year.

	1841-50	1881-90
Germany (actual territory) ..	38	38
Austria	38	38
England	33	33
Italy	37	38
France	27	24 (since 21.6).

746. But in the interim England has fallen to 26, a more terrible drop than that of France.

Thus the natality of Germany, Austria and Italy remained at 38 births per 1000 per annum, whilst in France it is 21 to 22 only. And what is more, in France, and in France alone, it goes on diminishing without a stop.

Hence comes the numerical decrease which has the effect that France no longer occupies that truly privileged position in the world which was hers in the last century. In order that France should preserve even her present rank—I do not say in order that she may reconquer her former rank—the birth-rate would have to be raised to 38 like that of her neighbours. Her population being 38½ millions, she requires 1,464,000 births, a figure which surpasses by 630,000 the actual amount. [Last year (1907) the deficit became 690,000].

II. FATAL CONSEQUENCE OF THE DEPOPULATION OF FRANCE.

747. **Finis Galliae!** At whatever point of view we place ourselves, it is at this heartrending position that those figures invincibly corner us.

748. **Military consequences.** The political and military consequences are more easy to grasp. On the morrow of the war France and Germany had almost the same number of conscripts—296,334 in France and 330,136 for Germany—and we could have preserved the legitimate hope of retaking that which we thought we had lost. To-day, Germany has one half more (448,443) conscripts than France, who has kept to her previous figure. As Germany since 1891 has twice as many births (1,903,160) than France (908,859) it is fatal that in 14 years she will have twice as many conscripts. Then this nation which hates us will devour us! The Germans say it, they print it, and they will do it.

749. They say it; Oh! yes, they said it to me often enough when I was travelling in their country. And those who had the bad taste to inflict this sad subject of conversation upon me were not the professional statisticians; they were just any sort of travellers, commercial, or trades people that I met at tables d'hôte. I have sometimes heard it said that it was a bad thing to announce so loudly the danger which menaces our country, because it is informing a foreigner about it. The foreigner, alas! has nothing at all to learn upon this point, and I have seen that the Germans, even the most vulgar of them, knew about this point a very great deal more than the great majority of our fellow citizens. "The French lose a battle every day," said Marshal von MOLTKE. We are bound to say "every day," and not "every year" as we often do. Germany gains every day 1,600 inhabitants more than France. A battle will have to be very important to be balanced by a difference of 1,600 heads between the two belligerents. [It is now 2,300 a day]

750. **They print it!** Listen to what the German doctor ROMEL says upon this subject in a book entitled "*Le Pays de la Revanche*": "The policy of races is pitiless. The moment is approaching when the five poor sons of the German family allured by the resources and fertility of France will go and put an end easily to the solitary son of the French family. When an overflowing nation elbows one that is more sparsely sown, and which, consequently, forms a centre of depression, there is formed an air current commonly called *invasion*, a phenomenon during which laws and morals are provisionally put to one side."

This is only one of the aspects of the question. The others are not less sad. From the economic point of view as from the intellectual and moral standpoint, France is on the broad road to disappearance.

751. **Economic consequences.** Even the wealth of our country, that wealth of which we are so justly proud, is compromised by the stationary condition of our population. Our exports in 1857 to 1876 amounted on the average to 3,306 millions of francs (£132,000,000). In 1895 they attained 3,374 millions (£135,000,000), say a feeble augmentation of 68 millions (say £2,800,000). Now during the same time German exports rose from 2,974 million francs (say £119,000,000) average of 1872-76 to 4,540 millions (say £182,000,000), or a milliard and a half of increase. The principal cause of it is very simple: the number of our workers does not increase; they can scarcely produce more than they produced formerly. On the contrary, Germany has witnessed the number of her people pass from 41 millions to 52 millions, being an augmentation of 11 million pairs of arms: it is quite simple that she should produce more.

752. The reply will perhaps come that the political situation of Germany partly explains this result. It is not proved, but let us take another example. The economic development of Austria is like that of Germany, parallel with the development of her population, and it is certainly not due to the splendour of military glory. Austria in 1869-73 exported annually on the average 1,055 million francs in merchandise; in 1894 this figure had almost doubled—1,983 millions. That easily explains itself since she gained 7,000,000 workers (population: 37,000,000 in 1870 and about 45,000,000 to-day).

All these people increase in strength and in wealth whilst we up to the present day have remained stationary. Henceforward we shall do worse, we shall diminish.

753. Bertillon proceeds to show further how the French language and literature must fall in importance and influence, and how the intellectual patrimony of France is in course of being frittered away. Again, how it is impossible for the nation to spread abroad, to defend, and still less to occupy, its colonies. The number of foreigners resident in France steadily increased from 400,000 in the year 1851 to 1,300,000 in 1891.

754. No country of Europe contains such an enormous number of foreigners. Nearly all of these strangers come to fix themselves in France, not to spend money, but to earn it. According to the census of 1891 only 65,000 belong to families living upon their means.

Thus the explanation of their presence in France is very simple: young Frenchmen knowing well how to work are not numerous enough to respond to the call of work; industry and even agriculture are compelled to gather operatives from abroad. As a German professor used to say, **they take the place of our non-born.** Fortunately it is so, else we should be obliged to close many of our factories. But it would be incomparably better if the latter had not to attract to our country the foreigner, that is to say, the rival, the enemy, and in the hour of danger, the spy.

755. The condition that we are approaching is that of the factory situated close to Nancy, of which M. DUBURY speaks. [Nancy is one of the most important military centres of France and not far from the Eastern frontier]. Its owner is a German, a captain in the Landwehr; his manager, a German, is also a captain: all the workmen are Germans and are German soldiers. When the landwehr is called out the factory is closed. Frenchmen are only admitted to pay the police which are guarding it, and if any damage occurs, to pay an indemnity!

756. Now comes a bold attack, which the whole School of Manchester, with its cult of Malthus, grown up together from the beginning of the nineteenth century, inseparable to this very day, will repel with scorn and sophistry. But we are listening to a professional observer—a great anthropologist, demographer and statistician—as against the most mischievous quackery of modern times, the patent cure of Thomas Robert Malthus.

757. The decrease of population is a cause of poverty. I am bound to renew this demonstration, because in the eyes of many men it has not been made. "Look at the number of the workless," say they, "look at the mass of the poor: would it not be far better if they were not in the world at all?" Pure sophism! Many of these unemployed are clumsy workmen who do not find work because they are not capable of turning it out well. They are none the less to be pitied: but their proportion would not be smaller if the population were fewer, and people would not employ them on that account a bit the more. They would replace them—what they are doing now—by foreign workers, and so they would be none the better off. "Yes, but don't we see excellent workmen who can't find employment?" Would they find it any the more because the population would be less? Most assuredly not. Suppose a bootmaker finds all the workshops full, he soon begins to think that there are too many bootmakers upon earth and that if the population were less their number would be less also. Good, but there would also be fewer feet to shoe and our man would have gained nothing.

The same reasoning applies to all professions without exception.

758. Malthus claimed that at the banquet of life there was not room for everybody. [At the time of Malthus' writing there were not nearly 10,000,000 people in "overpopulated" England, nor 2,000,000 in all Scotland.] He forgot that amongst the guests at the banquet are also its cooks, so much so that the number of covers served is proportioned to those who serve them. That he should even begin to be in the right, it would require that the globe be populated to the point at which existences would commence to fail, which is not possible in our era, when corn and meat are so abundant that we close our frontiers against them. Well then, subsistences are not lacking, and as to industrial work the best means to develop that is to develop the number of the inhabitants. Our courageous Alsatian compatriot CHARLES GRAP used to say, "Germany has never been so rich as at present, with her puissant growth of natality." And in fact they all agree to place the development of German commerce side by side with the development of her population.

759. It cannot be often enough repeated: population is the source of all wealth, because all wealth has its origin in work, and that the work itself consists in the hands and the brains which produce it. Besides the fact that population produces all wealth it utilises it, consumes it, and thus calls forth fresh production. In order that a country should be prosperous in every sense of the word, in order that it should be rich, powerful and intelligent, its population should be numerous. Hence depopulation is nothing else than a scourge which condemns our country to death.

760. But they go on insisting: "Are you not touched at seeing a married couple who can hardly earn their own living, and who are burdened with children that they cannot feed?"

We are just as much touched as anyone, and we have shown it. L'Alliance Nationale pour l'Accroissement de la Population Française (26 Avenue Marceau) implores the State to surround the child, and especially the unfortunate child, with all its protection and all its tenderness. The Alliance is determined to claim this protection until it is obtained. If the State refuses to accord it, it will default in its essential duty. But this protection to be given to the child does not go so far as to want to prevent its birth!

If that be mere every-day common-sense, it is still at the antipodes of Manchesterism.

III. CAUSES OF DEPOPULATION IN FRANCE.

761. Under this head Bertillon considers at length the phase that: the reduction of natality is due to the ambition of the father for his child. He says that when the repartition of natality between the different French departments is made, it is very soon seen that natality is lower in proportion as the country is rich. Thus Normandy, the

valley of the Garonne, Burgundy, countries of inexhaustible wealth, are the least fecund regions of France. He names the departments of poorest soil where the fall is less. The same with the Nord and Pas-de-Calais, great manufacturing departments where there are poor people. "M. CHERVIN has shown that in the rich and sterile Lot-et-Garonne (rich in harvests, sterile in men), the richest parishes are those where births are the rarest."

762. He quotes Canada and the prolificacy of the French Canadians, who have ethnologically it would seem but little in common with the people who now occupy the lands of their Norman forefathers. Two centuries make a great difference, for stocks emigrate in part and the residue is largely or wholly eliminated by Malthusianism. I take this conclusion from a treatise by G. de la POUGE, librarian to the University of Rennes, printed in the "Revue d'Economie Politique" of December, 1895 ("Recherches Anthropologiques sur le Problème de la Dépopulation").

763. Bertillon delivers the judgment that the absolute freedom of testamentary transmission operates in Canada to raise the natality of the French there to 48 per 1000. That is a hazardous conclusion, for the law is quite the same, in all respects, to the Anglo-Saxons there, whose natality ceaselessly falls and does not exceed 24 or 25 per 1000, or about half the natality of their French fellow citizens. The answer that I obtained on all sides to my own inquiries made regarding French natality in Ontario and Quebec, in conversations with Ministers of State, members of the Dominion Parliament, functionaries, ecclesiastics of the highest rank, merchants, manufacturers and others, was that it is wholly and solely due to strict and persistent inculcation of, and obedience to, what the French Canadians hold to be religious and moral obligations. It is an adequate explanation of the phenomenon, it is of the first national importance and it should be safe to accept it. On the other hand, relaxation of religious faith and moral control, in favour of self-indulgence, is adequate to explain the spread of the practices of prevention and destruction of the human foetus.

764. Plainly, a people which generally exhibits chivalry to the unborn—an instinct much older than the human race itself—will tend to persist like the Jews; whereas a people that by its laws generally allows the preaching and practice of child-prevention must decline. The rate will meet with its greatest acceleration where babies are held to be a disgrace. (See pars. 1588 c. s.). It would seem also to follow that where a race is peacefully succumbing to the preponderance of another which preserves higher virility the heritable possessions of the former will pass over in large measure to the descendants of their more vigorous contemporaries. It is probable that laxity of morals in the parents of the decadent race, notwithstanding their inculcation of selfishness to their solitary sons, will tend to slackness in the dispositions of the latter, leaving them less fitted for competition in the struggle for life. But, whatever it may be with the Continental French of to-day, it is extremely doubtful that the Malthusianism practised by so many Anglo-Saxons is for any other reason than undiluted selfishness, and that their remaining sense of duty to their accidental children is a survival of primeval instincts unconsciously to themselves.

IV. SOME REMEDIES TO OPPOSE TO THE SCOURGE.

765. **Inaction is stupid and criminal.** Against so grave an ill there are certain sages who profess that there is nothing to be done. They say that France is lost, and resign themselves to assist at her death with as much serenity as that of a physiologist studying the convulsions of a little poisoned rabbit. What would they think of a ship captain who said, "The storm is too fierce! I can do nothing to save my vessel," and who went to lie down in his cabin? Hey! my friend, get up and command your crew, exhaust every chance of salvation. Your task will be done when you have twenty feet of water on top of your head. At that price you will gain this much at least, you will not have been a coward!

Let us reject this first opinion with contempt. It is a blasphemy and a blunder to wear mourning for France so promptly and so lightly. A country of 38 million inhabitants, rich, laborious and patriotic as the French are, has still chances of salvation, however dangerous the slope upon which she lets herself slip. In 1841 France (as at that time) and Germany (as at that time) had an almost equal

population. To-day Germany reckons 14,000,000 inhabitants more than France. Fifty years are not much in the life of a nation; what fifty years have done against us, fifty years can do in the opposite direction.

France and Germany are like two families which, equally rich at the start, had placed their funds, the one at 3 per cent. and the other at 4 per cent. If these two families are equally saving, the second, at the end of half a century, will be much richer than the first. Will the ruin of the latter be without remedy? No. It will need, without delay, to make a somewhat more advantageous placement of its money.

French families have on the average three living births, and German families little more than four. Is it impossible to induce these French families to produce a child or two more? We do not think so.

The remedies proposed to counteract the depopulation of France are innumerable. "We must apply them all," said JULES SIMON, "in order to be sure of employing that which will be efficacious." Be it so, but that does not dispense with classifying them so as to claim—firstly—the most active remedy.

I mention to begin with those which appear to me illusory. We may certainly apply them, following the precept of Jules Simon, but we are not bound to reckon upon their efficacy.

766. Bertillon then enumerates at length those suggestions which he considers ineffectual. Amongst these is the "restoration of religious ideas, if that were possible, which might have some effect upon natality. . . . It is possible that there exists a relation between natality and the degree of sincerity of religious convictions. But it is manifest, do what we may, we cannot change our century nor prevent it from being more and more incredulous." Under the heading "Examination of the measures proposed with a view to lowering mortality" he sets forth a simple yet remarkable observation of his own. He gives tables of mortality of many countries, and says:

767. We see that French mortality is less than countries of the same latitude, and even than that of many other countries situated more to the north. We cannot, therefore, hope to see it diminish materially

If we should save by means of very rigorous measures a considerable number of infants from death, we should not by so doing better the conditions of French population, because a demographic law which is well known tells us that we should only end by lowering the natality to the same extent. Let us remember the demographic position of the Malthusian departments: the two parents die after having procreated two children of whom one died and was replaced by another. Save the former from death and you will prevent the other from being born: the population will have gained nothing. . .

France has few deaths, so few that it would require a sort of prodigy to make her have less. Why attach the salvation of the country to the realisation of this miracle?

France has extremely few births, much less than it is natural for a people to have. Is it not logical to desire to make her re-enter the common rule? Instead of ascending by the staircase, why do you want to clamber up by the wall?

768. Under the heading of "Efficacious Measures," Bertillon says:

We must fight the evil in its causes. These causes are the detestable conjugal morals dictated by money considerations. It is these morals which must be reformed, and since money is in the case, it is that by which we should act. Against the disease which is gnawing France we might certainly demand energetic measures, painful if needed; those which we claim are only equitable.

They fully respect the liberty of the individual and even augment it. Their object is to make Frenchmen know that they are unaware of the wrong that their mistaken selfishness is doing to their country. Our measures aim above all at modifying morals and to demand for families which are sufficiently numerous that profound respect and protection which is their due. Finally, they propose to put the general interest into concord with individual interest, for present laws have precisely the contrary effect.

769. Thence, from the monetary standpoint, he proceeds to prove the interest of the State, in adjusting internal taxation, to favour large families, and lays down at length ingenious suggestions supported by the experience of other countries, especially of Germany, in the way of concessions and advantages to the parents. But he pretty well knocks this very thin hope on the head by the following reflections:

To the whole of the propositions which precede (fiscal) a reproach has been made which we might accept: critics recognise that these are just, but do not find them radical enough. In effect they say to us "Do you really believe that Malthusian couples which have at present only one or two children

are going to decide upon having four of them in order to escape some taxes?" We do not delude ourselves in that way. But neither do we think it necessary to exaggerate the baseness of the conjugal morals of our country. Most of these couples sin by selfishness, truly, but it is because they do not know that this egotism is culpable, that it is injurious and ignoble. They do not know it, because no authorised voice has ever said it to them—except the Church, but they do not listen to that any longer. We must make them know it. No means of publicity is as good as the tax-gatherer's notice, no public newspaper is so widely spread, none is so carefully studied, nor so keenly commented upon. The teachings that it contains display themselves by a palpable fact which engraves itself immediately on the memory. No preaching is as good as that.

Thus the reform of direct imposts that we propose has the object, above all, of propaganda. Religion is just about dead in France: on the other hand patriotism subsists, but it is little enlightened.

770. He proceeds to other suggestions such as slight alteration of the conditions of military service, which has—the authorities declare—little or nothing to do with these questions. That is proved by the state of Germany, Austro-Hungary, Italy and Russia in regard to reproduction. Indeed the necessity for armies, real or supposed, should tend to induce governments to maintain, as far as they can, the supply of men.

771. There should be mentioned an astounding phenomenon which accompanies these sexual or Malthusian interferences: the proportion of male births falls away heavily. That, too, notwithstanding the fact ascertained all over the field by anthropologists, that those who practice what these authorities denominate conjugal frauds desire to have one or even two sons. When the undesired daughter is born, the parents are willing to have another child, perhaps a third, in the hope of a son. Now, Nature formerly provided in France about eight per cent. more male births than female; which margin has fallen by one half, in spite of the above-stated manipulations by the parents. It is regarded by scientific men as in principle a sign of race-failure or degeneracy. The proofs are far too copious to enter upon. Nature no longer rules—for a while.

772. Bertillon continues:

Perhaps the Malthusians claim that we are subversive and that the measure proposed is too severe for them [equality of taxation to make against Malthusian couples] or yet that it is too much in opposition with present morals and habits. That is just why we do propose it—anodyne remedies would have no effect at all upon a deep-rooted and inveterate malady.

It is necessary that French couples should cease to have an evident interest (financial) in restricting the number of their children. To obtain this result there must be quite another thing than half-measures.

RESUME OF THE PRECEDING REFORMS.

773. Their principle is equality of burdens. We say to the French people "You have three principal duties towards your country: to contribute to its perpetuity, to contribute to its defence, to contribute to its pecuniary charges. We admit that you are lacking in the first of these duties, but you must accept the two others, with a supplement." By this principle, constantly and severely applied, and by some other reforms, we hope to bring back into the country the notion of respect due to large families, with contempt for the detestable morals which are ruining France . . .

It is manifest that these reforms, in detail, can only have a direct effect that is pretty limited, but we count upon their moral effect and upon the orientation that they may give to public opinion which is now justly alarmed at the decline of France.

OF THE PROTECTION TO BE ACCORDED TO THE CHILD.

774. It is the duty of the nation to surround the child, and especially the unfortunate child (illegitimate), with all protection and all affection. In it resides the future of the country: an intelligent society will not recoil from any sacrifice whatever to assure to it nourishment and instruction. Upon this last point the State to-day does its duty: but what use is the school if the scholar has nothing to eat! We have given to it that which is needful before taking care to secure to it that which is indispensable. . . . This reform is, of all that we propose, the only one that may be onerous to the State. Who can fail to realise the necessity? On all sides men talk of retreats for the aged; but their lot touches us less than that of the children. Old people are not a strength to a country: moreover they have had sixty years to prepare some security for their old age, and if they have not succeeded they must partly blame themselves. Without children, on the contrary, France could not

exist to-morrow, and again, less than anyone are they responsible for their poverty. To them, then we owe all our available resources ; to them all our protection, all our love, and for them all our sacrifices.

The programme of the National Alliance for the Increase of Population, as we have just sketched it, is not limitative. We examine every project that is presented to us with the greatest attention and we are quite disposed to accept, at least for the future, those which appear to have some chance of success.

775. Compare these noble, patriotic and humane aspirations with the brutal and barbarous philosophy of the school of Malthus and Manchester as quoted from their leading lights in Division I. Our nation is where those lights have led us on the broad and sloping road to destruction. But strait is the gate, narrow and difficult the way that leads back to life, the life that we need more abundantly !

EXAMINATION OF OBJECTIONS.

776. The Press of all parties has given to our Association an excellent reception. Some objections however, have been made, to which it is important to reply. Some are so visibly dictated by party interest that it is useless to respond ; we shall limit ourselves to mentioning them.

The "Cologne Gazette" assures us at great length that the sole remedy to oppose to depopulation is to accept cordially the Treaty of Frankfort. From that on, industry, commerce and agriculture will be born again and the population will multiply itself.

On the other side, an Englishman who is an explorer and coloniser (HENRY M. STANLEY) counsels the French to "concentrate themselves," that is to say to abandon all their colonies. Behold, according to him, the remedy for depopulation !

A free-trader of the oldest school (M. YVES GUYOT) declares that Free-Trade can alone regenerate our population. It is true that a protectionist, no less convinced, claims that if France is depopulated, it is because her industry and agriculture are not sufficiently protected !

177. This is precisely the same M. Yves Guyot, Political Economist and Vice-President of the Malthusian League, founded by CHARLES BRADLAUGH and Mrs. ANNIE BESANT to print and circulate literature teaching in minutest detail, to married and unmarried people, how to practice sexual intercourse whilst avoiding the birth of children. (Paris, 735 e. s.).

All their contradictory counsels are a little too much interested for it to be of any use to answer them. Here is one, however, which in appearance at least, is a little more serious : we are reproached that we turn to the State—a terrible crime in the eyes of classic Economists. The State, they say, can only spoil whatever it touches. They don't reason that way in the other sciences. Lightning is a scourge, says the physicist, yet it is a force ; hence well directed it may become a benefit. Opium is a poison, says the doctor, yet it acts upon the organism and may become a remedy. And so on. But it is understood that the action of the State can only be fatal and never beneficent ; in other words, that the State is only directed by imbeciles !

"You must reform morals !" they sing out with the voice of conviction, "and not apply to the State." What means do they propose to us to "reform morals ?" Absolutely nothing at all ! That fine phrase is nothing else than "I'm not taking any."

In order to reform morals, we ask, first of all, for equality of burdens and the extension of the right of bequest. From whom should we demand these reforms if not from the legislator ? Is it not from the State that the most irreconcilable of freetraders claim "freedom of exchange ?" Because of that fact are they going to let us treat them as "Statists ?" Then what right have they to apply the epithet to us which is in their eyes the most insulting of all epithets ? We are no more "Statists" than the most orthodox of the Economists.

They have also attributed to us the desire to "force" the people to bear children, to "punish" those who have not any, and to "assail the liberty of bachelors." It is useless to protest against these imputations. Those who formulate them have certainly not read us. Let them be good enough to take that trouble before talking about us.

Finally, some grave personages, complacent in their own inaction, have decided that our success is problematical. They know nothing about it.

778. It is ridiculous to talk here about the Romans, for we know nothing of their demographic situation, either before or after the Papia Poppoea and Julia, of which MONTESQUIEU uttered such a fine eulogium. Inasmuch as the Roman Empire lasted five centuries after the measures taken by AUGUSTUS against depopulation, and did not perish until after their abrogation by CONSTANTINE, it would appear that these measures succeeded : but it would be as bold to affirm as to deny it.

779. Bertillon is contending against the conclusion accepted by many of his colleagues that the remarkable laws of Augustus known as *Julia et Papia Poppoea*, and which are dealt with elsewhere herein, were unsuccessful. Constantine reigned three centuries after. The very laws themselves prove the then advanced stage of racial extinction, but not depopulation, which is a very inaccurate word. The extremely rapid dissolution of the Latin race, called Roman, is only too well recorded, but they were replaced or displaced instantly by the centripetal flow, the pacific penetration, of foreigners. The dynasty ended in a few years, in fact with the death of Augustus. The race, we are assured, vanished, but it is quite true that the power passing into other hands, the Empire in an actual sense persisted for centuries. So in like manner if our racial decline continues, and it is hardly possible that the decline of reproduction by the Roman people during the rule of Augustus was more rapid than our own, the influx of teeming races from Asia who are in full ascendant vigour would not mean depopulation of Australia. It would merely mean to historians the final extinction of our branch of the Anglo-Saxon stock.

780. Moreover, the question is not of calculating our chances of success. It is graver than that.

The disappearance, or at least the reduction, of our country is assured if we do not attempt something to raise it. Hence our duty is traced out. To resign ourselves to the malady under the pretext that it is fatal, would be a blunder and a cowardice. We make therefore a pressing appeal to all those who comprehend the greatness of the danger, whatever may be their political, religious, or other opinions. They will come to us persuaded like ourselves, that our noble nation will not allow itself to perish for lack of equity and lack of morality.

CONCLUSIONS.

781. In a grave matter, repetition is hardly a fault, for it may be emphasis. A few lines, therefore, of his conclusions are here translated. He says in a note :

(We have the lively satisfaction of announcing that thirty-nine *Conseils-Généraux*, in their session of April, 1897, have adopted in whole or in part the resolutions that we presented to them to grant tax remissions to, or to protect, large families. We believe that no proposition emanating from private initiative ever had such an accord amongst departmental assemblies.

The *Conseils-Généraux* who have not adopted our resolutions have set them out for deliberation or have adjourned the examination of them to the August session. We have not been informed that a single one has rejected them.)

I. Natality decreases in France progressively from the beginning of the century, and nothing indicates that this movement is near a stoppage. The evil is due to a profound and permanent vice. The population, formerly 28 per cent. of that of the Great Powers, is only 12 per cent. to-day. Her role in the world is being effaced. France is the only country in Europe where this phenomenon is remarked with the same intensity and the same constancy. Her industry, her commerce, her moral influence in the world, are lessened by the lessening of her population. Thanks to the decline of child-life in France, far from extending herself beyond her frontiers as other people do, she has not the power of budding, necessary to protect her territory against pacific invasion by foreigners. The latter colonise our country, attracted by the call of employment, to which the autochthonous population does not respond sufficiently. **They take the places of our non-born. They respond to the call of work, but in the hour of danger they will not respond to the call of cannon !**

II. The fatal effects of the restrictive laws upon the right to bequeath are chiefly felt in France, because the French are more saving and more provident than the other nations which submit to the Civil Code, and because fortunes are more divided. What renders that evil (the Civil Code) still greater, is that while the nation is slowly dying of it, individuals do not suffer from it at all. **This is death by chloroform ; but it is none the less death.**

III. Nobody has ever succeeded in seriously establishing any connection whatever between depopulation in France and the search for paternity (of illegitimates), the emancipation of the woman, socialist reforms, and so on. We have mentioned in what measure—probably real but anyway very feeble—we may admit that the restoration of religious ideas would perhaps raise the natality, if it were possible.

We have seen that the number of marriages is sufficient in France, and that the number of marriages which are quite sterile does not appear to be higher than it was formerly, nor than it is in other countries.

We have seen the perfect inanity of the measures proposed to lessen mortality. If they were efficacious, and they would not be, they would not have any influence whatever upon the population of France.

IV. (This conclusion deals with direct taxes and the successorial laws.)

782. Accessory measures. The State should never lose an opportunity to manifest the respect and gratitude that it ought to have for those parents who bring up numerous children. All the favours at its disposal ought to be reserved for them as far as possible.

It is the nation's duty to surround the child, and especially the unfortunate child, with all its protection and all its tenderness.

(signed) JACQUES BERTILLON.

Some Means of Counteracting Depopulation by lessening Infantile Mortality and chiefly by favouring Maternal Lactation.

Des Moyens de Combattre la Depopulation par la Diminution de la Mortalite Infantile et Principalement en favorisant l'Allaitement Maternel.

DOCTEUR FERNAND DUCOURNAU de l'Université de Paris, Ancien Externe des Hôpitaux de Paris. (Paris : Jules Roussel, 1900).

783. The title explains the noble aim of the book. Always keeping in view our own case, we learn from the Introduction :

(TRANSLATION).

Whenever we open a statistical year-book we are terrified at seeing the feeble annual increase of French population. If we compare the curves of mortality and natality we find that for several years they tend more and more to approach one another. The former declines almost insensibly, the latter on the contrary drops progressively and regularly, so that at the present moment (about 1899) the annual increase in France is no more than 2.3 per 1000, whilst it is 12.3 in Germany, 13.4 in England, and 13.9 per 1000 in Norway.

Hence the result, very easy to foresee, is not calculated to cause us rejoicing. France, which in 1700 formed with her 20 millions of inhabitants 40 per cent. of the total population of the Great Powers. . . . passed in 1890 to the fourth rank of the great states and only forms 12 per cent. of the total.

When we examine these figures, so brutal and so terrifying, we are tempted to despair and it is just this to which unfortunately so many persons yield. They say, or at least they think, "after all, bad as it is, the depopulation of France does not prevent my being happy and enjoying life, and after my time, let come what may."

Thus we are impelled by human egotism to fold our arms before the malady against which we must never cease to struggle.

Is France then destined to perish ? Must she then, at a time near or far removed, disappear from the ranks of the great nations ? No, she shall not disappear, there are still in our beautiful country men with hearts who are not afraid to utter a call of alarm and to throw themselves vigorously into the fray, either as individuals or in associations. They strive courageously and try to face this terrible malady, which grows without cessation and threatens to overwhelm us. Their words and their examples must draw after them those who hesitate, and excite new devotion. We may hope that their meritorious efforts will soon be crowned with success and that France will resume in Europe that position which she ought never to have quitted.

But what is the cause of this state of things ? The chief cause is certainly the diminution of natality, constant and progressive since the beginning of the 19th century, whilst in other countries natality is maintained at an even rate, or even augments in slight proportion. . . .

We do not need to search for a cause of this low birth-rate—it is selfishness, and selfishness only, which must be blamed. Amongst well-to-do families they do not want to have many children so as to avoid too much expense, and the working classes themselves voluntarily restrict the number of children until they arrive at a certain degree of comfort, so that they shall not have to divide amongst several heirs the profits of their labours.

784. It is not the physician's part to busy himself with the means proper to augmenting the natality : the economist and the legislator alone can attempt to face the evil, but unfortunately they put this question too much to one side, although it concerns in the highest degree the future of France, and upon it depends her influence in the European concert and her preponderance in the world.

But if the physician is powerless in what concerns natality, he can at least lessen mortality, not indeed general mortality, which has, however, been materially lowered since the immortal work of Pasteur and his pupils, but the mortality of the new-born, which forms nearly a third of the whole. "In order to bring the French population back to the rate of progression of 25 years ago," says M. de FOVILLE, "it would suffice that two children more (per thousand) should be born, and that two less should die." If we are unable to cause these two children to be born, let us at least use all our efforts to lessen the truly frightful tribute that early infancy pays to death.

785. - By consulting statistics we find that in France annually 150,000 children of less than a year die, and of this number about 50,000 are carried away by diarrhoea. By intelligent care and good hygiene we could certainly lower this figure to 20,000 (BERTILLON). It will perhaps be said "What would 30,000 or 40,000 children more or less matter when we should require a gain of 600,000 existences annually in order to attain a growth equal to the 12 or 13 per 1000 of the other States?"

It is true that would not suffice to restore to our country the rank which formerly she held in the world, but when we want to gain an end we must not neglect any one of the means which will help us to approach it, and if for a century past we had saved 40,000 children yearly, one does need not to be a great mathematician to conclude that the increase of population would have been more considerable and perhaps France could have spoken somewhat largely in the world.

786. M. BERTILLON has spoken (*Revue Politique et Parlementaire*, No. 7, 1897) against this idea, but we cannot at all unite with his opinion. He claimed that a lowering of mortality would be followed by a lowering of natality. "When an infant dies," he says, "it is replaced in the same year; if it is saved it is not replaced." There is certainly some truth in this reasoning, but say what he will, not all the infants that die are replaced, especially when there remain several living ones. Moreover, certain couples see all their children decimated by an epidemic, and the place of two or three children thus taken early is often only occupied by a single new arrival which must surmount in its turn, firstly the dangers of birth, and then those of early infancy. It would therefore be more advantageous to save the children already existing.

We quite agree with Mons. Bertillon when he says that it would be above all necessary to increase the number of births either by premia to large families, or by facilitating their bringing up, but if mortality increases in proportion to the number of births, the annual increase of population will still be only very slight. The means that we propose are therefore the complement of what M. Bertillon asks for.

Increase the number of births, we say to the economists, and we doctors will strive to preserve to France all the children that you will cause to be born.

787. The great demographer, M. JACQUES BERTILLON, is, however, clearly in the right in his observation. And so it is conceded by his colleagues charged with these researches, even though the limitations stated by Dr. Ducournau are also only plainly correct. It throws a light upon the complicated, deplorable, and deadly morality which has become the vogue with them and with ourselves. The subject will be elsewhere dealt with herein.

788. Dr. Ducournau proceeds with his discourse, treating of the nursing of infants. As it is not in the direct line of our inquiry, merely exhibiting parallel modern tendency, only short extracts are here supplied.

Where is the society lady who has not felt a quiver of joy as the fruit of her womb moved within her for the first time? Where is the society lady who has not been at the summit of happiness when she at last felt in her arms and covered with kisses the babe that she had carried for nine months?

But the first transports over, there enters her chamber a woman, still young and with capacious bosom. Father, mother and grandmother give her some instructions, and she departs taking with her the newly born child. She takes it away with her, hundreds of miles, perhaps, but at all events when the father comes home of an evening, whether from the theatre or club, he will not have to hear his child crying and can repose at his ease until breakfast time. The mother after fifteen to twenty days can resume her course of life, interrupted momentarily by her pregnancy: receptions, balls, soirées, races, she will be seen everywhere.

From time to time the nurse will write that all goes well with the little one and that such and such things will be useful. And the mother continues to live happily and free from care until the day when a letter, more or less bordered with black, will apprise her at one and the same time of the illness and death of her dear baby. She will shed some tears, wear mourning a while for the child that she has hardly seen, and all is said.

789. So this woman who has never felt the maternal instincts vibrate within her, this woman who sacrifices without remorse her child for her pleasure, thinks she has fulfilled her duties as mother, she thinks she has nothing to reproach herself with because she deprived her child of nothing, nor refused anything the nurse demanded. Yet, unconscious and unhappy mother, you have deprived your child of the main thing, you have taken from him the only food which suited him, your own milk. Do you really believe that the Creator gave you those luxuriant breasts just to display them immodestly to the eyes of your admirers? No, your bosom was given you for your child and only for your child, until he should have attained the weaning age. "A woman is only half a mother to have merely borne a child," said MARCUS AURELIUS, and it is a real crime for a mother not to nurse her baby, unless, as in the case of certain maladies, she be prevented by force majeure. . . .

Of the little unfortunates sent out to nurse, the scale of mortality is truly frightful. LATAPIE says "Of the 20,000 babies sent from Paris every year into the provinces, 15,000 die in their first year, so that by applying this figure proportionately to all the great towns we may measure the extent of the evil." There we have the result obtained by these unnatural mothers, who, insensible to all feeling of maternal love, prefer their own comfort to the health and life of their children.

FRESH DISASTER.

An Article by DR. JACQUES BERTILLON in "Le Journal de Paris," 7th June, 1908.

790. DR. JACQUES BERTILLON, chief statistician to the city of Paris, is the elder of two celebrated brothers. His junior is M. ALPHONSE, the criminologist. Their father, who died in 1883, was named LOUIS ADOLPHE and attained distinction in anthropology and demography. His works in the latter domain are much cited.

(TRANSLATION.)

791. The decline of France is hastened. Here are the figures of 1907, as they will be published within a few days by the Journal Officiel :

Marriages ..	..	314,903
Living Births ..	..	773,969
Deaths ..	..	793,889

Excess of Deaths.. 19,920

Twenty thousand deaths over and above the births !

Now, the year 1907 was a perfectly normal year of which nothing evil could be said. Alas ! the excess of deaths is also a normal result which we are bound to expect again and again until the country exists no longer. It was, in fact, very easy to foresee, and it is just fifty years since my father announced it—for the cult of statistics is hereditary in my family. It was a useless prediction, like those of the ancient priestess of Apollo, whose heartrending prophecies were listened to by nobody and yet verified themselves inevitably !

There was no need of the oracle of Apollo to predict the decline of France.

792. The following figures suffice :

1901	857,274				
1902	845,378	say,	11,896	less than	1901
1903	826,712		18,666	" "	1902
1904	818,229		8,483	" "	1903
1905	807,291		10,938	" "	1904
1906	806,847		444	" "	1905
1907	773,969		32,878	" "	1906
Total			83,305	" "	1901

793. Inasmuch as we lose, good year or bad year, ten or twelve thousand births as compared with the preceding year, and since our mortality, which anyway is moderate, does not diminish and cannot diminish to that extent—for we shall not be able to suppress death—it was perfectly obvious that at a given time births would fall below the number of the deaths. Half a century ago this decadence was already visible, though less apparent. And it has accelerated uninterruptedly. That fact was fatal, and it will continue up to the point of exhaustion of the country.

France, which is a very fertile land, only contains at present 73 inhabitants per square kilometre, and this number tends to diminish. Germany, possessing an ungrateful soil, contains 117, and this number increases rapidly. It is manifest that sometime or other she will find it absurd to leave empty alongside of her a splendid country which is badly utilised. The law of communicating vessels, which we teach in physics, is equally true in politics as it is in hydrostatics. Everywhere nature abhors a vacuum.

794. In place of wasting their time in discussing whether a tax should be taken out of the right-hand pocket instead of taking it out of the left, and in trying what they can do further to torment the old priests, why don't our governors devote all their efforts to this vital question ?

"There is nothing to be done !" those people say, to excuse themselves, who do not want to do anything. "The law cannot reform morals !"

795. The proof that the law can modify morals, and modify them rapidly, is found in the very figures that we have just quoted. We have said that there were 314,903 marriages in 1907. Never at any time were there so many (excepting in the year 1813 and 1872-3, extraordinarily abnormal years for well-known reasons). Now in 1907 there were 8,221 more marriages than in the preceding year. Well, these marriages were the work of the legislator. I have proved it right here (16th April, 1908) by analysing the figures of Parisian statistics. The analysis of the figures for the whole of France would be at least quite as conclusive. Is it not to have modified manners that we actually did, in less than six months, induce 16,442 persons to marry who would not have done it ? And yet what an anodyne was that law of 21st June, 1907, which caused this astonishing result ! And how much less complete it is than its author the ABBE LEMIRE would have wished ! It practically limits itself to dispensing with a certain number of troublesome and useless old papers in the case of betrothed persons of more than thirty years of age. Truly a very slight cause for such a remarkable effect. Thus we see that a well devised law can have an effectual action upon manners. And concerning marriages we see that we only needed less mischievous interference in order to raise their number. So, regarding the fecundity of marriage we could begin by asking only a trifle more, and that is to be equitable and protective to the father of the family. Every man is bound to contribute to the perpetuity of his nation precisely as he is bound to defend it. In order that this duty be strictly performed he must bring up three children. As a matter of fact two are required to replace the two parents, and there must be a third over and above as a stop-gap, because the probabilities show that out of the three there will be one who will not reproduce himself, whether by premature death, infirmity, celibacy or sterility. Thus the couple which bring up four children or more have done more than their mere duty. They are entitled to public respect and protection.

796. To raise children is to impose upon oneself sacrifices which are certainly sweet but onerous, to the profit of the whole nation. Married couples who supply to the country more than three children give to it at great expense to themselves, the most necessary and the most precious of all gifts. They have then a claim upon the nation. This claim is never paid—very far from that ! Direct and

indirect taxes, and the poll tax, are very much heavier for large families ; and moreover the successoral laws are devised in such fashion as to ruin them. Far from paying the debt that we owe them, we increase it. And yet, what a number of opportunities we should have of clearing ourselves ! I have already explained some of these to the readers of the " Journal " on the 7th, 18th and 28th February, 1908. That is the smallest part that we could do. We grant privileges to retired non-commissioned officers. Why do not we grant them to fathers of large families !

797. Above all, it is poor couples who have children that it is important to compensate for the precious and extremely heavy sacrifice that they bear for the benefit of the nation. What do we do for them ? Nothing at all, excepting in some departments (Bouches-du-Rhone, Gard, etc.) where very insufficient help is supplied. What do we do for widows burdened with children ? That is to say, for the most interesting poverty that there is in the world ? Almost nothing. And to these families, meritorious as they are, the State does not pay its debt.

The couples know it quite well. And so they treat the country as the baker treats his bad pays : they don't supply. " You want bread, do you ? Then pay for it ! "

798. You want children so that France shall not perish ? Then make due acknowledgment, to those couples who give you them, of what you owe. Assure respect to them and, above all, efficient protection. But let this protection be very broad and very generous. Don't raise the objection that it would be too expensive. France is rich enough to feed her children. It is a question of her very existence !

(Signed). DR. JACQUES BERTILLON.

The President of the Academy of Moral Sciences, M. ALFRED DE FOVILLE, upon the Rush to Ruin. " L'Opinion," Paris (rue Chauveau-Lagarde, 4), August 22nd, 1908.

THE DEPOPULATION OF FRANCE.

(TRANSLATION.)

799. France has been attacked by a malady of which it is probable that she will die. This malady is the increasing and generally voluntary sterility which so acts that the French population no longer augments and that it begins even to decrease, whilst around her frontiers rival races continue to bud abundantly.

This double assertion is only too easy to justify. Let us make sure first of all of this terrifying decline of French natality.

A hundred years ago there were born every year upon an average 31 or 32 children per thousand inhabitants, which rate was by no means excessive. Fifty years ago the proportion had already fallen to 27, a rate that was becoming insufficient. To-day it is no longer more than 20 (19.7 in 1907) ; hence the fall, instead of being slower, is accelerated.

800. And, beyond doubt, mortality also has been lowered, for it always drops in places where natality diminishes, because the first stage of life is, and remains, that which pays the heaviest tribute for its trespass. We may also find that the mortality rate is attenuated by the progress of comfort, of hygiene, of medicine and surgery. But let us set death-rates opposite birth rates ; in doing so let us take generally the excess of births over deaths. This excess, by which is measured the numerical progression of nations, is still above 350,000 units for Italy, more than 400,000 for

Austria-Hungary, and 800,000 to 900,000 for Germany (910,000 in 1906), say for the whole of the Triple Alliance, an annual reinforcement of at least 1,500,000 souls. And now let us look at ourselves. With us the first year of the 20th Century witnessed the excess of births over deaths tending towards zero with an almost mechanical regularity. It was 84,000 in 1902; it was 73,000 in 1903; it was 57,000 in 1904; it was 37,000 in 1905; it was already at 27,000 in 1906. In 1907 not only do we arrive at zero, but we fall below it, for deaths exceed births by 20,000. Here are the official figures: deaths 794,000, births 774,000, say, alas! 33,000 births less than in the course of the two preceding years, which were themselves below all those which had preceded them. From this point of view the future promises to be worse than the present. Therefore there is no exaggeration in speaking of the depopulation of France. And it is the only State where statistics have had to make such revelations. We do not wish to say, as it pleases the Germans to say, "*finis Galliae*." But who would dare to affirm that this deplorable state of things does not mark, for our beautiful country, the beginning of the end?

801. So much the more because this abnormal sterility is, with exceptions, voluntary sterility. The great majority of French families would reckon, if such were their good pleasure, as many boys and girls as German families. It is not so difficult: only let Nature have her way. Is it not Norman blood—so infecund in France—which runs in the veins of those good Canadians on the banks of the St. Lawrence, with whom it is an everyday thing to show a dozen heirs and who sometimes show two dozen? Old France would not ask so much. But when a nation, led astray, has begun to disobey the laws of life, its rebellion does not stop half-way. Surely that is what we see around us. French couples, in all degrees of the social scale, voluntarily oppose themselves to the ancient precept: *Crescite et multiplicamini* (increase and be multiplied). Many have no children at all. Many have only one child and complain when a second comes. Yet where celibacy has its partisans, there must be at least three children per marriage merely to maintain the equilibrium between entrances and exits in the human account. If there were not still to be found, here and there, some really prolific groups, depopulation would have already done its work over the whole of the territory and France would be ripe for the final invasion. A little sooner, a little later, it is the fate which awaits her, if, well able to feed 80 millions of inhabitants, she refuses even to have 40. Between her and Germany there was numerical equality in the middle of the last century. In 1875, Germany surpassed us by 6 millions. In 1908 the disparity was more than 20 millions. In 20 years, if indeed France shall not have been devoured in the meantime, there will exist two Germans for one Frenchman, and that without taking into account all that emigration has sown of Germanic element in the two worlds, whilst the French themselves hardly swarm at all.

802. Thus does France march towards her ruin, and she marches at accelerated pace. In the presence of such a peril all our vain quarrels, political and other, should give way to a truce, and the supreme care of men who preside over the destinies of our country ought to be to fight an evil which is undermining us and will kill us if we leave it to its course. True, the cure demanded is by no means an easy thing. Epidemics of the moral order, or rather of the immoral order, as is the case here, are the most tenacious. The whole of French thought of our day would have to be altered. Here, materialism combines with individualism and their claims are strengthened the one by the other. Ambition, social vanity, desire to make show, to enjoy and to possess, such are the motives to which our countrymen abandon themselves more and more. The thirst for wealth increasing with the wealth itself, the desire to become rich at any cost, whilst a child is feared because they see in it a bother, a charge, an importunate creditor. As soon as it is born, and even

before, does it not assail our purses, our liberty, our pleasures? It personifies for its responsible producers, sacrifice under all forms, and for that it is no longer forgiven. Let us acknowledge, moreover, that egotism properly so-called finds here for an accomplice paternal love itself. It is often this love which, by a curious deviation, prevents other than the first child from being born. Many French people are still more ambitious for their descendants than for themselves, and in the interest of the eldest son they desire that he shall have neither brothers nor sisters.

803. Here we have the initial cause of that quite artificial infecundity of which those men and women who impose it upon themselves avow more willingly the end than they do the means. And we are not concerned to deny that against such calculations the legislator may well consider himself helpless. But it is demanded of him, at the very least, that he do not encourage them. Now, such is our disgrace, that the governing powers, with us, do all that they ought to do if their programme were to discredit more and more, instead of encouraging, marriage and paternity.

That is a grave accusation: is it rash? We shall see.

804. First of all it is surely permissible to class amongst the depopulators of France all those of our countrymen who during thirty years have made war one of our sacred ideas. Those most imbued with anticlericalism, if they were pre-occupied with the future of the country would have remembered that there exists a direct bond, a link from cause to effect between the diminution of the Christian mind and the increasing scarcity of births. Christianity has at all times severely condemned the whole of the frauds which sap the very source of life, and that is why these of our provinces where religious feeling best defends itself are just those which have the most children. Such a one is pious Brittany. When the light which comes from on high shall have become extinct there also, the birth-rate of the Breton departments will have fallen to the same level as elsewhere, and it will be by tens of thousands that the deficit must be reckoned in our annual recruits both for the army and for the navy.

805. Take another category of depopulators. The worst obstacles to all procreation are manifestly misconduct, libertinage and debauchery. There has never been a time when, as now, licentious literature (*la pornographie*) under its most cynical forms, enjoyed such tolerance as it has acquired to-day, even before courts of justice.

806. Moreover, there is a worse thing than sheer obscenity. French natality has enemies still more to be feared than those of which we have just spoken. For several years an abominable propaganda has been organised, under a name whose pedantry is only an extra snare, and leagues that had better be called "leagues for national suicide" preach ostensibly or clandestinely to working-men, to working-women, to peasants, to all the young girls and all the young women whom they can approach, these base practices which, without implying the "moral restraint" of Malthus, promise the same results. To refuse life to a child, or to take it from it in time—behold the art which in France has its theory, its professors, its instruction, its manuals, its journals, nay its poets! And neither administration nor law wants to be bothered. If they raise the objection that the Criminal Code does not arm them against such malefactors, we would reply that that is only a slander, and that, besides, they can always add a new regulation to it. Further, we would show with what stern vigour the neighbouring States have acted when this odious proselytism attempted to cross their frontiers.

807. And again, without classing them with the preceding, we must in like manner add to the number of artificers of French depopulation the authors of those laws

which firstly established divorce and then facilitated it to excess. **The supporters of the reform of 1884 cannot possibly dispute that children have unfortunately been its expiatory victims.** Thus, that which ought to have remained in any case a very exceptional expedient, becomes almost a national habit, and it is actually by tens of thousands that we count, every year, the sorry legion of the divorced.

808. Our fiscal laws have also their share, their large share, of responsibility, and here at least, if legislators desired it, it would be possible to modify quickly a situation upon which light has been thrown. As declared by everybody, our taxes are crushing, and it is madness further to aggravate in each budget the charges upon those taxpayers whose wealth no longer augments and of which the effective force begins to diminish. But it is less the exaggeration of the imposts than their vicious distribution which must here be denounced. It has been shown and it is notorious that in France large families are outrageously overtaxed. Far from considering them, they have to pay double. What could be more iniquitous or more discouraging? As the Prussian Einkommensteuer (income-tax) lavishes reductions to such families, simple folk might suppose that it would be the same with our future income-tax. Let us remove that illusion. The Bill which the Chamber of Deputies has just discussed so laboriously does not admit of any difference in treatment, however infinitesimal, between the bachelor and the father of ten children. The Commission (Extra-Parliamentary) itself was openly scandalised and said that the Minister of Finance had begged them not to complicate his task by considerations of a secondary order, but the Commission did not insist. "In a spirit of conciliation that everyone will comprehend," said the secretary, "at the sitting of the 6th February last, we conceded to the Minister the non-deduction for family expenses." **A touching transaction wherein the only compromise is the claim of right and the sacred interest of the race!**

M. de Foville is himself a member of the Extra-Parliamentary Commission upon Depopulation.

809. Not only does M. Caillaux' Bill improve nothing from the demographic point of view, but he reserves a fresh trouble for us: under his system, when two young people marry, the treasury punishes them instantly because the progressive rate of the tax will imply, for the two incomes henceforward blended, a higher rate than those at which they were previously taxable. Thus this great reform which, better understood, might have exercised a happy influence upon natality, becomes a premium to concubinage.

The successional regime which is common to France and to Belgium, does not prevent the Belgians augmenting their numbers by one per cent. per annum on an average. But, given the turn of mind of the small as well as of the large French proprietor, we could doubtlessly profit by introducing some modifications in this respect into our Civil Code, or at the very least into our procedure.

810. We ought also to ask ourselves whether by dint of preaching and of subsidising the spirit of foresight and economy, we have not already overshot the mark. It is to make more savings that the French have less children. It should be time to react against a policy whose result is that these milliards in which we put all our complacency will soon lack defenders, above all, young defenders. Alas! what will be our army contingents in ten years, in twenty years, in half a century?

811. Numerous, we see, are the measures, legislative and otherwise, which by their combined influence might hold France back from the fatal slope whereon she is letting herself slide. Salvation would still be possible, but to that it would be necessary that those who govern us should consent without delay to open their eyes, to recognise their faults and to repair them. It would require, apart from all party spirit, to reflect and to reason, to will and to act. Nothing manifests, up to the present, in the case of our masters, that reflection or that effort. The

remedies which it is urgent to apply cause them more pain than the malady itself mortal though it be, and which is in part their own work. Thus is prepared the destruction of a great nation. Titus Livius, at the sight of those ulcers which Rome allowed to fester before his eyes, said : *Nec vitia nostra nec remedia pati possumus !* (We can neither endure our vices nor their remedies !)

(Signed) A. de FOVILLE,
Membre de l'Institut.

THE FRUITFUL MUST CONQUER THE UNFRUITFUL.

THE POLITICAL DANGERS OF CHILD-DEARTH.

I translate from the "Neue Freie Presse," Vienna, October, 1908.

812. THOMAS ROBERT MALTHUS, who brought so much pessimism into national economy, as also at the same time SCHOPENHAUER brought it into philosophy, is dead more than 70 years. The great theorist would indeed have been astounded if he could have heard an announcement which has recently made a deep impression. In the Paris "Opinion" the President of the Academy of Political and Moral Sciences, M. de FOVILLE, draws a picture of the present position of French population. In a hundred years, he says, the number of births has fallen from 32 per 1000 inhabitants to a trifle more than 19. In the year 1907 there is shown as the result of this long development the weighty and ominous fact: deaths exceed births by 20,000! Next to Ireland under her misfortune of a large emigration, France is the only country with a sinking population. Does that agree with the sore trouble of old Malthus. "mankind multiplies itself faster than the means of subsistence which are at its disposal; population grows in geometrical progression, but food only in arithmetical"?

France, de Foville says, is fit to nourish 80,000,000 people. To-day it has barely 40,000,000 inhabitants, and the whole of the statistics of the past distinctly show a continuous weakness, a latent malady which is hard to comprehend. From the year 1850 the figures of the German Empire advanced with a rush. In 1820 France had 4,000,000 more people than Germany; to-day Germany is stronger than France by 20,000,000 people, and thus the old pun of PAULUS DIAKONUS is justified, that the former should not be called Germania but Germinania. That comes from *germino*, to sprout forth. Into many hundreds of thousands, close to a million, goes the German annual surplus; with steady and mighty advance it has doubled itself since the year 1872 up to 815,000 in 1896. France showed, however, for many a year a deficit in births. Again in 1907 the enervation of the national fibre shows itself afresh by a further decline of the generative force—the *virtus generativa*—a victory of death over life.

813. This strange development against nature and against the law of national economy must have weighty causes. They must be some of those mighty and clearly visible obstacles which Malthus mentions. The great French savant, PAUL LEROY BEAULIEU, cites these facts, which might explain the retardation of the French population: wealth is more general, more widely spread; modern irreligious education favours the lust for public honours and for greater riches: military burdens and taxes are more oppressive than ever. Just here a little doubt is permissible. Cannot these same phenomena of ambition, of scepticism, of increased wealth and heightened burdens, in the countries of greatest increase of population, of highest industrial activity and intellectual tension, namely in Germany, England, Belgium, and the Netherlands, also count? Is there not in France something special, something quite peculiar to that country, which represses the procreative force and lets it leak away and vanish? Perhaps indeed it is the consequence of over-refined and indolent wealth; of a civilisation which admires itself in its own crystal mirrors polished to dazzling brilliance: of a morbid estimate of the standard which permits the maintenance of the minor luxuries. Add to that the selfish, scornful superiority of "society" women, who consider themselves in their exalted "world" so much above natural events, and who know how to calculate so clearly the utter uselessness and the absolute superfluity of the pain, of the thousandfold cares, of the awkward hindrances that the child causes, as well as the difficulty of its education. The art of living thus leads in its highest completion to the annihilation of the source of life.

814. A sad analogy with ancient Rome, impossible wholly to reject, obtrudes itself. The same anxiety shows itself to-day in the public discussions upon the sterility of France as when once upon a time the Roman Senate, Caesar, and the legislators wanted to place in the hands of the State all means and all power so as to increase the population. The newly arisen National Economy of latter days begins just where the Roman ended. In the multitude of inhabitants which a country is able

to contain, said a writer of the eighteenth century, lies the happiness of the State. Marshal VAUBAN, the great general of LOUIS XIV., wrote: "It is certain that the greatness of kings is to be measured by the number of their subjects. It is impossible to place in their hands too much means for the maintenance and multiplication of the people." The whole system of the Physiocrats, the economic policy of MARIA THERESIA and especially of FREDERICK THE GREAT, besides almost the whole political literature until Malthus, united itself in one phrase: "more population."

815. From Malthus begins a scientific backwater movement, a current against the surplus of births which augmented in such wild profusion [when Prussia had 2,000,000 people and Great Britain 10,000,000!] There was a regular fever of anxiety about the geometric progression of human increase and the merely arithmetical of food supplies. The most insane proposals—even purely mechanical—appeared in order to diminish births. Laws which rendered marriage more difficult, were introduced, and literature was under a sort of hypnosis of trembling fear about the imminence of over-population. Even now fear of poverty has not disappeared, which the abundance of children is alleged to bring to the poor. We all know it: that picture of the prolific couple collapsing under the pressure of children, to whom they are unable to offer any chance in life, any strength for the struggle, and what is the most terrible of all, any love.

816. And in spite of it all, we regard it with quieter gaze. We see the problem of over-population all the time in connection with the division of wealth. Countless stretches of land in all parts of the world, gigantic plains in Russia and Siberia, are scarcely opened up. Through the stimulus of chemistry and the processes of modern agricultural economy the earth's sap is more and more deeply tapped, and yet it is renewed in a measure which formerly would have been considered impossible. The sources of nutriment now run steadier, richer, more full of sap than ever. New ones are always being opened out in far off and empty lands. Slowly the fear of reproduction has vanished. In like manner the economic pessimism of Malthus is overcome and expurged, like the philosophy of Schopenhauer. Therefore so much the stranger, so much the more incredible is it, that a rich and fruitful land of labour with the sea on two sides of it, in political quietude, is suffering under a defeat in respect of population as it hardly could experience during a great and unfortunate war.

817. No diplomatic successes can disguise the significance of the cold speech of these figures. Victory, said Napoleon, is with the big battalions. His power for destruction, his hysteria for glory which collapsed so dismally, also co-operated to lessen the big battalions of France. The fruitlessness of those titanic national efforts, the slaughter of entire lusty stocks in hopeless battles and defeats, must for decades have had a paralysing effect. Is it not characteristic that just in the year 1870, the figure of the German surplus of births should have advanced at a bound to half a million? How much more oppressive must be the burden of the army for France, which tries to vie with Germany, the burden growing largely although population diminishes. How hopeless would be a struggle with Germany! The latter now contains 20,000,000 more people imbued with patriotic ideas, is always striving upwards, and with ever renewed procreative force facing the future, which more truly belongs to Germany than to France. In twenty years Germany will probably have twice as many inhabitants as France; all deep-rooted cleverness, all the smart strokes of diplomacy, cannot touch that. The high French "culture" and the "grande nation" are menaced by a dreadful curse—sterility. And yet this culture sends the fibres of its roots from all the past deep into love, and in its own peculiar style catches the faintest vibration of feminine souls as upon infinitely delicate strings, whilst the same culture to-day neglects and ignores maternity and brings it to that corruption foretold by Zola's celebrated romance! Herein, too, we see the confirmation of HERBERT SPENCER'S assertion, that the differentiation of organisms, the refinement of the intellect, spiritualisation, stand in inverse ratio to fecundity.

818. Victory is not to that nation which fixes up ententes cordiales, which surrounds itself with complicated and contradictory friendships, whilst finding in its own thrift, in the delicate and magnificent polish of its intellectuality, and in the comfort of its ancient social forms, nothing but hindrances to procreation. In the long run, victory belongs to that nation whose women can, best of all and most of all, bear children. The number of its population is essential to its value in time of war. The history of all ages demonstrates this law: The fruitful must conquer the unfruitful.

THE TENDENCY TO DEPOPULATION IN FRANCE, AND ITS POSSIBLE REMEDIES.

A Leading Article signed by M. PAUL LEROY-BEAULIEU in the "Journal des Débats, Politiques et Littéraires," Paris, 29th August, 1908.

(TRANSLATION.)

819. This time of summer vacation is more suitable than any other season for the reflective study of problems that are complicated and of permanent interest. That

is why we deal just now with the gravest, the most heartrending question for the future of the country, namely, the tendency to depopulation in France.

820. Certainly there is nothing new in this tendency, and for the last quarter of a century we have very often had occasion to point it out, to announce its sum aggravation, and to seek for remedies that might be applied. But hitherto people flattered themselves that it was for France only a matter of relative stagnancy of population, and they submitted with what they thought was philosophic resignation. To-day it is actual depopulation which threatens us, or rather which presents itself to us as an actual fact still only in its beginnings, and slight, but possessing every chance of accentuating and perpetuating itself.

821. We shall take all care, in this study, not to misuse figures. We shall only cite those which are indispensable. The balance of births and deaths for the year 1907 shows an excess of 20,000 deaths in round figures (exactly 19,920).

It is not the first time, unfortunately, in the last quarter of a century, that the true annual movement of French population, that is to say leaving to one side emigration and immigration, is represented by an excess of deaths. It is actually the sixth time in twenty years: in 1890, 1891, 1892, 1895 and 1900, was presented the same phenomenon as 1907. We see how frequent for two decades has been the excess of deaths over births.

It was almost an unknown occurrence in the whole course of the nineteenth century up to 1889 inclusive. There were only four years in which the figures of births did not attain those of deaths: these being the years 1854 and 1855—afflicted by the epidemics of cholera and also by the war of the Crimea—and the years 1870 and 1871 when the Franco-German war was raging. Thus in the former half of the nineteenth century not once did deaths exceed births in France, and from 1851 to 1889, the fact only occurred four times, in years of war and of exceptional epidemics.

Now, however, in a thoroughly normal period, in a year economically very prosperous, 1907, one of the most successful that we have known for a very long time, France has not been able to maintain by herself the figure of her population, although it is relatively very thin compared with her territory. We know, indeed, that the density of French population, that is to say the proportion of the number of inhabitants to the surface, is the lowest by a long way of all Eastern and Central Europe, excepting only Portugal and Spain.

822. The year 1907, so remarkably flourishing, was not afflicted by an exceptional mortality, although the latter, as always in our case, was too high; there were indeed about ten thousand deaths above the annual average of the last ten years, but had it been strictly on a level with this average there would still have been an excess of deaths above births.

That which is particularly disquieting and, we repeat, heartrending in the statistics of births, marriages and deaths in 1907, that year of exceptional prosperity, is that it exhibits a new and very notable decline in French natality.

For the first time in more than a hundred years, the total births have fallen below 800,000. Up to 1886 from the beginning of the nineteenth century, and with the sole exception of the year 1871, when the war had called to the flag all male youth, the figure of births in France, although relatively lower than with our neighbours, largely exceeded 900,000 yearly. Towards the middle of the second Empire it even exceeded by a little 1,000,000. In 1907, that year when all economic circumstances were favourable, it fell to 774,000 in round numbers (exactly 773,969). We lose therefore actually about 150,000 to 200,000 births per annum, and more nearly the latter figure than the former, compared with the first three quarters of the nineteenth century.

823. Whence comes this uninterrupted fall in natality, and where will it stop? It is easy to answer the first question, and unfortunately it does not appear a bit more difficult to reply to the second. Doubtless the gradual decline of natality is a universal fact in Eastern and Central Europe. We have established a long time ago that democratic civilisation, especially when it coincides with a weakening of ancient beliefs, of the old conception of the destiny of man, leads to sterility. Democratic civilisation, without the help of the old traditions and the old faiths, depopulates. We must have the courage to say it, for there is no doubt whatever upon the subject.

824. France is the first nation to have arrived at the democratic idea of national life, of social and of individual life. It is that idea which has detached us from the old beliefs, that which has so soon realised ease, if not universal comfort, and which every day is still more eager for this ease and this wealth. Thence it comes that France has no longer more than a limited number, an intentionally limited number, of children.

That is the cause, at least the principal cause, of the constant decline in French natality. And not only is it by no means hazardous to say that so long as this cause shall last and that we do not make effort to combat it by energetic, almost heroic, remedies, the decline in natality will be aggravated.

Doubtless it would be possible, to a certain degree, to countervail this gradual decrease in natality by a reduction of mortality, which is still too high in our case, considerably exceeding that of England, Holland, Belgium, Scandinavia and Switzerland. But we can hardly hope that even if we gain considerably from the side of mortality, we shall succeed in fully counterbalancing the effect of the reduction that may be foreseen in the figures of natality, unless we can succeed in arresting the continual decline of the latter by the said heroic measures, those only which could possibly be efficacious.

825. From about 1,000,000 of annual births towards the middle of the second empire, we have gradually descended, but with a rapidity which has been ceaselessly accelerated, to 774,000 in round figures in the year 1907 that was so flourishing, as already said. This figure might possibly be raised a little, accidentally, but it is probable or even certain that, saving always the possible effect of heroic remedies, it will further diminish. Indeed it is much to be feared that we shall very soon have no more than 750,000 births yearly, and later on perhaps 720,000 or even 700,000. The examination of natality by departments shows that these forecasts are only too well founded.

826. The number of marriages up to the present in France is fairly large and scarcely departs from the normal figure of nations of our civilisation. It was 315,000 in round figures (exactly 314,903) in 1907, which is 8416 more than in 1906, and the highest that we have had since 1873. Doubtless the economic conditions which were so exceptionally favourable in 1907 had tended to an augmentation of marriages, which might cause us to hope that the year 1908 will show a movement of population with results less disturbing than last year, if we did not know, unfortunately, that the mortality in the present year has been high and that it appears bound to exceed the normal.

827. Although marriages remain fairly numerous in France, their mean fecundity continues to decrease, and the forecasts that we are able to make for the future make us fear a fresh reduction of this fecundity, already so feeble. A somewhat high proportion of marriages, because of factors which in general are rather physical than intentional, is absolutely sterile; another rather high proportion show it by having only one child; and a third numerous category have only two children. The list of marriages which have over two children becomes more and more restricted, and it is likely very shortly that these will be quite rare.

828. Now take into consideration the 315,000 marriages effected in France in the course of the prosperous year 1907 ; suppose that each of them gives on an average two children, a figure that the vast majority of married people regard as fully sufficient. That will only make 630,000 legitimate births. Add to these the usual contingent, which also tends to be restricted, of 70,000 to 75,000 illegitimate births per annum, and we thus arrive at only 700,000 births in round figures, say 74,000 less than the total, considered with good reason to be disastrous, of the year 1907.

829. It is towards this position of 700,000 births a year that we are directing ourselves ; that is what corresponds to the general conception of life in the French nation. It is highly probable that, with rapidity, say in ten years or less, we shall fall to that low level. We shall then lack about 100,000 births per annum to balance the deaths, and even supposing that mortality should be lessened by 40,000 to 50,000 deaths a year, as ought to be obtained by the application of good social and individual methods, we shall nevertheless find that we are facing a deficit of about 50,000 births a year to maintain the French population.

A deficit of 50,000 births per annum corresponds to a deficit of 5,000,000 births for the entire country. We are bound therefore to face this eventuality which, and we do not affirm that it will be realised, but there is a very great risk of its being realised, that France will lose by the actual movement of its population four to five millions of inhabitants in the course of the present century.

830. Here we must point out that Leroy Beaulieu's arithmetic is quite astray. When those births are lost there must also be lost the subsequent progeny that would come from such persons had they been allowed to live. *Caeteris paribus*, there must and will be aggravated loss because as the women become older they cannot procreate. The case is worse than as he states it.

It is quite possible that this lack of four or five millions of inhabitants, if it should occur as we have the right to expect, will be made up by an immigration of foreigners, Belgians, Germans, Swiss, Italians and Spaniards. In place of 1,100,000 or 1,200,000 foreigners as we reckoned in the census of 1886 and of 1892, there would be upon our soil five or six millions, if not more, unless indeed the contrast should not continue to be aggravated between the slight density of population in France and the density of the neighbouring countries, which is two or three times greater. The five or six millions of foreigners, or even more, might become naturalised, but that would not be one whit the less for the purely national French element an enfeeblement and an alteration.

831. We say that in default of the eventual action of energetic or even heroic remedies it appears most probable that the French birthrate, which is now 774,000 souls, will quickly fall to about 700,000. It only required a score of years for it to decline from 913,000 in 1886 (which was a lower figure than that of any previous year) to 774,000 in 1907. Therefore we may conclude that in a dozen or fifteen years there is a risk of its coming to the neighbourhood of 700,000.

832. The examination of natality by the French departments also gives foundation to this forecast. There is still a certain number of departments, a very small number, where the birthrate without being high exceeds by a good deal the average. These few departments are divisible into two categories : departments with primitive mode of thought, as we say, having preserved ancient beliefs and ancient traditions, for example the departments of Brittany, La Vendée, and some other neighbouring departments. On the other part, some manufacturing departments, like the Nord, the Pas-de-Calais, the Seine-Inférieure, the Meurthe-et-Moselle, three of these latter being moreover maritime departments. That which has preserved the highest natality is the Finistère, which has 287 births per 10,000 habitants, whilst the whole of France has only 202. The Morbihan, the Côtes-

du-Nord, in a less degree, the Ile-et-Vilaine, the Vendée, the Lozère, departments reputed to be primitive, have still a much higher natality than the rest of France. Suppose, what tends to happen, that the old mentality, the attachment to former beliefs and to ancient traditions should be destroyed in these countries—that we absolutely modernised these departments—they would become bit by bit what the Burgund and Gascon departments are now; that is to say, births will fall away by a full third, or even a half, which means 25,000 or 30,000 births, if not more, that France will lose every year.

833. The departments which have the lowest natality are those where the population is most impregnated with the modern spirit, with the get-there-at-any-price spirit. Here we have for example the Lot-et-Garonne, that department, small in itself, which has furnished by a long way the most ministers of state and men occupying the highest situations under the third Republic, and which is the last but one in respect of natality. Its neighbour, the Gers, which slightly precedes it, has only 132 births per 10,000 inhabitants, whilst Finistère has 287 and Morbihan 253.

834. When our system of education and our administration shall have succeeded in modernising all of those departments which remain primitive, the French birthrate will experience a new and terrible drop. We have calculated that if, since 1861, the whole of France had had the birthrate and deathrate of Finistère, she would have gained 400,000 inhabitants a year; that is to say, that she would have had at the present moment a population of about 53,000,000 instead of 39,000,000; and that, on the other hand, if France since 1871 had had the natality and mortality of the Lot-et-Garonne, she would have lost between seven and eight millions of souls and would not reckon now more than 31 or 32, in place of 39, millions of people. Now then, it is the manner of thought of Lot-et-Garonne that public instruction seeks to spread, and it is the mentality of Finistère that it makes every effort to eliminate. It is impossible to conceive a madder aberration.

835. The direction given to public instruction, the brutal contempt that all our authorities manifest for the faiths and the traditional morals of France, constitute downright suicide for the race, suicide which has not even for an attenuating circumstance that of being slow.

The first remedy for the depopulation by which France is menaced and which threatens to make her lose four or five millions of inhabitants, of French stock at least, in the course of the present century, would be that of changing the whole of the direction of public instruction and the whole of our legislative mentality. Apart from this sort of return to a hygiene alike moral, salutary and normal, there are different methods, positive and precise, to which we could resort in order to endeavour to arrest our morbid and fatal tendency to depopulation. They are energetic methods demanding from the nation great and continuous sacrifices.

HOW URBANISATION SAPS THE NATION'S STRENGTH.

836. MONS. E. CHEYSSON in the "Revue Politique et Parlementaire" of 10th October, 1906, quoting the £48,000,000 which France, by her sterility, annually saves over Germany, exclaims:

(TRANSLATION).

Fatal and ruinous economy which squanders the future for the profit of the present, as would be that of a farmer who sacrifices the harvest to spare the seed-corn! A nation cannot dodge its duty with any more impunity than an individual. If it

obtain immediate ease by shaking off the charges that duty implies, "immanent justice" requires that this selfishness and improvidence shall be paid for, sooner or later, and with usury.

If all France were populated like Paris, 31,000 inhabitants to the square kilometre, the French population would be equal to 15 milliards of souls, ten times more than the whole world.

837. Finally—and it is an observation true for all countries—towns are devourers of men; they draw them by suction from all parts of the territory, pump them into the furnace, and consume them.

It is an expression much quoted both in France and Germany, and it is the leading thought in the following paper by Bertillon.

TOWNS WHICH DEVOUR MEN.

(Les Villes Mangeuses d'Hommes).

Leading Article by Dr. JACQUES BERTILLON in "Le Journal de Paris,"
15th November, 1908

(TRANSLATION).

838. Not only do all French towns present a rapidly falling birth-rate, but, beyond that, in the great majority of them the total deaths are greater than the total births. Amongst them more dying goes on than child-bearing. So much so, that if a great many country people did not come into the towns to seek their fortune—or rather to find poverty there—these towns at the end of a certain time would be deserted. It is not that mortality is so high, but that natality is incredibly low and ceaselessly diminishes. We shall limit our researches to the last twenty years.

In Paris during good years and bad there were 58,000 births annually during the period 1887 to 1890. This figure fell to 50,811 in 1907, although the city during those twenty years had increased by half a million inhabitants. In 1887 to 1890 there were in Paris 25 births in one year for every thousand inhabitants; there are no more now than 18 or 19.

In the great provincial towns (towns of more than 100,000 inhabitants), here is the rapid retrogression of the figures :

Births per 1000 inhabitants per annum.

1887-90	..	25.5
1891-5	..	24.8
1896-1900	..	22.8
1901-5	..	21.6
1906	..	21.1

In the smaller towns disappearance of births is scarcely less rapid.

French towns of 10,000 to 20,000 inhabitants.

1887-1890	..	23.3
1891-1895	..	22.7
1896-1900	..	22.3
1901-1905	..	21.3
1906	..	20.6

Thus the small towns, which in general are not manufacturing and are extremely tranquil, have always fewer births than the larger towns, and moreover they have less and less of them. Yet distractions are rare amongst them, and the absence of these ought to make people appreciate the joys of the family. But it is not so.

339. In the great majority of French towns, deaths are more numerous than births. We do not see it in the case of Paris, but that is only to say that the exception confirms the rule. Out of 51,191 children born to the Parisian population in 1906 one-third (exactly 16,327) left the city immediately after their birth to go to nurse. If they died (and that happens to them, unfortunately, much oftener than to the others), the deaths are registered and reckoned against the villages which the nurses inhabit, and are not charged to the mortuary statistics of Paris. Thus they are reckoned to the credit of Paris when they are born, and not passed to its debit when they die. Hence, and hence only, it comes that the city shows more births than deaths. In reality Paris makes no exception to the rule. Therefore let us put the city and its suburbs to one side.

340. In the rest of France there are 112 towns containing more than 20,000 inhabitants. Now, amongst these there are 78 in which the number of deaths is greater than the number of births! These towns would not fail to claim that the number of their deaths is increased by some strangers to the town who go there to enter the hospitals and who may die there. Vain excuse! For into these same hospitals go also women from the neighbouring country for their accouchements. So, although the town gets some deaths from outside, it also receives a certain number of births. Besides, the discrepancy between births and deaths is generally too great to be explained by such details.

341. In some towns the contrary is the case and births are more numerous than deaths. How very rare that is! They are almost all massed in the north-east of France. They are all manufacturing or mining towns. At their head must be placed the mining towns of Lens and Liévin, in which the population increases almost as much as it does in foreign countries. There is a smaller excess of births, but notwithstanding it is considerable at Lille, Tourcoing, Watrelos, Dunkerque, and Calais. We always hear people assert that Brittany makes up in part the deficiency in French natality, and it is true to say that births there are not so scarce as in the larger part of our territory. But this superiority is disappearing. Most of the Breton towns count at present more deaths than births. Those of the neighbouring districts (Vendée, Anjou, etc.) are no better fated. That is what the following figures show. They relate to 1906, and those of the preceding years only slightly vary.

	Births.		Deaths.		Actual Number.		Per 1000 inhabitants.
Brest	..	1921	..	2043	..	122	.. 1.4
St.-Brieuc	..	439	..	669	..	230	.. 10.0
Rennes	..	1349	..	1932	..	583	.. 7.7
Nantes	..	2162	..	2893	..	731	.. 5.5
Angers	..	1398	..	1949	..	551	.. 6.7
Laval..	..	401	..	841	..	440	.. 12.8
Le Mans	..	1313	..	1681	..	368	.. 5.7
Niort	..	354	..	599	..	245	.. 10.5
Poitiers	..	694	..	771	..	77	.. 2.0

The differences, as we see, are often considerable. At Rennes, Saint-Brieuc, Niort, Angers, for every three deaths there are barely two births. At Laval it is even worse. Deaths are double the births! Fougères and Vannes also present

twice as many deaths as births. At Lorient and Saint-Nazaire they are about on a level. At Caen, a great excess of deaths, 1295 deaths against 862 births.

842. Above all it is in the cities of the Centre and in those of the South (excepting Nice and Ajaccio) that mortality as a general rule is higher than natality. Here are some figures relating to the principal towns of the Centre :

		Excess of deaths over births.			
		Births.	Deaths.	Actual Number.	Per 1000 inhabitants.
Lyon ..	..	8273	..	9830	.. 1557 .. 3.3
Bourg ..	..	374	..	618	.. 244 .. 12.2
St.-Etienne ..	..	2888	..	3344	.. 456 .. 3.1
Roanne ..	..	598	..	748	.. 150 .. 4.3
Lepuy ..	..	357	..	614	.. 257 .. 12.0
Cl.-Ferrand ..	..	996	..	1302	.. 306 .. 5.2
Bourges ..	..	697	..	908	.. 211 .. 4.8
Dijon ..	..	1227	..	1510	.. 283 .. 3.9
Nevers ..	..	443	..	572	.. 129 .. 4.8
Orléans ..	..	1193	..	1494	.. 301 .. 4.4
Chartres ..	..	430	..	591	.. 161 .. 6.9

843. In all this immense region we barely see Limoges and Le Creusot, where births are pretty nearly equal to deaths. But everywhere else deaths are in the ascendant and always in about the same proportion ; for three births there are four deaths. It must be remarked that Lyon, quite the same as Paris, sends a third of its infants to nurse. Thus the real deficit is very much greater than is indicated by the above figures.

In the south the evil is still more general :

		Excess of deaths over births.			
		Births.	Deaths.	Actual Number.	Per 1000 inhabitants.
Marseille ..	..	11,352	..	12,378	.. 1026 .. 2.0
Avignon ..	..	834	..	1227	.. 393 .. 8.1
Valence ..	..	389	..	596	.. 207 .. 7.4
Nîmes ..	..	1224	..	1631	.. 407 .. 5.0
Montpellier ..	..	1484	..	1837	.. 353 .. 4.6
Béziers ..	..	915	..	1174	.. 259 .. 5.0
Montauban ..	..	469	..	687	.. 218 .. 7.6
Toulouse ..	..	2616	..	3650	.. 1034 .. 6.9
Agen ..	..	304	..	568	.. 264 .. 11.4
Bordeaux ..	..	4295	..	5447	.. 1152 .. 4.6

At Nîmes and at Béziers for four deaths there are only three births. Worse still, at Avignon, at Valence, at Montauban, and at Toulouse there are only two births to three deaths.

At Marseille and at Bordeaux there is a very observable excess of deaths, but it is not so marked. What shall we say of Agen, the place which furnishes us with so many Cabinet ministers ? There are seen two burials to each baptism ! How long will France last if this regime becomes general, as it appears to be on the high road to do ?

Already twenty years ago births were less in number than deaths in most of the French towns. These towns have set France the bad example. It has been only too much followed !

(Signed) Dr. JACQUES BERTILLON.

POLITICAL ECONOMISTS AND RACE SUICIDE.

844. How French racial decay is regarded from the viewpoint of the English Political Economist school is shown by the following sample of self-styled philosophy. The London journalists of that cult in this day and hour still point with insular pride to the fact, as declared by opponents of Manchesterism such as Mr. Greg and Mr. Benjamin Kidd, as also by other authorities English or French cited herein, that, "Malthusian" limitation of children is the central idea and the great regenerative principle of their philosophy.

DWINDLING FRANCE.

"The World, A Journal for Men and Women." London, Wednesday,
August 26, 1908.

845. Even M. de Foville, who is not an alarmist, cannot conceal his apprehensions. "France," he declares, "is marching with quickened step to her doom." He accepts depopulation as a fact, and regards it as "the beginning of the end."

We wonder whether time will justify this pessimism. **Is the example which France presents to be looked upon as a reach forward to a better dispensation or as a sign of yielding in the fight for international existence, or, perhaps, as both?** All countries, more or less, are discussing some aspect or other of the population question. It is, of course, as ancient a problem as mankind itself, but it is at last being approached with **sense and responsibility**. Most people probably regard the falling birth-rate of France as a token of decay. **Yet it is curious to notice that the best economic-philosophical thought of the day tends towards an endorsement of the doctrines of Malthus.** Nearly all the imaginary Utopias of to-day make the rejection of the common and Rooseveltian views on race suicide their very foundation. Nearly all are based on the Malthusian opinion that a State whose population continues to increase in obedience to unchecked instinct can progress only from bad to worse.

846. The data do not as yet exist for anything that could be called a population policy. But there seem to be **four conclusions** that the world is gradually nearing: First, **that race suicide**, in the sense of a conscious limitation of population to the means of subsistence and to a definite standard of living, **is not, when practised by a nation instead of by a small and well-to-do class, to be construed as necessarily a sign of degeneration, but may be the starting-point of a far higher civilisation.** Secondly, that its causes are at bottom economic—complicated and intensified by a vulgar set of social ideals. Thirdly, that the "remedy" is to be sought not in any specific legislation, but in a wide and long-continued effort to **promote a greater equality in the distribution of wealth** and to transform the very nature and essence of the average man's social ambitions. Fourthly, **that it is the duty of the State to insure, even by the most drastic enactments, that those who fail to reach a certain minimum of age, health, physique, economic efficiency, and mental development, shall not be permitted to add to the population of the State.** We are, of course, a very long way from the time when these conclusions will be accepted and acted upon by the commonsense of mankind. **But that the best thought of the world on this matter is moving in these directions and no other, seems to us unquestionable.**

847. But while a philosopher might thus make out a very good case for France, France herself seems more perturbed than consoled by the success of her experiment.

More deliberately and completely than any other country she cuts her coat according to her cloth—she regulates her population by her resources and her well-worn social arrangements. **Of all nations she is perhaps the most placid, the most prosperous and provident, the most deeply civilised ; and she is all this, in her own judgment, because she is also the most strictly limited.** The great bulk of the French people are Malthusians by conviction and temperament. Those who are not are either the devout poor in the country districts—especially districts like Brittany, where the Church is strongest and her teachings most faithfully obeyed—or the heedless and improvident poor in the towns. But the average Frenchman severely limits the number of his children. **It is natural that he should do so.** Indeed, it is difficult to see how any people who have incorporated into their legal code the principle of forced testamentary division of property can be anything but Malthusians.

France derives from her Malthusian policy an immense diffusion of prosperity and happiness. The only drawback is that Malthus lived before conscription.

848. Now the foregoing is thoroughly representative of the School which rejects the "common and Rooseveltian views upon race-suicide." The lofty superiority of the insular "philosopher" breathes in every line. But let us not for a moment lose sight of the unutterable dirt and depravity upon which this inculcation rests. That which Knowlton wrote, and Robert Dale Owen "taught his workpeople" (par. 130), which Charles Bradlaugh and Annie Besant (pars. 131, 277.) themselves proudly claim to have reprinted and to have boldly shouted from the public platform—the act of Onan with its manifold and hideous variations—is, upon their own declaration, the central idea of this philosophy, and indeed is the philosophy itself. For take away the unnatural practices and you take away the philosophy.

849. Let the reader look straight at the extracts from the Report of the Joint Committee (Lord Beauchamp's) of the Houses of Lords and Commons. Let him read how the mere specific recommendation of the means necessary to the practice of this Politico-Economic Philosophy is pronounced to be "indecent and outrage." How from nobleman and from labourer, from physicians and persons of all sorts, bitter complaints were received by the Postmaster-General that to their wives—during their confinements—had been sent, in the ordinary course of commerce through the post, pamphlets and circulars containing Malthusian arguments, just the customary quasi-scientific assumptions as in the article quoted above. Only that with the arguments came diagrams of the male and female generative organs, as also pictures, prices and details of chemical and mechanical means of interference with the course of Nature. (par. 1822.)

The Report of the Joint Committee is a public document for sale by anyone, and may be copied or quoted by anyone. But its descriptions of wide-spread indecencies will not here be given. So that what "philosophy" allows and teaches openly, common decency may not mention!

850. If the Economic philosophy be truth and right, then this traffic and instruction is as honourable and commendable as the household supply of milk and bread. Instead of the State proposing to interfere, by maximum fines of forty shillings, to check the energetic advertisement and sale of preventives and abortives, it ought to intervene, as in the case of milk and bread, to see that the agents of child restriction, as sold "on an enormous scale," are up to recommendation and thoroughly efficient. Because "the first of the four conclusions that the world is gradually nearing is: that race suicide, in the sense of a conscious limitation of population is not, **when practised by a nation,** to be construed as necessarily a sign of degeneration, but may be the starting-point of a far higher civilisation!" (Refer to pars. 1246-9.)

851. France is declared to be "the most deeply civilised, the most placid, prosperous and provident; and she is all this in her own judgment because she is also the most

strictly limited. France derives from her Malthusian policy an immense diffusion of prosperity and happiness!"

852. That is the typical British Political Economist "wie in einem Buch beschrieben, und wie er leibt und lebt." Theory is everything, and when facts don't fit he waives them aside. The placid French nation is a huge camp of armed men, triply fortified along each frontier. The French are inventing new weapons and are feverishly watchful of their more vigorous neighbours, who also are armed from head to foot and ever augmenting their numbers. In a few years the French will lose—and no prophecy about it—38 regiments, and every few years thereafter whole army corps, out of their actual army. They lose a Völkerschlacht every year, in actual loss of citizens, as many lives as were swept away in the total losses at Leipzig in 1813, the bloodiest battle in the history of Europe. The very cadres of their army are being broken, so that the nation is anything but placid at the desperate resort—deliberately proposed to Parliament this year, 1908, by the authorised rapporteurs—of embodying native Algerian troops in the territorial army. Crimes of violence are always increasing, homicides multiply, whilst failure of detection is each year more frequent. The use of spirits, especially of drugged spirits, and alcoholism generally, are constantly increasing. Venereal diseases are a greater trouble than ever; cancer, insanity and nerve-disorders ceaselessly spread. The nation is actually becoming senile, not metaphorically, because as so often explained young lives did not and do not come along to replace the old and thereby to keep the nation young. Where does the providence come in? It is the worst form of extravagance, being irremediable. The English Political Economist rejects the Spinozist dogma "homini nihil utilius homine" and takes the philosophy of Onan for his cornerstone. To practice that act upon a national scale is to be "most deeply civilised!" That which has obliterated civilisations is consecrated by a whole school of British philosophers as the guiding principle for mankind; and that which France derived from us Britons, "her Malthusian policy," has meant for her "an immense diffusion of prosperity and happiness!" The writer of this typical leader in the "World" well knows that Malthusianism as taught by us to the French is not the doctrine taught by Malthus himself, but an extension of it evolved by the Economic School, some of the teachers being named herein. (Pars. 130 e. s.).

853. To quote LORD BEAUCHAMP'S words "It is difficult to exaggerate the importance of this matter." The restriction of families in France and in Anglo-Saxondom involves the practice of a vice which carries with it the curse of the ages, together with the soul-destroying crime of infanticide in or out of the womb. Both have bold and universal advertisement amongst British people, and especially in Great Britain itself. To apply the words of the ABBÉ CORBIÈRE, "It will be difficult to disengage the act of Onan, of which they attempt the justification, from the stigma that several thousand years have accumulated upon it. My opponents, in accepting this work, have given proof of a most astonishing courage, for they fully know that the rehabilitation that they have undertaken will give them a gigantic task, and will rouse everywhere the indignant voice of religion, of morality and of medicine."

854. But the fourth conclusion "that the world is gradually nearing," according to the British Economist, must not be passed over, for it is a part of the central idea of the School and was repeatedly and strenuously declared by JOHN STUART MILL. Also by most of the other English and French Political Economists. "It is the duty of the State to insure, even by the most drastic enactments, that those who fail to reach a certain minimum of age, health, physique, economic efficiency, and mental development shall not be permitted to add to the population of the State." Here we have savage restriction of liberty so as to bring about restrictive procreation, as if the inculcation of vice and crime were not sufficiently restrictive in themselves. But these Economists inculcated freedom also as a war-cry. Freedom to employ children in factories twelve hours a day (pars. 302 e. s.)—which is forced labour—freedom to sell secret and injurious drugs,

freedom to adulterate foods as being "a form of competition," (par. 1303), freedom to compete in selling by tens of millions of doses as they are now sold, opium, chloride of mercury and acetanilide for the Anglo-Saxon babies that are permitted to be born. Freedom also to advertise the British inventions for conjugal frauds as quoted in par. 1012 and freedom to sell them. Freedom to sell the "irregularity" drugs of savin and ergot to effect abortion, as they are now sold by almost all chemists. These are the bonds, and the liberty, of their "gospel."

855. The leading article from "The World" was not chosen, it came without being sought, and of the same kind of thing one could fill a library. Its language is quite decent, but it is wholly impossible to quote the specific and necessary recommendations which are before me in the books, pamphlets and tracts of the Politico-Economic Malthusians. These printed matters have been issued by millions and are still sold side by side with erotic literature calculated to excite sensuality.

856. Such is our civilisation, and it is difficult to guess whence reform shall come, for Anglo-Saxon parliaments are entirely supine. It has been my good fortune to meet one statesman—THEODORE ROOSEVELT—who not only sees the truth but boldly speaks it, and endeavours to deal with the evil that is undermining our Anglo-Saxon race everywhere. Our Empire therefore is honeycombed, and in not many years, even in the lifetime of our present citizens, it may be overwhelmed. The progress of the decay is quite sure, because the borers are at work in heart, stem and branches, whilst there are no signs whatever of anything but expansion of the disease.

857. GUYAU: "L'Irréligion de l'avenir." Paris, 1887. 2nd Edition, part II., chap. VII.

Guyau, who has examined the relations between religion and the fecundity of races with his accustomed impartiality, condemns Malthusianism as economically disastrous, morally dangerous and fatal to civilisation. (Nitti).

FRENCH FORECASTS OF DECAY.

858. It is significant that the MARQUIS DE MIRABEAU two decades before the end of the 18th century, foresaw and feared the decline of fecundity in France. Others deduced opposite conclusions, so common in our own day, and prophesied a rapid increase in births because of increasing comfort and ease. MONTESQUIEU, more surprisingly still, had prophesied the ultimate depopulation of all Europe. (Vide LEVASSEUR, Tome III., page 510).

859. QUESNAY, so much admired by Malthus and the English Economists, the gentleman who discovered the quadrature of the circle—as he declared—blamed Mirabeau for putting the cart before the horse in not first dealing with subsistences. MALTHUS, the clergyman whose conclusions are "axiomatic," and whose statements were declared by the Lord Chief Justice of England to be "irrefragable truth," said that so long as there is food, "men will multiply like rats in a granary." Upon which M. BAUDRILLART, with true French perspicacity, remarks that Malthus well knew "there is this difference between man and the rodents, that the rat consumes without producing, whilst man produces what he consumes. Man, wherever he is, makes wealth; he improves the soils of the country by his work and his capital." Which proves that a clergyman or a Lord Chief Justice can be as blinded by prejudice in our own day as the like have been in history

DEPOPULATION OF THE COUNTRY DISTRICTS : ITS CAUSES, EFFECTS AND REMEDIES.

By P. DEGHILAGE.

860. The author of this book of 320 pages is an inspector of primary instruction in France. The work was crowned by the Academy of Moral and Political Sciences. Only the opening page will be quoted.

(TRANSLATION).

IMPORTANCE OF THE DESERTION OF THE COUNTRY.

A great danger menaces France, in its present fortune and in its future, namely the progressive emigration from the country towards the cities. The rural communes are being depopulated with appalling rapidity. "Hearths are extinguished, families are uprooted, properties are split up and the land perishes."

Paris attracts the province; the town attracts the village. The Breton farmer leaves his fields of wheat and his blossoming hedges. The Fleming abandons his fertile plains, his fat meadows and his charming red-brick dwelling gay with geraniums and fuchsias. The Provençal deserts his glorious blue sky and his dazzling sunshine. The Savoyard descends from his mountains to wander, with anxious, perspiring face, pale with privations and fatigue, through the great cities. The Auvergnat chases after the hardest work and endures the most grinding poverty. All are attracted by a will-o'-the-wisp, forsaking the paternal home to face, often without reflection, nearly always without resources, the incertitudes, deceptions, dangers, and too frequently the shame, of life in the great towns.

A GLIMPSE THROUGH GERMAN SPECTACLES.

THE WOMAN QUESTION.

A Lecture by Dr. H. THIEL, Privy Councillor and Ministerial Comptroller. (Deutsche Verlags-Anstalt. Stuttgart and Leipzig, 1908.)

Page 27—

(TRANSLATION).

861. I wish to utter a few words upon those extreme demands which aim at a complete reconstruction of our social surroundings, and which, if they do not actually insist upon free love, still require in the married state that it shall depend upon the consent of the wife, every time, whether she shall have a child or not. If that were so to-day, then marriage at least in its monogamic form could not long persist. It was not in vain that our legislation included both the word and the idea of conjugal duty, attributing to it such importance that a refusal of this duty is ground for divorce. If this principle were to be abolished, then mankind must return to polygamy or tolerate illicit relations in general.

Assuredly the husband ought to exercise all consideration and to avoid demanding and exercising his rights in brutal form if they be granted unwillingly. Nevertheless the woman who enters into wedlock must clearly realise to herself what duties she thereby undertakes and that this relation becomes untenable if she refuses to bear the lot of women.

862. Dr. Thiel proceeds to show that the original sexual differentiation must persist in all societies that continue to exist, whereby, too, the preponderance of the male over

the female will and must remain, "unless the phantasies about a human parthenogenesis shall have attained actuality."

863. This sentence is quoted to show that the insanity of the decadent women with university degrees in America, as mentioned by Dr. STANLEY HALL in his masterly work "Adolescence" (Vol. I of Report, par. 136), is also under observation from Germany. These highly civilised ladies would enlarge the Malthusian gospel to the extent of attempting to produce human creatures by some other method than that ordained by Nature—the womb of the woman. As already said, it is only one of the hideous symptoms and accompaniments of sterility and decay.

Dr. Thiel continues and concludes thus :

864. There is just one thing more to add : unreasonable demands for exaggerated "rights" of women will always find a limit in the fact that the majority of men will constantly prefer for wives those who do not claim such rights, but who rather seek their happiness in cultivating and developing their specially feminine virtues and attributes, apart from any aim at equality with men. These attributes will also therefore be preferably inherited, whilst the extreme tendencies of the women's rights movement will usually not come into heredity, but will constantly tend to die out. Notwithstanding, should woman-rule—contrary to all expectation—become so strong in any single State that it will be able to enforce all its demands, even the most extreme, that result could only be possible where the men are completely degenerated. Such a nation would soon be supplanted and dissolved by healthier peoples, who might, perhaps, stand on a lower scale of culture.

INFLUENCE OF RELIGIOUS CONFESSION UPON POPULATION, DEMOGRAPHICALLY CONSIDERED.

865. This subject is often one of great difficulty. In Canada there is no difficulty, for figures are kept separate in such wise that results can be quickly traced. The birth-rate of Protestant Christians is about half that of French Roman Catholics in the Dominion. The age-constitution of the Catholic females is—as a consequence—much more favourable than that of the others. Protestant women in Canada—also as a consequence—could not possibly bear the same number of children now, per hundred, as the others, for the simple reason that there are not enough of them, per hundred, within the child-bearing ages.

866. The Canadian French are separated by one century at least from relationship to the French in France. The latter are practically divisible into Catholics and Atheists, for there are few evangelicals. It is doubtful that there is much difference between them in respect of procreation, excepting in well-marked divisions of the country, such as the Finistère, the Nord and the Pas-de-Calais. That is amply dealt with elsewhere herein.

867. We can get a fairly instructive view by examining some of the German figures, but we cannot spare the space for details. I take then the two pages "Religionsverhältnisse der Bevölkerung am 1 Dezember, 1905" (Vierteljahrshäfte zur Statistik des Deutschen Reichs 1907, III.), and "Die Eheschliessungen, Geborenen und Gestorbenen im Jahre 1906" (Vierteljahrshäft 1908, I.).

868. PRUSSIA. In the populous province of Ostpreussen, seven-eighths Evangelicals, one-eighth Catholics, the birth-rate is 33.1 per 1000 of the population. In Posen one-

third and two-thirds respectively, the birth rate is 39.6. Pommern, only three per cent. Catholic, the rate is 32.4. In Schlesien, two millions Evangelicals, two and three-quarter millions Catholics, the rate is 36.4. Sachsen (Provinz), two and three-quarter millions Evangelicals, quarter million Catholic, the rate is 31.6. But we take Westfalen, where the confessions are nearly balanced, and the rate is 39.8. In Rheinland, about two millions Evangelicals and four and a half millions Catholics, the combined rate is 35.7. Schleswig-Holstein and Hanover, nine-tenths Evangelicals, the rate is 30. But in Elsass-Lothringen, more than three-fourths Catholics, the rate is only 28.5.

The Kingdom of SAXONY, nineteen-twentieths Evangelicals, 31.9.

The Kingdom of BAVARIA, over three-fourths Catholics, 34.5.

The Kingdom of WURTEMBERG, two-thirds Evangelicals, 33.1.

BADEN, about two-thirds Catholics, 33.0.

Whence the reader will perceive that there is no marked superiority to either confession. It would be preferable to supply the figures separately for each form of faith, but they are not at present available to me.

869. Of the cities, Berlin, seven-eighths Evangelicals, the rate is 25; and of Hamburg, nineteen-twentieths Evangelicals, it is 26.1. These two rates are no better than those of British or Australian cities, and go to show that "towns devour men."

POPULATION MEANS POWER.

870. A well known savant of Munich, Bavaria, Geheimer-Hofrath Professor Dr. Karl, Freiherr von STENGEL, who was one of the Imperial delegates from Germany to the Peace Conference at the Hague in 1899, has just published a book of 145 pages (Verlag: REICHL and Co., Berlin), under the title "Weltstaat und Friedensproblem" (A World-State and the Peace Problem). He dwells upon the dangers of disarmament and exposes the utopistic and even hypocritical motives that partly underlie the movement.

871. He cites the words of the military delegate of the German Empire, Colonel von SCHWARZHOFF, who said in the conference on the 26th June, 1899 (inter alia):

(TRANSLATION).

The German nation is not oppressed by the weight of burdens and imposts; it is not slipping upon an inclined plane to the abyss; it is not marching towards exhaustion and ruin. On the contrary! Public and private wealth is being multiplied whilst the general welfare, the "standard of life," is raised higher from year to year.

872. And in allusion to the budget deficits of the German Confederation, painted abroad just now as bankruptcy, von Stengel continues:

Would it then be better for the corporeal and spiritual welfare of a nation if the money that the State now claims for the supply of arms, uniforms and war-ships, should be spent by the citizens upon articles of luxury and follies of fashion, or squandered in voluptuous living?

It would be straight-out political suicide if Germany, in the case of an international conflict, were to trust that she could establish her rights before the Arbitration Court of the Hague and were to disarm. The best protection for the good rights of a State will always remain its own good sword.

GERMAN LEADERS OF THOUGHT UPON FRENCH DEPOPULATION.

Professor HANS DELBRUCK writes in "Le Matin" of Paris, in September, 1909 :

(TRANSLATION).

873. Although France and Germany still look upon one another as rivals, it would be for us Germans an irreparable loss, if France were unable to preserve her determining and influential position. Our start of 64 millions of people against their 39 millions is so great that politically we have nothing to fear from the expansion of France, whilst from the standpoint of civilisation we could only lament her retrogression.

Professor KARL LAMPRECHT, in the same paper, wrote :

874. Every true friend of what is human, in the noble sense, must therefore cherish a lively wish that to this destructive influence (depopulation), a resistance will be offered ; at least in so far as the nations come into question that are leaders and masters of civilisation. More particularly France and Germany have a mutual interest in desiring that their neighbours for the time being shall remain strong, healthy, and animated by a noble spirit—for sickness is catching. In order to hinder the back-sliding of the population, the historian of civilisation can give but one advice of any certain effect—special medicines serve for nothing—a complete psychical new-birth is necessary. But ever so simple and sure as is this advice in principle, it is still hard to say how it is to be translated into practice. There remains therefore nothing more than the indication of a general healing principle, and this may perhaps be thus expressed : "Renewal of the nation by strict self-education ; by an ever alert attention ; by patience in adverse times ; by a religious ideal ; by a clear sense of actuality ; and by joyful trust."

875. There we have, at the last moment of writing, the leading thinkers of our day with large hearts and broad perception merely paraphrasing the unique counsel of a still greater Philosopher, "In truth I say unto you : You must be born again." It was found then, and it is found we see after nineteen centuries, to be a hard saying. What use is there—as their own French leaders say—in offering such advice to a weakened and anæmic people, overtaken by the curse of sterility?

THE DEPOPULATION OF FRANCE.

To the Editor of "The Medical Press and Circular."

SIR,—The decline of population in France has reached its present depth during the last few generations. We are following the example of our neighbours, and if we continue at the present rate we shall in a few years—no time in the life of an empire—be in the same position. We shall not have enough men for our needs at home ; we shall have none to send to our domains across the seas where there exists room for hundreds of millions of people. In Canada, Australasia, and in Africa we have, with the finest climates, with the richest virgin soils, and every kind of natural resource, territories three times as big as Europe. At present they together contain about 10,000,000 of inhabitants. If a mighty British Empire is to be constructed we must people these lands mainly with British stock. If we have a vast proportion of our people at home physically, mentally, and morally inferior, we know the causes ; we [medical men] are working to remove the causes, and must work harder as knowledge of them and power to deal with them accumulate. It is within the power of the nation to make sure that our annual increase shall be up to the level in every respect of what is best among the foremost peoples of the world ; and it is within the power of the Empire to render it easy for our annual surplus to find its way across the seas to where among kith and kin work, peace, and happiness may await

them. It is to these ends that statesmanship should address itself. I again leave without discussion the question of the effect upon the evolution of the race of the practice of restricting the offspring to the number now conventional in France. The subject for full treatment would need an essay. My own strong opinion, based upon personal observation and some study, is that the French are really carrying on a gigantic system of artificial selection, which must tend to encourage and is encouraging survival of the physically, mentally, and morally unfit.

I am, Sir, yours truly,

July 3rd, 1908.

A STUDENT OF SOCIOLOGY.

PARIS, Dec. 3rd, 1909.

DISCUSSION IN THE CHAMBER OF DEPUTIES ON DEPOPULATION.

Apropos of the discussion of that portion of the budget of the Ministry of the Interior relating to the protection of young children, M. Gauthier of Clagny called the attention of the Chamber of Deputies to the serious question of depopulation. The alarming figures on this subject for the first semester of the present year were given in "The Journal" (Nov. 4, 1909, liii., 1833). The Neo-Malthusian League is spreading among women the idea that they have the right to avoid maternity. Since 1887 another league, also intended to promote depopulation, has been working through pamphlets, prospectuses, journals and lectures. There is also a class of criminals who, under the shelter of the league, send to families manuals of debauchery and pornography. In closing M. Gauthier referred to President Roosevelt's epigram that a nation in which the men are unwilling to make war and the women are unwilling to bear children is a nation stricken at the heart. M. Briand, the Prime Minister, replied that orders had been given that the authors of these shameful works should be severely prosecuted. He believed that the existing laws were sufficient for the purpose, but if not, he should not hesitate to demand more rigorous ones.—JOUR. A.M.A.

The printers and publishers of filth have little, however, to fear. They are as safe in France as in England and her colonies.

DIVISION III.

HISTORY OF THE FRENCH
EXTRA-PARLIAMENTARY COMMISSION
UPON DEPOPULATION

HISTORY OF THE FRENCH EXTRA-PARLIAMENTARY COMMISSION UPON DEPOPULATION.

876. Ever since its foundation on the 29th May, 1896, the National Alliance for the Increase of French Population has conducted an active campaign (CLEMENT, "La Dépopulation en France," page 35), in favour of the reforms which it claims as imperative from the Councils-General, from Parliament, and from the Government itself.

877. Under its auspices M. PIOT introduced the question to the Senate. Finally, on the 5th July, 1900, MM. BERNARD and PIOT, together with 131 of their colleagues, representing all sorts of political opinions, submitted from the tribune of the Senate "A motion for a resolution inviting the Government to institute an extra-parliamentary commission, with the object of proceeding to a complete study of the question of depopulation, and to search for the most practical means of combating it." (Appendix to the Minutes of the sitting of the Senate, 5th July, 1900, Documents Parlementaires, No. 290).

"The statement of the objects summarises very clearly the present situation of France from the point of view of the movement of her population, and concludes by declaring that inevitably, and with only brief delay if it continues thus, France will pass to the sixth rank of the great nations, and that the population of Germany will be double ours." The motion was taken into consideration and the Senate charged a committee to study the question so as to present a preliminary report.

878. In a letter addressed on the 10th March, 1901, to the Senatorial Commission upon the Army, M. Piot recalled a proposition tabled in 1897 by Messieurs LABBE, BERTHELOT, and GUYOT, with the object of only requiring young married men to serve one year. This proposition was never submitted to discussion. At the opening of the session of April, 1901, Senator Piot reminded the Councils-General of this proposition, and invited them to support it by favourable resolutions.

In his circular letter he said to them, in substance, that "we must apply ourselves to assure a more equitable repartition of taxation, and he asked that the reductions to be granted to large families should be submitted to the departmental assemblies. He also asked that they should favour the establishment in our colonies of young people who would found families, and thus render prosperous those distant lands which had cost France so dearly. Finally he spoke of dispensations to young married people against the military ballots, and suggested support to large families."

879. On 6th November, 1900, the same Senator submitted a "Bill tending to combat the depopulation of France." (Appendix to the Minutes of the sitting of the Senate of 6th November, 1900, Doc. Parl. No. 316). In setting forth the objects he said: "You hear people groaning everywhere about the cost of living always increasing; about the exodus of the farming class to the large towns; about overcrowding of the professions; about the difficulty of emigration to the colonies; and finally about fiscal exactions which do not apportion the taxation according to the expenses of each citizen." Then he indicated the object of his bill: "It has no pretence to resolve all at once the problem of depopulation, but to create a first reform which is urgent, and realisable in a short period."

The law would require bachelors and couples without children to pay a tax whose product would be employed to subsidise large families. Celibates of both sexes, aged at least thirty years, would be subjected to a tax equal to the fifteenth part of the principal of the four contributions already payable by them. Persons married five years at least would pay a twentieth, calculated in the same manner, if they had no living child. On the other hand, a credit of 20 millions (£800,000) would be opened and distributed each year to parents having more than four living children."

880. Here are the different categories and numbers of the persons who would become contributories :—

Celibates above 30 years	.. ..	2,707,000
Couples without a child	.. ..	1,809,000
Widows and widowers without child	.. ..	300,000
Total		4,816,000

881. On the 22nd November, 1900, Senators PIOT, BERNARD, and ANTOINE PERRIER tabled an amendment to the Bill upon patents (taxation assessments) according to which "The amount of the taxation assessments shall be diminished by 5 per cent. when the assessed has three children, by 15 per cent. when he has four children, by 30 per cent. when he has five children, by 45 per cent. when he has six children, by 60 per cent. when he has seven children, and so on in like manner."

On the other hand, "the amount of the assessment shall be raised by 20 per cent. when the assessed has no child, by 10 per cent. when he has only one child, and by 5 per cent. when he has two children only." Taxable persons of whom the total amount of the assessment shall attain the figure of 4,000 francs (£160) shall not benefit by any reduction."

"As to the reductions applicable to large families, this amendment rests upon a righteous idea. The father of six children has need of a larger lodging than he who has no children. Therefore it is wrong to take the figure of his rent as a sign of comfort. The law which makes the assessment proportional is badly calculated. Moreover his expenses are heavier than those of the shopkeeper or dealer who has no children, and more ought to be demanded of the latter."

"The application of this system would be easy, which is so true that in other countries, and notably in Bavaria (Law of 6th June, 1899), account is taken of the expenses of families in the passing of the fiscal laws." After many vicissitudes the text was adopted at the first reading in the Senate.

882. On the 19th January, 1901, M. Piot profited by the discussion upon the taxation of successions to demand the raising or lowering of the rate of impost upon legacies in the direct line, according to the number of the children.

On the 25th January, same year, Senator Bernard presented a report of the Committee charged with the examination of the resolution of which we have spoken above. (Par. 877). The Committee declared its urgency, and the conclusions of this report came up for discussion on the 21st November, 1901, and were adopted.

883. "Since then and conformably to the vote of the Senate, a great Extra-Parliamentary Commission has been nominated to study the necessary reforms. It has met from time to time, appointed sub-commissions and chosen reporters" (those of its members who prepare special papers or "reports" for presentation to the general Commission) "but it has not yet submitted any resolution which has advanced in the smallest degree the solution of the problem."

884. The foregoing is partly derived from the work of the learned advocate M. Henry Clément, and is in agreement with other information, including that of the minutes and Reports of the Extra-Parliamentary Commission itself, which are now, in full, before me, and cover 1200 pages of close small print.

885. The patriotic Senators named above were unsuccessful in their efforts to introduce laws comparable to those of their virile and puissant neighbour on the east. These laws encourage moral and natural living, by not actually oppressing and discouraging citizens who adhere to ancient principles, Christian or Jewish, in their family life. The published letter of M. ALFRED DE FOVILLE, Master Counsel in the Cour des Comptes, one of the most active and deeply concerned members of the Commission (pars. 799 e. s.), shows the complete hopelessness of the situation of the French people as a people. The more profound the examination, the more assured is the spectator of the truth of the phrase they themselves employ, "Finis Gallia,"—France is finished!

886. The extinction and replacement of the Italian people in the time of the Roman Emperors has been for nearly two thousand years a subject of interest to Europeans. We are now living in the time of declension of another people who have left indelible marks upon history and upon civilisation. Their decline is plainly shown in graphic form herein, as also statistically, physiologically, even morally. There is hardly a phase of the decline, a factor or a cause, that is not touched upon in this my present Report—and all upon authorities. When historians and philosophers—to use a much debased word—shall come to write upon the events of our day, they will surely not overlook so significant and important an event as the nomination of a Commission embracing seventy-five distinguished men, including the ablest advisers that the French nation affords, to consider some means to arrest or to retard the decline. For the reason of its weight of authority, I was determined to obtain a copy of the minutes of its proceedings and of its several treatises, so as to embody a précis of them in this second Volume.

887. It is not in the remotest intended, and none of the heavy labour would have been undertaken, to exhibit the true situation of the French nation as a matter of interesting study. The sole object is that our own people may have for the first time an opportunity of a complete synoptical view of the devastation of that race, and to form an idea of the inevitable ruin to come, so that they may make efforts to save their own nation which has already advanced, at a faster pace, along the same course of national suicide. It will be seen that there is not a factor present with them that is not present with us. The "gospel" of child-restriction, for that is the word employed by the restrictionists, was originated by our nation, adopted by our Economist philosophers, formulated and promulgated by our countrymen. We put its formulators and promulgators into the British Parliament, honored them, and erected a statue to their chief in the Metropolis. By another great misfortune, our people invented, introduced, still manufacture, and sell largely and openly, objects whose sole use is the prevention of conception by the human female. We still permit the sale of destructive literature, its advertisement in newspapers, and we carry it by the public mails. There is no possibility of repudiating the example that we have set, and it will be all, inevitably, recorded by our historians in days to come. Neither can the angry but loyal protests and denunciations by authorities against these ulcerous iniquities be denied, for they stand in the files of the great medical journals, year after year, for more than a generation.

888. As before said, France is in advance of us as to actual position on the slope, but our speed is greater. We are at the point now, 26 and 27 births per 1000 of population, in England and in Australasia—at that point where France was when learned and venerable men uttered the heartfelt warnings and disregarded supplications which are recorded herein. There is the lesson to learn, and the sand slips through the hour-glass. We know perfectly well what to do, for other nations are doing what we ought to do, and remain in full growth and vitality. But we cannot save the race and permit unholy commercial gains. We cannot serve God and Mammon.

LIST OF MEMBERS

COMPOSING

THE EXTRA-PARLIAMENTARY COMMISSION UPON DEPOPULATION.

Messieurs

889. ALAPETITE, Prefect of the Rhone, Lyons.
 ATTHALIN, Counsellor of the Court of Cassation, 49 rue Naples.
 BARBERET, Controller of Benefit Societies at the Ministry of the Interior, 35 rue Truffaut.
 BARTHOU, Deputy (Member of the Chamber of Deputies), 7 Avenue d'Antin.
 BAYET, Director of Primary Education at the Ministry of Public Instruction, 24 rue Gay-Lussac.
 BERNARD, Senator, 218 rue de Grenelle.
 BERTILLON, JACQUES, Controller of Municipal Statistics, 42 Avenue Marceau.
 BIENVENU-MARTIN, Deputy, Minister of Public Instruction, 12 rue Decamps.
 BOMPARD, ex-Deputy, 8 rue Purvis-de-Chavannes.
 BORNE, Senator, 9 rue du Val-de-Grace.
 BRIEUX, author, 21 rue d'Aumale.
 BRUMAN, Director of Departmental and Communal Administration at the Ministry of the Interior.
 BUDIN, Member of the Academy of Medicine, 51 rue de la Faisanderie (since deceased).
 DE CAZOTTE, Sub-Director of Consular Affairs at the Ministry of Foreign Affairs, 5 rue du Regard.
 CHAUMIE, Senator, Minister for Justice, 28 Avenue l'Observatoire.
 CRUPPI, Deputy, 80 rue de l'Université.
 DELAMOTTE, Inspector of Finances, 97 Avenue Victor Hugo.
 DELOMBRE, Deputy, 89 rue de Monceau.
 DELONCLE, CHARLES, Deputy (formerly Inspector-General at the Ministry of Agriculture), 20 rue Boccador.
 DRON, Deputy, 12 rue Notre-Dame-des-Champs.
 DR. DROUINEAU, Inspector-General of Administrative Services at the Ministry of the Interior, 105 rue Notre-Dame-des-Champs.
 DUBOIS, EMILE, Deputy (since deceased).
 DUMONT, ARSENE, Demographer (since deceased).
 FERDINAND-DREYFUS, Member of the Superior Council of Public Assistance, 98 Avenue de Villiers.
 FAURE, FERNAND, Director of the Revue politique et parlementaire, 79 rue Mozart.
 FLOURENS, Councillor of State, 64 rue de Prony.
 FONTAINE, Controller at the Ministry of Commerce.
 DE FOVILLE, ALFRED, Master Counsel at the Cour des Comptes, 3 rue du Regard; President of the Académie des Sciences morales et politiques.
 FUMOUE, President of the Chamber of Commerce of Paris, 20 rue de Saint Pétersbourg (since deceased).
 GASQUET, Director of Primary Instruction, 48 rue de Vaugirard.
 GAUTHIER, Senator, Minister of Public Works, 70 Avenue de Breteuil.
 GIDE, Professor of the Faculty of Law, Paris, 141 rue de la Tour.
 GREARD, Vice-Rector of the Academy of Paris at the Sorbonne (since deceased).
 GRIOLET, Vice-President of the Compagnie des Chemins de Fer du Nord, 97 Avenue Henri-Martin.
 HENNEQUIN, Permanent Secretary at the Ministry of the Interior, 42 rue de Bourgogne.
 HONNORAT, Sub-Director at the Ministry of the Navy, 29 rue Le Peletier.

JAVAL, DR., Member of the Academy of Medicine, 5 Boulevard de Latour-Maubourg (since deceased).

LABBE, Senator, 117 Boulevard Haussmann.

LABICHE, EMILE, Senator, 28 rue du Luxembourg.

LALLEMENT, Vice-President of the Bureau of Public Charity of Nancy.

LANDOUZY, DR., Member of the Academy of Medicine, 4 rue Chaveau-Lagarde.

LANNELONGUE, Member of the Academy of Sciences, 3 rue Francois Premier.

LATERRADE, Senator, 79 Boulevard Saint-Michel.

LETULLE, DR., Physician to the Hospitals of Paris, 7 rue de Magdebourg

LEVASSEUR, E., Member of the Academy of Moral and Political Sciences, Administrator of the College of France, 26 rue Monsieur-le-Prince.

LOWENTHAL, Demographer, Anizy-le-Chateau, Aisne.

LYON-CAEN, Professor of the Faculty of Law, Paris, 13 rue Soufflot.

MAGNIN, Senator, 89 Avenue Victor Hugo.

MARCH, LUCIEN, Chief of the Census, Ministry of Commerce, 221 rue de l'Université.

MARTIN, A. J., Inspector of Public Sanitation, Prefecture of the Seine, 3 rue Gay-Lussac.

MASTIER, Prefect of the Bouches-du-Rhone, Marseilles.

MAUREL, Doctor of Medicine, Lecturer at the Faculty of Medicine of Toulouse
10 rue Alsace-Lorraine, Toulouse.

MESUREUR, Director of Public Assistance, Paris, 3 Avenue Victor Hugo.

MONOD, Director of Public Assistance and of Hygiene, Ministry of the Interior.

MOURIER, Director of Public Assistance, Paris (since deceased).

NEYMARCK, publicist, Member of the Superior Council of Statistics, 90 rue d'Amsterdam.

OGIER, Inspector-General of Administrative Services of the Ministry of the Interior,
6 rue de Copenhague.

PAYELLE, Director-General of Indirect Taxation, Ministry of Finance.

PINARD, DR., Member of the Academy of Medicine, 10 rue Cambacérés.

PIOT, Senator, 59 Avenue Alphant, Saint-Mandé, Seine (since deceased).

RISLER, Mayor of the Seventh Arrondissement, Member of the Council of Control
of Public Assistance of Paris, 39 rue de l'Université.

REY, Deputy, 126 rue de Rennes.

RICHEL, DR., Member of the Academy of Medicine, 15 rue de l'Université.

DE ROUVILLE, Councillor of State, 64 rue de Monceau.

SABRAN, Honorary President of the General Council of the Hospitals of Lyons.

SALONE, Professor of the Condorcet Lyceum, 68 rue Jouffroy.

SERRE, EDOUARD, Counsel at the Court of Cassation, 50 rue Pierre-Charron.

STRAUSS, PAUL, Senator, 76 Avenue de Wagram.

VARIOT, DR., Physician of the Hospitals, 149 rue de Sèvres.

VEL-DURAND, Councillor of State, 11 rue Soufflot.

WADDINGTON, Senator, 41 rue Francois Premier.

YVES GUYOT, publicist, 95 rue de Seine.

OFFICERS OF THE COMMISSION.

President : **M. MAGNIN**, Senator.

Vice-Presidents : **MM. PIOT**, Senator ;

BERNARD, Senator ;

PAUL DELOMBRE, Deputy ;

LANNELONGUE, Member of the Academy of Science ;

LATERRADE, Senator.

SUB-COMMISSION ON NATALITY.

President : M. BERNARD, Senator.
 Vice-Presidents : MM. PAUL DELOMBRE, Deputy ;
 LEVASSEUR, Member of the Institute ;
 PIOT, Senator.

SUB-COMMISSION ON MORTALITY.

President : DR. LANNELONGUE, Member of the Academy of
 Science ;
 Vice-Presidents : MM. BARTHOUD, Deputy ;
 DE FOVILLE, Master Counsel at the Cour des Comptes ;
 PINARD, Member of the Academy of Medicine.
 General Secretary : M. OGIER, Inspector-General of Administrative
 Services, Ministry of the Interior.
 Secretaries : MM. BONNET-MAURY, Secretary to the President
 of the Senate.
 GUERIN, Stenographer to the Senate.
 PIOGEY, Librarian to the Senate.
 SALLES, Professeur au lycée Janson de Sailly.

**REPUBLIQUE FRANCAISE. COMMISSION EXTRA-PARLEMENTAIRE CONTRE LA
 DEPOPULATION.**

890. As will be seen within, Comptes-Rendus were not supplied to the members of the Commission, nor to either House of the French Parliament, nor to the public. The Commission has not been discharged, nor has it been re-convoiced, the last of its " Reports " being dated 1905. I obtained in Paris a copy of each of three of these " Reports " through a second-hand bookseller who is also an official publisher. One of these bore the autograph of the late lamented Arsène Dumont. I was subsequently favoured with the loan of the entire series, in all about 1200 pages. These I assiduously studied. It was due to the courtesy of the Home Secretary, London, by whose intervention they were obtained " Rapport " means a paper read before, or supplied to, the Commission. The following is a list of them, but, besides, there were oral communications of high value from the national point of view. It is a matter for us of deep regret that so much, and so noble work of true patriots should be wasted. That being so with foreigners, the expressions of poignant disappointment by the President of the Academy of Political and Moral Sciences, M. de Foville, and of M. Jacques Bertillon, will cause no surprise (pars. 969 e.s.).

891.

RAPPORTS.

DECLINE IN THE BIRTHRATE, Reasons of the Moral Order.—M. JACQUES BERTILLON (Chief Statistician of the City of Paris) and M. ANDRÉ HONNORAT (Sub-Director in the Navy).

(Upon this Report a valuable commentary was supplied by the late Arsène Dumont).

PERSONAL INQUIRY INTO THE DEPOPULATION OF FRANCE.—M. EDMÉ PIOT, Senator.

His concluding sentence is this : J'ai la confiance que notre Commission tant désirée, composée des hommes les plus compétents sur la matière, choisis parmi les plus éminents de la République et de la Nation, fera aboutir le meilleur de ses revendications et accomplira une œuvre vraiment humaine et française.

PUBLIC MORALITY.—M. CHARLES GIDE (Professor of Law, University of Paris).

[TRANSLATION.]

He says : " Let us suppose a country, in which all the causes of immorality, including those especially aimed at in the list of this Report—a licentious press, sensual plays, obscene images, and prostitution—have attained the maximum of their development, and in which the influence of moral and religious sentiments is at its minimum, a country that we shall call X so as to offend nobody, a Sodom or a Gomorrah, or at least Rome in her decadence, and let us ask what consequences will probably produce themselves in respect of natality and generally of demographic phenomena. We should see a small number of marriages and a great number of celibates, because the men would seek and find outside of marriage, more varied and piquant enjoyments than in conjugal relations.

" We should find in the second place, that the age of marriage would be late, for the reason that young people, using gallantry or prostitution freely, would not be impelled to marriage by the sexual instinct ; they would only marry to settle down, and would naturally do that as late as possible.

" The number of divorces would be great there, for the indissolubility of the conjugal bond could hardly persist against the liberty of manners, and marriage would tend to regulate itself by free unions.

" Venereal diseases would be widely spread, proportionately with the spread of prostitution.

" Further, there would be in this hypothetical community, many sterile marriages. I do not speak of voluntary sterility, but of physiologic sterility. It is certain that venereal diseases have for effect the rendering sterile of a certain number of marriages. M. Duclaux, in his " Hygiène Sociale," indicates this result as very frequent, not only by syphilis but by blennorrhagia, which is still more widely spread, and because it is less dangerous from the individual point of view, is all the more so from the social standpoint. In effect, as diseased persons are less disquieted, it is less cared for and rarely cured.

" Moreover, it would induce a great mortinatality, a great number of miscarriages, and a heavy infantile mortality in the first days following birth. These phenomena would be manifested because the parents infected by venereal maladies, badly cured, would only be able to engender infants unfit to live, which would perish in the course of the uterine life or very soon after.

" Again, the habitual and prolonged practice of conjugal frauds would bring on physiological impotence. Thus voluntary sterility transforms itself in the long run into involuntary sterility. One proof is that the only son, when he dies, is not always replaced."

PHYSIOLOGIC CAUSES OF THE DECLINE IN THE BIRTH-RATE (22 pp.).—MM.

PINARD and CHARLES RICHET (Members of the Academy of Medicine).

UPON THE MORTALITY OF CHILDREN BETWEEN 1 AND 14 YEARS (70 pp., with elaborate tables).—M. G. VARIOT, Doctor of Medicine.

A REVIEW OF M. PINARD'S REPORT, Sitting of 9th December, 1902.—M. PAUL STRAUSS.

GASTRO-ENTERITIS IN INFANTS, AND THE " GOUTTES DE LAIT."—Letter by DR. E. MAUREL.

THE MANAGEMENT OF CRECHES (17th December, 1902).—DR. DROUINEAU.

THE PROFESSIONAL CAUSES OF DEPOPULATION (136 pp.). The influences of trades and occupations.—M. LUCIEN MARCH (Chief Statistician of France).

STATISTICAL TABLES, received by, or prepared by, the Committee of Studies (56 pp.).—The members were : MM. LEVASSEUR, BERTILLON, DE FOVILLE, DELAMOTTE, DROUINEAU, FONTAINE, MARCH, PINARD, YVES GUYOT.

- INFANTILE MORTALITY FROM BIRTH TO ONE YEAR OLD.** It contains 47 pp of close print with many graphs and tables.—(The late) **PROFESSOR BUDIN** (Member of the Academy of Medicine).
- INFLUENCE OF THE FISCAL QUESTION** (26 pp.).—**M. ALFRED DE FOVILLE**, Master Counsel; President of the Academy of Moral and Political Sciences.
- PUERICULTURE IN ITS INITIAL PERIODS; CAUSES OF FREQUENCY OF MORTINATALITY** (still-births). **PROPHYLAXIS. PRE-NATAL CAUSES OF INFANTILE MORTALITY** (37 pp.).—**DR. A. PINARD** (Member of the Academy of Medicine).
- AGE AT MARRIAGE AND ITS INFLUENCE UPON THE BIRTH-RATE.**—(The late) **ARSENE DUMONT**.
- MORTALITY OF CHILDREN RECEIVING PUBLIC ASSISTANCE** (55 pp.).—**DR. DROUINEAU**, Inspector-General, Ministry of the Interior.
- THE INFLUENCE OF MILITARISM UPON NATALITY IN THE PRINCIPAL COUNTRIES OF EUROPE.**—**M. HONNORAT** and **DR. JAVAL** (Member of the Academy of Medicine).
- MORTALITY IN THE ARMY AND NAVY** (223 pp.).—**MM. LABBE** (Senator) and **LOWENTHAL** (Demographer).
- DISCUSSION BY MM. E. LEVASSEUR, J. BERTILLON, AND A. DUMONT**, upon the Causes of Depopulation. 16 pages.
- ECONOMIC OBSTACLES TO THE DEVELOPMENT OF POPULATION** (47 pp.).—**M. YVES GUYOT** (Journalist).
- At one of the sittings **M. Guyot** read an article by **Dr. Drysdale**, formerly President of the Malthusian League.
- ECONOMIC CAUSES OF DEPOPULATION** (66 pp.).—**M. ALFRED NEYMARCH** (Statistician).
- His concluding words are: "La cause de la dépopulation, c'est la stérilité volontaire."
- "SOCIAL CAPILLARITY" AS A CAUSE OF DECLINING NATALITY.**—**M. JACQUES BERTILLON**.
- FISCAL MEASURES**, Susceptible in the Principal Countries of Influencing the Movement of Population (27 pp.).—**M. G. DELAMOTTE** (Inspector of Finances).

HOW THE COMMISSION PLANNED ITS WORK.

892. Translation of part of Statement prepared by **M. OGIER**, Secretary-General of the Commission:

The Commission Extra-Parlementaire charged with the study of the whole of the question of depopulation, and of seeking the most practical means of combating it, had its birth in the Resolution passed by the Senate in its sitting of 22nd November, 1901, upon the proposition of **M. Bernard** (of the Doubs).

Constituted by the decrees of 18th and 20th January, 1902, it was installed by **M. WALDECK-ROUSSEAU**, President of the Council, Minister of the Interior and of Worship. It had its opening sitting on the 29th January, 1902, under the presidency of **M. MAONIN**.

It was immediately subdivided into two Sub-Commissions, the one charged, under the direction of **MM. BERNARD**, President, **DELOMBRE**, **LEVASSEUR** and **PIOT**, vice-presidents, with seeking remedies proper to augment natality; the other charged, under the direction of **MM. LANNELONGUE**, president, **BARTHOUD**, **DE FOVILLE** and **PINARD**, vice-presidents, with determining the remedies proper to diminish mortality.

These commissions have held, from February to July, 1902, eleven sittings devoted to delimiting their field of activity, to preparing their plans and methods of work, and finally to elaborating their work.

893. The subdivisions of the field, stated each in a short sentence, then cover three pages. It is an enormous elaboration, upon quite different lines to those of the New South Wales Commission, which was appointed in the following year. As might be expected from a body of Frenchmen distinguished by absolute proofs of capacity, their combined Reports form a document of priceless national and historic value. There does not appear to have been any concluding séance, nor can I hear that the Commission has resumed its sittings. Of this, some evidence will be seen in the copy of a letter sent to me from a member of the Chamber of Deputies (par. 24). A very remarkable omission was made, however, both in the preliminary elaboration and in the Reports, namely, no department is specifically allotted to an investigation of the physical consequences of sexual frauds. That is just the department of the inquiry which was occupied by the New South Wales Royal Commission, with acknowledged efficacy.

894. The natural division of the vast subject is into three parts : Causes, Consequences, Remedies. But the French Commission was only charged with the first and third. Practically it is a comprehensive statement by individual Reports from eminent men, of the whole field of causation. There is little as to remedy, and that is dealt with from the political standpoint. What constitutes its chief value is not the range of opinions, but the actual information which is necessarily embraced.

895. It is easy to appoint such a Commission, but the reader will remember that just four of the members could, by their own published works, supply a Report upon causation and statistical results which would be colossal, overwhelming. MM. LEVASSEUR, DUMONT, LUCIEN MARCH and JACQUES BERTILLON could in those departments hand in books that would cover a table. What could not in other departments MM. LEROY-BEAULIEU, GUYOT, BUDIN, JAVAL, NEYMARCK, MAUREL and a dozen others, supply of ready-made material ? The investigation might break down of its own weight. There is no such fear, however, in Anglo-Saxondom !

896. To the Sub-Committee on Natality a valuable "Report" was presented on 3rd December, 1902, by M. GIDE (Professor of the Faculty of Law, Paris University), one of its members. These "Reports" are generally in the form of an essay, with a subsequent discussion.

SEXUAL FRAUDS, STILL-BIRTHS, WILFUL ABORTION, INFANTICIDE.

897. M. Gide shows in paragraph 6 of his report how the mortinatality (rate of still-births) of France, is much higher than that of Austria, with a markedly less birth-rate. He also shows how in France in 1898, out of 142,500 deaths in the first year of life, 42,500, or nearly one-third, occurred in the first month. Of these 30,600, or three-fourths, occurred in the first fortnight, and of these again 15,700 in the first four days ! "This last figure is truly frightful." It is a proof of racial deterioration largely due to the constant increase of venereal diseases.

898. In Great Britain and in Australasia no account at all is taken of still-births—our legislators, in spite of recommendations by authority, simply do not think it worth the trouble. But the evidence, wholly uncontradicted and practically incontrovertible, taken by the N. S. W. Royal Commission upon oath, proved that many of these so-called still-born children were born alive ; and one of several infants that had lived was sworn to, by the undertaker's clerk, to have appeared to be quite two years old and a large child at that ! The evidence was shocking, but it did not effectively shock our legislatures

at all, and much more evidence in the direction of infanticide is available. Evidence upon this practice has also been since taken by Parliament, and it could be cited, but that branch of the subject, because of space, will not be dealt with herein. Suffice it to say that nothing has been done, the whole thing is let slide—laissez-passer—excepting that it is stated that upon the recommendation of a Committee many years ago, of which the late MR. JOHN BRIGHT was a member (par. 1304), child-slaying is no longer to constitute murder.

In his paragraph No. 7 M. Gide says :

(TRANSLATION.)

899. Another character that I have indicated, is that which relates to abortions and to genesic frauds. Are they more spread in France than elsewhere? We know that abortion is practised in great proportions in France; recent legal proceedings have afforded the proof; but we are told that abroad, in the United States for example, it is practised still more.

900. As to sexual frauds, we cannot forget that it was abroad where the first leagues were formed to which the name Neo-Malthusian was given (although I am fully convinced that the Reverend Malthus would have refused to act as godfather to them), and that it is thence that the propagandist pamphlets were issued.

901. It was in London, in 1878, that the first league was created, that of Dr. Drysdale, and the second at Rotterdam in 1881. It is true that this fact could be otherwise interpreted, and one could say that if societies of this sort were formed in England and in Holland, it is precisely because the practices that they recommend were unknown there, and that it was thought useful to teach them, whilst if the need to impart them had not been felt in France, it was because it was superfluous to preach to the converted. Moreover there is such a one now in France, called "Human Regeneration," founded some years ago by Dr. ROBIN.

He treats the question of instruction by Christian Churches against promiscuity, sexual frauds and infanticide, concluding thus :

902. Catholicism and protestantism teach in regard to inter-sexual morals very precise and identical commandments : that of preserving chastity outside marriage, and, in marriage, that of preserving a relative chastity which consists in only having normal relations between the couple. And the infraction of these commandments constitutes a double sin. These are called fornication, and onanism. (Il s'appelle la fornication et l'onanisme).

I do not need to cite here the texts that are taught to the priests in the seminaries, but it suffices to recall the word of the apostle Paul : " All sin is outside the body of the man, but he who commits fornication sins against his own body. Now, do you not know that your members are the body of Christ ? " I. Cor. vi., 15-18.

Is it possible that these commandments, when practised in a spirit of sincere piety, do not exert an influence upon natality, upon nuptiality, and the other demographic facts? I believe that they do.

903. In the last number of the *Economiste Francais* (31st November, 1902), M. PAUL LEROY-BEAULIEU calls attention to a much cited fact, but particularly striking just now. There was, according to last year's statistics, in the most Catholic department of France—the Finistère—an excess of 9000 births over deaths, seven times higher proportion than that of the rest of France.

904. He ventures the opinion, from personal observation, that amongst protestant clergy there are more often large families with the " orthodox evangelical than with the party called Liberal." Apparently the clergy of the Church of England and of the Nonconformist churches are thus compared, but such conclusions are hazardous unless supported by actual statistics.

905. Monsieur Gide sums up thus :

All the enumerated causes—literature, theatre-plays, licentious iconography (pictures), and prostitution—tend to lessen natality in the same measure as they incite to sexual indulgence.

They compete in lowering the birth rate :

- (1) By making lust and not procreation the sole motive of the sexual act.
- (2) By suppressing or retarding marriage, which is the most fecund mode of sexual union.
- (3) By sterilising the generative power through venereal diseases or by vices against nature.
- (4) By suppressing the fruit, whether voluntarily by conjugal onanism and abortion, or involuntarily through the procreation of children unfit to live.

Inversely, all those causes which tend to combat or to oppose immoralities such as those we have just defined, must tend to augment the birth-rate in the same measure that they succeed in restraining the sexual instinct.

Amongst the causes are certainly included the commands of religion, and the moral doctrines which set up as a duty equal chastity for the two sexes outside of marriage, equal fidelity between the couple, within marriage. (Applaudissements).

AN APOSTLE OF REPOPULATION.

A few days ago Senator Piot died in his eighty-first year. He was one of those who first raised the cry of alarm in regard to the slow progressive depopulation of France. From his entry to the Senate in 1897, M. Piot co-operated with the efforts of the statistician, Dr. Bertillon, against the decrease of the birth-rate in our country compared with the increase in other nations. He wrote many pamphlets and published two books, "Enquiry Into the Depopulation of France" (1899), and "Depopulation" (1903). All the acts of his political life were toward a single end, an effort against depopulation. To this end he proposed a bill for a special tax on bachelors and childless citizens; he obtained the creation of an extra-parliamentary commission for the study of depopulation, the work of which unfortunately was interrupted by the lack of provision for its expenses. M. Piot also carried on an energetic campaign in favour of large families, which made him one of the most prominent political characters, and won him the title of the "apostle of repopulation."—JOUR. A.M.A., 4, xii., 9.

Javal, the Infants' Friend. The Voice of Cassandra.

Dr. JAVAL in the sitting of 2nd July, 1902, said during his speech :

(TRANSLATION.)

906. When we began to occupy ourselves with this question of depopulation, following BROCA, DE LAVERGNE, and LAGNEAU, we used only to consider the importance of numbers; the military point of view guided those who still believed that victory belongs to the big battalions.

Our voice was not hearkened to. In 1908, or later, France will find herself in presence of a number of German conscripts twice as great as that of the French conscripts. [In point of fact the discrepancy is to-day much greater than this forecast]. And, moreover, our soldiers only perform two years of service compared with three years in the case of our neighbours. Thus we witness—we former Alsatians—the collapse of the ideas which led us into the study of this question of depopulation. We lose our footing, all is over, and we shall never again have torrential numbers.

It will be useful perhaps for us to occupy a respected position in the world, thanks to the élite of our population !

907. Dr. MAUREL, of Toulouse, stated his observations of the effect of heredo-arthritis (congenital rheumatism) upon depopulation, with which he had specially occupied himself. He supported his views with figures of his own.

These researches, carried out, as we see, on a number of observations which is pretty extensive, have led me since 1896 to this conclusion : there is not a family whose fecundity could resist five generations of over-feeding (suralimentation).

DECADENT REFINEMENT.

908. Dr. JACQUES BERTILLON in the course of an address, on the same day, upon over-refinement of the individual ["affinement," which does not imply elevation or superiority of any kind] in relation to remarks by M. HONNORAT, said :

(TRANSLATION.)

Permit me only to observe that the thesis developed by Dr. Maurel is not in contradiction with my own. This thesis is : that the fact of too much nourishment, and especially of eating too much meat, disposes to arthritis (gout or rheumatism) and that arthritis itself tends to relative or absolute infecundity.

I could go further and say that this observation is as applicable to women as to men. A Dutch statistician, M. VERRIJN STUART, has established—after myself, moreover—that women belonging to the socially superior classes furnish not only fewer births—that is a well-known fact—but also more dead-born than women of the populace. It is a rather singular thing, because a woman who toils from morning to evening should present more chances of having a dead-born child, than ought a little princess who has only to coddle and fan herself all day long.

A member. "It is a question of corset !"

M. Bertillon : Of corset and other things also. People have cursed the corset a good deal, and perhaps they have much exaggerated its faults, for nowadays it is less severe than formerly. The fact I have just pointed out is beyond doubt due to causes graver and more profound.

MARRIAGE ON THE LEVEL OF CONCUBINAGE.

909. He deals with concubinage, and denies that it is more frequent in France than elsewhere.

Assuredly there are measures to take to remedy it. From the point of view of morals, a marriage that it is voluntarily infertile is hardly above concubinage. What must be incriminated in France, is not concubinage, but that too often marriage is lowered to its level

910. The man who seeks to raise himself in the social scale by lessening the amount of his expenses in lessening the number of his children, is a man who thinks of absolutely nothing in the world but himself ; the rest of society is completely indifferent to him ; his duties towards it he totally ignores ; he has only one thought, one goal : to raise himself by walking on the heads of others.

It might be said that the same ideas existed in any other epoch and perhaps it is why, in the ancient civilisations particularly, we see religions and laws give

so much extension to the duties of paternity. It is not merely a benediction, as in the biblical religions : it becomes a duty. It is a duty still with Buddhists and it is also with Israelites who follow the pure principles of their religion.

911. When the individual on the contrary makes of himself his goal, when the thing is accepted by all as normal and acceptable, we have good reason to fear that the State has become sick indeed ; its ruin is virtually accomplished.

912. The false ambition of parents for their child, a narrow spirit of mean economy, and other analogous causes that are developed by ease (exaggerated prudence, fear of new expenses, enfeeblement of initiative, etc.) these are the most influential factors in the lowering of natality.

913. Bertillon's next paragraph contains a truth that is very little understood, but which in my present volume has been repeatedly explained. On every hand, we hear and read the statement that all civilised countries show a less natality than in former generations. It is not true, nor near to the truth. Thus the great demographer and statistician continues :

Their action appears to exert itself more or less in the well-to-do classes of our country. However, natality does not diminish, or hardly diminishes, in foreign countries [it is to-day in Germany what it was fifty years ago], and the increase of population abroad is more and more rapid, whilst in France it has not ceased to fall away to the present point, where births are hardly in excess of deaths.

THE DUTY OF ALL MEN.

914. Every man has the duty to contribute to the perpetuity of his country exactly as he is bound to defend it. Such is the moral truth that the French people have forgotten, and which it is a question of inculcating. Fine speeches would be powerless to fulfil so enormous a task. To reform upon this point we want palpable facts which touch people personally and affect everybody. We must upon all occasions (these occasions present themselves at every moment) prove to them that a large family is to be respected in the highest degree, and that it has a right to public recognition and protection. Our civil, fiscal and military laws, our administrative regulations of every order, our great public and private administrations (many of which have already shown the example) ought to be inspired with this rule of conduct.

915. Six years have elapsed, and the voice of the patriotic physician might as well have been silent. No changes have been made in the directions indicated. He still pursues his noble work of saving children, and although every life saved must be a joy, he has not the satisfaction of hope for his nation. And the British people, Anglo-Saxondom generally, are hastening along the same road that shows no returning steps.

Quia me vestigia terrent
Omnia te adversum spectantia, nulla retrorsum !
Belua multorum es capitum.

916. The poet of the Augustan age is dealing with the worm-eaten society of his day, whose worst and finishing trait was advanced sterility.

How these tracks terrify me !
All looking toward thy den,
And none returning.

He changes his figure of speech, and calls the trouble a " monster with many heads." As it was then, so it is now.

ARSENE DUMONT.

917. No report upon racial decadence, no demographic work would be complete which did not give prominent mention to the work of this devoted and excellent man. Our nation has suffered, and will suffer still more, from poisonous attacks by atheistic philosophers and political economists upon its reproduction. The consequences of their work may only be eliminated by the elimination of wide blocks of our race. "Without shedding of blood there is no remission of sin." The theologic meaning attributed to those words, as implying placation of an angry or capricious deity, robs them of their profound significance. Yet the obliterated nations are amongst the evidences of their truth.

918. In Arsène Dumont we have a sincere patriot, a genius inasmuch as he possessed "an infinite capacity for taking pains," a man who laid no claim to philosophy, who merely called himself a demographer. He also was a declared atheist, regarding belief in Supreme Intelligence as an antiquated absurdity. His range of vision therefore lacked in depth and breadth, but his work, his devotion, his aspirations, were nobility itself.

919. To him, one of the remedies, or at least the indispensable prolegomenon, was the removal of all such belief. Chapter XXV. of his magnum opus ("Dépopulation et Civilisation, Etude Démographique," Paris : Lecrosnier et Babé, 1890), is headed "Elimination Nécessaire de la Croyance au Surnaturel."

These are some of the divisions: "Croyance au surnaturel, clef de voûte de tout système de réaction; Sa Fragilité; Absurdité de l'hypothèse Dieu; Cette absurdité peut être prouvée; C'est un hypothèse que rien ne prouve, qui n'explique rien, qui est ou contradictoire en soi ou totalement dépourvue de signification; Progrès de l'esprit scientifique, gage de l'extinction du surnaturel; Etat actuel des quatre grandes religions, decadence du prosélytisme; Il ne renaîtra pas."

920. The book was written in 1888, published in 1890, and deals with the figures of the census of 1881, the last available, because the results of that of 1886 were as yet not tabulated. Its interest for us should be great, for the reason that the civil state of France then was closely similar to that of England to-day. It was almost exactly that of Victoria now, and was five per cent. better than the position of South Australia at present.

921. The essential thing in the minds of Frenchmen then, and now, as also with our Anglo-Saxon people, is that wealth should accumulate. That men decay, disturbs but very slightly our slumbers, and no British Parliament appears to find it worth attention. The journals of the medical profession in England have for years demanded an investigation into quackery, by Royal Commission. The worst phase of quackery is the teaching and practice of limitation of families by the three methods of prevention, abortion and infanticide. As pathological study is indispensable to the treatment of disease, so the work of such a Commission could not fail to present a statement of this the greatest possible national trouble, for, according to the "Lancet" (1906, page 1839), "quackery has destroyed more in Great Britain than the sword, famine and pestilence united, and never was there a period in the history of British medicine at which the force and truth of this opinion was more obvious than at this day."

922. The profession of healing is the tree which brings forth good fruit all the time and in the sight of all men. Authoritative declarations from them could not but have some effect in awakening the torpid national conscience. Especially if stated in vernacular language, and published.

923. My own efforts have been concentrated upon compilation of the work of authorities, and to constitute—in so far—a text book upon racial decline. An English Commission would add fresh work and fresh conclusions to stand before the eyes of mankind, as the disease progresses, until a change shall come.

924. It is painfully true that Arsène Dumont died in harness before seeing any fruition to his work; his eyes did not behold Canaan, and he had not the reward that attended the devout labours of PROFESSOR BUDIN, also recently deceased, in his "puericulture" and in the "Gouttes de Lait." But we who do not reject the "hypothesis" of God believe that Dumont too will have his reward:

Who in life's battle firm doth stand,
Shall bear Hope's tender blossoms
Into the Silent Land.

925. "I have created," he says, "the expression 'social capillarity,' which is not more bold than 'natural selection' in DARWIN nor than 'methodic doubt' in DESCARTES." It means, in short, struggle for eminence, as water rises in the tubes of vegetation. It is convenient, but, like all epigrammatic phrases, easily overstrained.

926. He mentions in his Preface that the results of the Census of 1881 so struck his mind that he "commenced to seek the causes of French oliganthropy." This word is more than 2000 years old, meaning scarcity of men, and was invented apparently by Aristotle as his term for racial decline.

927. Quoting mostly his own words, Dumont devoted himself to an intimate and direct study of the phenomena of population, acknowledging however the "philosophic substructions which served as a base for the question of population," alluding to his own as "a simple work, accessory and improvised," but well aware of its breadth and consequence "It is by no manner of means a pure conception *a priori*."

(TRANSLATION.)

928. From the moment when I began this inquiry into the causes of our too feeble natality, I did not seek them only in the books of philosophers and of historians, nor in the studies of the demographers. I wished to observe the malady itself on the spot, amongst the populations which were attacked by it. Every year I have spent from three to five months in visiting, in the greatest detail, commune by commune, and village by village, two or three cantons which are as closely as possible delimited by Nature."

He gives a list of them, describes his work, and says:

929. Since registers of the civil state [births, marriages and deaths] have been regularly kept, and that periodical census have been made, sociology holds at its disposition resources which no philosopher ever had. Aristotle made a collection of all the political constituencies which he was able to procure, and the curious in comparative legislation still regret their loss. Yet what was this in comparison to the exact history during nearly ninety years of these thirty-six thousand republics, of varying extent, which are the communes of France? . . .

The study of population, treated with sovereign neglect up to the present because of preoccupation with financial prosperity, political liberty or military power, claims henceforward a place by no means equal but absolutely superior. Its invasion into political philosophy modifies to such a degree the solution of all problems in the order of the day, that it is impossible to arrive at anything satisfactory if it be not constantly taken into account. The reason of this is simple. It is because the mind is forced to abandon the narrow individualist point of view, and to place itself always in the social point of view, in treating of sociology.

Which is another way of saying—with PRINCE BULOW—that we must "conquer the Manchester doctrine."

930. The state of population disquiets sometimes public opinion, even terrifies some minds. Unfortunately the causes of the evil are, like the remedies, difficult to discover: the subject is ungrateful, obscure, whilst the Press is willing to drop it for more resounding, and relatively easier themes of current polemics.

WORSE THAN THE MOST DISASTROUS WARS AND THE MOST MURDEROUS EPIDEMICS.

931. A couple of hundred people smashed in half-a-dozen railway accidents, causes piercing cries throughout the nation and provokes noisy appeals for State intervention. The depopulation of the country, on the other hand, costing every year a number, perhaps a thousand times greater, of inhabitants, excites indeed a vague disquietude for the future, but leaves us, all told, practically dumb. Folk are enthusiastic about the least political question ; for the most important of social matters they shut their eyes and pass on the other side.
932. All the same it is a question which surpasses in gravity the most disastrous wars and the most murderous epidemics. Such scourges smite with violence a single generation, but they never put the existence of the race into serious danger. Thanks to their short duration, they engender less of evil than they do of terror ; the voids that they cause in the population are quickly repaired, like branches taken from a tree full of sap. "The malady, on the contrary, is almost incurable when depopulation is of long standing, by an internal vice or by bad government. Men have perished by an insensible and habitual disorder, they have often seen themselves destroyed without feeling the causes of their destruction." Such a people is a tree whose sap dries up, whose foliage is sere from the beginning of summer, whilst no one can tell what remedy to apply.

The phrase he cites is from MONTESQUIEU, Book XXIII., page 28, and alone should make a nation think.

HOW NATIONS DIE.

933. History presents more than one example of this sort of social consumption. In the midst of peace, of abundance and of security, of all that would appear bound to sustain life and vigour, a race sinks to obliteration. It was fecund, it becomes sterile ; it was valorous, it becomes cowardly ; it was victorious, and it ends by being vanquished. That an enfeebled State should be destroyed by one more powerful is surely a simple matter. But a more terrible and more mysterious phenomenon is this spontaneous debility, this sort of anaemia which secretly invades a people and noiselessly undermines it. It is a spectre ambushed in the shade, which kills civilisations and which is waylaying our own ! What cause exhausted Greece after the conquest of Asia ? How was Italy emptied of inhabitants after having subjugated the ancient world, and how was her population enervated ?
934. More or less plausible explanations may be offered, but we have not before our eyes the disorder from which these peoples suffered ; history gives no reply to most of the questions which we pose. That which alone is established, is that for nations as for individuals, a bloody death upon the field of battle was only the exception, and that, most often, they perished from an internal disease.

THE POLITICAL ECONOMISTS.

935. As has been often herein stated, the gospel of race-restriction was English, the chief apostles were English, the practical instruction was English, the three principal

inventions for prevention of conception were English, and they are used and known in France under English names. They have all been conspicuously successful and financially profitable. If attacked on the score of morality they have been elaborately and vigorously defended by strong English intellects—as shown herein—the defenders being parliamentarians and philosophers of a school that is dominant up to the present hour.

936. Nothing succeeds like success, and the preparation of the articles for child-repression is to-day “a perfectly legitimate business” (Pars. 6 e.s.).

Arsène Dumont proceeds :

937. Malthus counselled men to restrict the number of their children, and it is just in the low birth-rate that resides the most menacing peril for the future of our nation. His base was that subsistences increase much less quickly than population, and we see in a third of France, the population decrease in presence of an enormous development of general prosperity. Time has, all by himself, shown what value there was in the previsions and counsels of Political Economy.

938. It is pretty awkward for a theory, such as that of Malthus, which holds so considerable a place in the Credo, to be found erroneous. But what is still graver, and of a nature to notably enfeeble the confidence accorded to it, is that disproof has been without influence upon the faith of the disciples. Up to recent years, in books as in professorial chairs, they have faithfully reproduced the word of the master, with the unalterable confidence of the faithful in revealed doctrine.

939. When JOSEPH GARNIER published his work upon the principle of population, the departments of the Calvados and the Eure were then in full progress in respect of wealth and agriculture ; in full decadence in respect of population. What account did he take of that ? None at all. Neither in the first edition of his book in 1845, nor in the second in 1852, do we find the least allusion to this fact which ruins his theories.

My copy is of the edition of 1885, amplified by DE MOLINARI, and the remark still holds good.

940. STUART MILL, in spite of his virile judgment, and the effort of personal reflection which has visibly presided in the composition of his “Treatise upon Political Economy” reproduced purely and simply, and that up to the very last editions, the theory of Malthus. Did he ignore what has happened in our richest departments, or did he misunderstand the importance of it ? It is more likely that he was carried away by the habit of a priori reasoning and by the routine of the School.

It is impossible to follow Dumont at length, but it is hard to refrain from reproducing the judgment, as cited by him, that was delivered *ex cathedra* by M. LEROY-BEAULIEU, Professor at the College of France.

FALSE PROPHETS.

(TRANSLATION.)

941. “We have arrived,” says Leroy-Beaulieu, “at the conclusion that almost all the accepted doctrines in Political Economy upon the distribution of wealth have to be recast or at least rectified.

“The celebrated theory of Ricardo upon the rent of land has no application whatever at the present time

942. "The still more celebrated law of Malthus upon population finds hardly an application in a world which is half inhabited, where the circulation of people and products becomes more and more easy, less and less costly, and where the production of subsistences increases to the point when the price of the chief staples has much more tendency to drop too low than to rise.

"The classic image of Turgot about the rate of interest is either erroneous or incomplete.

"The reflections of Adam Smith, of Turgot, of Ricardo, of Stuart Mill upon 'natural wages,' upon the 'wages fund,' upon the reciprocal power of masters and workmen, deserve no credence at all, and are denied by all the facts of contemporaneous history.

"The celebrated 'iron law,' which served as the habitual theme of the discourses of the German Socialist Lassalle, has never had an existence except in the imagination of Lassalle and in that of Ricardo and John Stuart Mill.

"In short, all that classic Political Economy has written upon the division of wealth, when it is submitted to attentive examination, vanishes.

"It is unfortunate that the majority of the Economists have adopted as postulates propositions so hollow and so devoid of demonstration."

It may be added that having neither laws, nor constant progressions, nor a proper method to assure them, Political Economy presents all the characters of the systems of philosophy and not a single one of those of science.

943. Thus we have, from giant intellects of our own day, utter and unreserved condemnation of our vaunted Political Economy. Let us here record just one prophecy: it will evoke from succeeding generations of the prolific of our race, bitter scorn punctuated by curses both loud and deep.

GRUNDLEGEUNG DER POLITISCHEN OEKONOMIE.

ADOLPHUS WAGNER. LEIPZIG, 1893.

Cited by F. S. Nitti, p. VII.—

944. Where are the laws which regulate the distribution of wealth and which can be accepted without essential modification or change? Turgot's classical figure about the rate of interest is anything but exact; Ricardo's theory on increase has at least as many opponents as upholders; Lassalle's iron law about wages is now repudiated even by Socialists; Malthus' hypothesis is belied by a century of research; the deductions of the new Austrian school are in truth a building upon sand; the other theories of Turgot, Adam Smith, Ricardo and Stuart Mill are either false or incomplete.

Among all these problems still a prey to prejudice and error, the most important of all is doubtless that of population, from which it would seem as though every other were derived.

The above dates 18 years back. It should be enough to make us rub our eyes, without citing more of the condemnation.

APPRECIATION OF DUMONT.

945. SENATOR BERNARD, President of the Sub-Committee upon Natality, addressing his colleagues therein upon the work of the recently deceased ARSENE DUMONT, said, *inter alia* :

(TRANSLATION.)

Arsène Dumont consecrated his existence to demographic studies. But what distinguishes him from others who have investigated the movement of population is the method that he followed and of which it might be said he was the initiator.

946. Abandoning the study of general statistics, Arsène Dumont applied himself to analyse upon different points of France, in strictly localised parts of the territory, the movement of population by separating mediate and immediate causes which had influenced the fluctuations in the number of inhabitants. Following up this minute inquiry, sometimes in Brittany, sometimes in the South-West, sometimes in Normandy, studying each in its turn the most diverse populations in respect of their nature, he published in numerous essays at the Anthropological Society or the Association for the Advancement of Science, the result of his patient researches. His works, as much by the originality of the method as by their intrinsic value, constitute most precious contributions to the study of the demography of our country.

His place was well marked in our Commission. He brought hither, with the faith of an apostle, a profound knowledge of the questions which ought to be discussed.

947. Dumont himself claimed to have devoted fifteen years of his life to the exhaustive study of French racial decline. Patriotic Frenchmen, and Britons who truly love their own race and country, may well lay wreaths upon his tomb.

COMMISSION EXTRA-PARLEMENTAIRE.

Sitting 12th March, 1902.

THE NATION'S SOUL UNDER THE DOCTOR'S MICROSCOPE.

Monsieur JACQUES BERTILLON :

(TRANSLATION.)

948. It is possible to enter still more into details, and that is just what I did by an inquiry made through a large number of doctors. My object was to penetrate as far as possible into the soul, so to speak, of French people, to ascertain the psychology, both of farmer and townsman.

It seemed to me that my colleagues, by the nature of their vocation, were bound to know under the seal of professional secrecy many things which escape us, and were specially qualified to inform me in this regard. They replied of course under the seal of secrecy, and thus I have been able to collect a host of facts to which I shall refer as the occasion presents itself. They added to these observations a certain number of psychological ones, and more particularly local proverbs. You will recognise with me that if it be an exaggeration to say

that proverbs are the wisdom of nations, we can conclude at least that they are rather closely their psychology. Here, then, are some of the proverbs that my colleagues have passed on to me :

"A couple is better than a dozen."

"The King's wish—a son and a daughter."

Those two are Norman proverbs, and they pretty well summarise the local morals upon the point.

"Very often the grand-parents speak of the limitation of the number of children as an act of high reason and virtue. They look upon fecundity as awkward and absurd"—a doctor of medicine in the Orne writes to me.

Folk say about a couple having several children, "She is pregnant again, what horrid luck ! These people—they're worse than animals !" writes another physician of the Orne.

In the Cote-d'Or, there is never a case where the third child receives the name of *Desire*. M. Arsène Dumont will tell you that in the other regions of France, this name of *Désiré* is given in derision to a third child, so as to mark the displeasure caused by its arrival.

"*Femina est prima ne liberi nascerentur*," * a doctor writes to me, who expresses himself elegantly in Latin. [The woman is the first not to want to have children]

In the Lot-et-Garonne a second pregnancy is considered a disgrace (Pars. 1633 e. s.). The man who has children is despised even by the women. (Smiles in the Commission).

Another confrère writes that "when a couple have a second child people do not go and congratulate them, they pay a visit of condolence." Excuse is even made for the husband : "Poor man, he doesn't feel it !"

Other times, the parents-in-law get angry and go and overwhelm their son-in-law with the foulest reproaches (reproches orduriers). They consider it their duty to instruct their daughter or their son-in-law in what they are to do to avoid having children. That is in Lot-et-Garonne.

You will observe that my inquiry was addressed to 152 physicians, and that each of them has supplied as the result, a considerable number of observations.

949.

In the Orne one of them writes to me that "conjugal onanism naturally leads to the disgust of the spouses—each for the other—and conjugal infidelity is the consequence of it" (Pars. 1097/9). Criminal means (abortion) to success in not having children are said to be taught by "provident" parents. Cases are even quoted where they were indicated by the family doctor, under the pretext of health, and even without any pretext.

Correspondents quote to me numerous examples of couples who have remained sterile during several years and become again suddenly fertile after the death of a first child, when it was a question of replacing it. So it happened, in a village of the Cote-d'Or, that an epidemic having carried off fifteen children, all were replaced during the following year.

"Many of our correspondents insist upon the well-known fact that it is especially in the fear of dividing his fortune at death, that the farmer only desires to have one child. "He loves his land more than his family" said a doctor to me. Another thus depicts the farmer's soul : "a solitary heir married to a solitary heiress, behold his dream !"

The farmer, says a third, accepts very readily that his name shall disappear, and easily resigns himself, even if his child is a daughter, to have no other heir.

This mentality is to be found translated into various proverbs which we have

* NOTE.—In less elegant Latin a close observer, VAN HELMONT, wrote : "Propter solum uterum mulier est, id quod est."

noted. For instance in the Orne they say "One calf is enough for the grass ; the land is already too much divided."

150. Several correspondents, however, declare that these morals do not reign amongst certain religious families.

151. I have made it a point to submit to you these psychological observations, taken from the living subjects, by doctors practising in the most diverse districts. To recapitulate : all these reports which have been communicated to me converge in the same direction, and prove that if a well-to-do man restricts his family it is because he wants to leave a property to his child—and the largest possible. His dream is to marry his only son to an only daughter, because he has the ambition to see his family raise itself progressively. I think these observations ought not to be ignored. . . . The French have certainly forgotten the imperative prescriptions of vanished civilizations . . . and it is also quite certain that France is in a fair way to disappear.

We must therefore react against this state of mind, and under all circumstances recall our countrymen to the social duty which they have to fulfil. We must take the most energetic measures to arrive at this result.

A MALADY WORSE THAN FIRE, SWORD AND PESTILENCE.

952. M. ARSENE DUMONT will tell you that in certain districts bordering on the Saône—in the department of the Rhône, for instance, as also in the Manche—you may see villages falling into ruins to such a degree that if conflagration, plague and war had passed over them there would not have been caused greater ravages. And yet each of the individuals who has lived there was perfectly happy ; that lamentable state of things is simply and solely the result of Malthusianism practised for a long time. The people did not have children ; they did not suffer by it : it is a social malady, but there were no individual ills.

953. Here the demographer falls out of his rôle as an authority, and states a conclusion for which he offers no proof, and could indeed offer none. He did not know and could not tell what these extinct people had suffered, in a thousand ways, for the grave is ever silent. Proof by analogy we seek elsewhere, and shall find, from unquestionable authorities. A mile or so from where I write is a large public hospital in which physicians and sisters have relieved thousands of cases of suffering from induced abortion. You may see every day, a large ward where each case is from the one cause, and we have had evidence from the hospital surgeons, upon oath, before the New South Wales Royal Commission. These surgeons are most properly under the seal of professional secrecy. You may visit that splendid institution and you will see and know nothing of the truth. You ought not and must not, for the creatures have to be relieved and saved as far as possible from the consequences of cruelty, infamy and child-slaying. No questions are asked, but for all that the gynæcologists are not deceived. Neither are there any statistics for publication. True, the Royal Commission got them, but there was and is nothing to be seen by the casual inquirer of the misery, woe and death consequent upon extensive homicidal practices. Our country villages, like those of the Rhône and Saône, are short of the double lives—tens of thousands of them—but from the mere void itself we could not justifiably deduce anything about happiness or misery. [Vide Bergeret, pars. 1015 et seq. Also pars. 1129 e. s.].

954. You therefore see, Messieurs, the great influence of selfishness and ambition, from the point of view of the phenomenon which we are studying. That is where

the contradiction comes in between the interests of the country and those of the individuals, as the latter understand them. Just in the same way each soldier in a battle might think it was his interest to escape, but the interest of the arm is the direct opposite. (*Vide par. 289.*)

To raise natality is very important to the nation, but not to the individual. Hence it is that it behoves society as a whole to intervene in order to make sure that large families, far from being crushed by the burden they have assumed, shall be assured, on the contrary, of public protection and consideration.

955. A very long consideration was given by the demographers of the Commission to the "cause" of depopulation which we denominate "thrift," but which our French friends call "*épargne*"—savings. A vast deal has been said and written upon the subject, until we are asked to regard this supposed self-denial as an extenuation for child repression all round. Thus M. YVES GUYOT, who has occupied the antithetical position of Vice-President of the Malthusian League of France and that of member of the Extra-Parliamentary Commission upon Depopulation, suggested in the Commission that this spirit of saving was one of renunciation. It might be or it might not. But another member of the latter body, M. GIDE, who has devoted much time and thought to the subject of racial decline, made the following startling declaration, following M. Bertillon's remarks. The truth of it is very impressive.

MONSIEUR GIDE : (TRANSLATION.)

956. I am thoroughly astonished to hear thrift considered as one of the causes of depopulation. It does not appear to me to be proved. I cannot quote the figures of the savings banks of Europe, but I believe that France from this point of view stands in the seventh or eighth rank.

Moreover I do not believe that the spirit of thrift has increased in France during the last twenty or thirty years, and if I may rely on my personal experience, it was much more the last generation that saved, whilst the children spent the money so painfully amassed by their predecessors. Now it was in this same period that the natality diminished. Here then is an antagonism between the two facts: thrift is not a cause of depopulation.

Further, I cannot see why it should have more influence upon the decline of the birth-rate than the desire to spend money. Those who want to spend money will always look out not to have children.

The Chairman (SENATOR BERNARD): In such conditions, if the spirit of thrift and providence must be regarded as a cause of depopulation, the logical conclusion is that we ought not to encourage either the one or the other!

M. DE FOVILLE: We have encouraged thrift out of all reason. So far as I am concerned I accept the conclusion of the Chairman—we have overshot the mark.

CAUSES OF FRENCH DEPOPULATION.

(Causes de notre Dépopulation. Relèvement de notre Natalité. Secours à la Vieillesse). By DR. E. MAUREL, Chief Physician of the Navy Reserve, Professor of the Faculty of Medicine at Toulouse.

957. DR. MAUREL was a prominent member of the Extra-Parliamentary Commission, and wrote a little book of 110 pages upon the above subject.

On the opening page he says:

We can no longer preserve the illusion, either of the existence, or of the gravity, or of the imminence of our danger. Henceforward this conclusion is forced

upon us, that if by prompt and energetic measures inspired by the nature of the evil itself, the State does not succeed in arresting it, France must expect to lose all her prosperity and consent to submit to the humiliating yoke of her enemies.

On page 13—

Let us not forget that numbers make strength, and that in international relations, more than ever, might surpasses right.

958. There is no fresh contribution in the book, his curative proposals being solely pecuniary. He would purchase motherhood by State subsidies, and even award gold medals to parents of many children. The latter should be treated as a jest. As to honours, subsidies, inducements and compulsions, no greater man has arisen during nineteen centuries than Octavius Cæsar, called Augustus. He introduced and tested those methods effectively, but he failed utterly. There is no cure for corruption.

HOW GOVERNMENT MAY DO JUSTICE TO CHILD-BEARERS.

959. In a report prepared by M. DE FOVILLE on the 23rd March, 1904, for the Commission Extra-Parlementaire :

(TRANSLATION.)

When in order to explain the malady with which France is attacked we hear these facts blamed :

Either the progress of individualism ;

Or the weakening of religious beliefs ;

Or the immoderate love of wealth and property ;

Or finally, current immorality, that which advertises and that which hides itself,

I quite believe that we have there, effectively, the essential factors of the problem. Only it is pretty clear that such influences as these cannot be conjured away in a hurry. But we can oppose them. And yet those are currents which date from a long while back, and over which our country, even if it had a strong will, could only become master after many efforts and much time. It is a different thing with fiscal matters.

960. Then he shows at length how the various kinds of taxation, especially internal, oppress parents. He sets forth in detail the very numerous concessions that the laws of Germany, Austria and Switzerland make to large families.

I don't wish to multiply citations. What is important to remember is that in Germany you see a country whose population progresses with leaps and bounds, and which consequently, not finding any need to accelerate the movement, nevertheless grants a sliding scale to large families because, even if not necessary, it is just.

In Berlin, last September, a high functionary of state said to me : "Do tell me how it happens that in France, where you complain of not having enough children, you refuse those who do have them the advantages that Germany concedes to such citizens, where we have almost too many ?" And I confess that the question was rather disconcerting.

Towards the end of his essay, speaking of proposed taxation of bachelors, de Foville says :

NEITHER TAX BACHELORS, NOR SOCIALISE THE BABY.

961. I shall never be amongst those who want to put them in the pillory—as **PRESIDENT ROOSEVELT** recently suggested—to inflict fines upon them, or to smite them pecuniarily as was formerly done in Imperial Rome. **If anyone proposes a tax on bachelors I shall vote against it without hesitation.**

Neither do I ask that the State at the general expense shall charge itself with feeding, clothing, lodging and rearing the children of those who do have them. even when they have plenty of them. The “assisted child” would never be my ideal.

962. In the Chamber of Deputies an orator whose philosophy appears to me mighty blind, had the temerity to shout, “**Children belong neither to the father nor the mother. They belong to the collectivity!**” Gentlemen, that is a principle which, once it prevailed, would quickly give France the finishing stroke so far as births are concerned. Bear children for the collectivity? Charming perspective! Do you think the collectivity will suckle them, cuddle them, love them and make itself loved? I utterly defy it! What contempt for Nature, what sophistry, and what Utopia!

963. Oh, no, we don’t ask that the State take our babies in charge. The remedy would be worse than the disease. All that we ought to ask, but we must demand it straight away, is that celibacy and conjugal sterility, voluntary or otherwise, shall not remain a cause of relative immunity, a cause for privilege in the matter of taxation. What we are bound to demand is that the contribution of each shall be proportioned to his true contributive capacity, and that in the calculation—in estimating this contributive capacity of the citizen—there be taken into account those family expenses which restrict it.

964. Here we have a paterfamilias and an old bachelor; the latter perhaps quite as estimable, every bit as sympathetic as the former. Sometimes he is more so. But, as regards the State, as regards the country, the father of a family just because he rears children by the sweat of his brow, has already paid an onerous tribute to the national interest, and it is inadmissible that this first sacrifice should become the pretext for severities which are at the same time downright extortions.

Then give to large families—or rather obtain for them—concessions and compensations which are their due. Even if against all probability the birth-rate should not feel it, you will have no reason to regret your intervention, since you will have performed an act of humanity, wisdom, and justice.

But, for my part, I am convinced that natality would respond.

965. Nothing new in that proposal, for it is merely copying ancient Teutonic morality. It is hardly conceivable that it would appeal to the average British politician otherwise than to excite his jocularly. Only, it is just worth observing at this point of time that it is the ascendant nations who take on the burdens of the proletarii—the child-bearers—and it is the decadent peoples who deride an “act of humanity, wisdom and justice.”

AFTERMATH OF THE COMMISSION.

966. In “*La Revue Hebdomadaire*” (The Weekly Review), Librairie Plon, Paris, is being published a series of articles upon “*Le Dépeuplement de la France*,” commenced 1st May, 1909.

967. The first is by **M. ALFRED DE FOVILLE**, in which he narrates unreservedly the fate of the work of the Commission. Carefully studying the first three articles, we find

little or nothing of added knowledge as to the disease itself or its supposed remedy. They are mere repetitions of what has already been included in this Report. Here and there, however, is a phrase worth memorising or an illustrative anecdote. "In some of our mayoralties the register of births is only a docket of blank papers!" "France has become richer in aged persons and poorer in adolescents, than any other European nation."

968. As to hope of reform through the making of laws, "there is little echo in the governmental and parliamentary world. That is indeed the world which, of all others, it is imperative to stir up, but it remains quite cold. With a political régime which permits only temporary mandates, not a soul possesses the quality of making himself advocate for the future, and very many of our representatives are only interested in what concerns the essential problem of their re-election. All the same, they cannot disguise to themselves the fact that the examination of conscience to which the country is being urged will not redound to their honour, and they would prefer that the question be not posed." It might be a good thing for our British legislators to look squarely at the mirror of the patriotic French savant, for our own hope of an echo is equally faint. M. de Foville continues :

(TRANSLATION.)

969. Nothing could better show the dread in which our masters hold some plain truths than the short history of that great "Commission Extra-Parlementaire sur la Dépopulation" which was formed seven years ago by M. WALDECK ROUSSEAU, then President of the Council and Minister of the Interior. **It was one of those good movements which Talleyrand advised politicians to keep clear of.** The composition of this committee of studies was, as the case required, very eclectic. Upon the list, which was long, figured the names of senators and of deputies, of directors-general and of magistrates, of members of the Institute of France, of professors, of moralists, of economists, of financiers, of statisticians. We don't very well know now who the President was, because since the opening sitting we never again beheld that high dignitary. But in the two Sections which were constituted straight away, those of Natality and of Mortality, goodwill was on a par with competence, whilst the bulk of us can do ourselves this justice, that we set to work with veritable ardour.

970. Sittings followed one another quickly. A string of chosen contributors brought in their reports, and submitted to the judgment of the groups the results of their meditations and their resolutions. These were worthy of the full attention of the public powers, apart from our exchange of views. Let us also acknowledge that from the start the Administration was not niggardly with its precious co-operation. It got us on paper to its level best. It took down in shorthand our smallest words. It busied itself in supplying to the Press a faithful résumé of each of our deliberations.

971. But this honeymoon was all too soon on the wane. They considered us too zealous and too sincere. To M. WALDECK-ROUSSEAU succeeded M. COMBES, who had his own settled ideas, and to whom everything else was a nuisance. Our convenings, under divers pretexts, were at longer intervals. We saw the printing of our Reports and of our Minutes of Proceedings, fall away hugely. "We've got no money!" said the secretaries by way of excuse.

972. Whether right or wrong, this explanation gave rise to a characteristic scene. One of our most assiduous colleagues was the late DR. JAVAL, formerly a deputy for L'Yonne. [His is a name honoured and beloved wherever the art of healing is known]. This gallant fellow had had the misfortune to lose his eye-sight, but physical blindness neither impaired his intellectual perception nor the ardour of his patriotism. When the lack of funds had been alleged by those concerned, the good doctor asked leave to speak: "Since we only need three or four £40 notes (billets de mille francs) to assure the necessary publicity to our work, it will be a pleasure to me," he said, "to offer the amount."

973. All difficulties seemed to be removed. But this time it was **ARTAXERXES** who refused the presents of **HIPPOCRATES**. With a presence of mind for which we are bound to give him credit, the Minister in his message declared that "the dignity of the Administration did not permit him to accept the pecuniary co-operation of an individual." So the incident was closed, no other course being open.

Nor did they seem, in high places, in any more of a hurry to know and to make known to the public, the views expressed by the Commission. Four years passed, four long years, without its being even set to continue its work. They never dissolved it, but neither did they permit it to meet again.

974. Meanwhile the demographic position of the country goes on all the time from bad to worse. When the lamentable results of the year 1907 were published—less births than deaths—the Government happened to remember this poor Commission which for four years they had kept asleep. Orders were issued to interrupt its slumbers and make it fix up with all haste its last will and testament. Very much as the governors of gaols, when the hour has come, go and wake up prisoners condemned to death.

975. We really were entitled to a little more courtesy, even if we had declared ourselves powerless to fight an incurable evil. But no : without setting up for ourselves too many illusions as to the efficacy of our efforts, we had been almost unanimous in judging that for the governing powers there was a whole series of measures to take. Measures so much the more desirable because, irrespective of their reflex action upon the movement of population, they were bound to be of service to morals and righteousness.

M. de Foville then reviews once more the situation—but we cannot follow him.

SECOND ARTICLE.

IS THERE ANY REMEDY FOR THE DEPOPULATION OF FRANCE ?

976. **M. CHARLES GIDE**, Professor in the Faculty of Law, University of Paris, in answering his own question on page 145 of the above-named Review, 8th May, 1909, says :

(TRANSLATION.)

The middle class (*la classe bourgeoise*) should do what species and races do whose very existence is threatened—for example the Poles in Prussian Poland—they should multiply themselves so as better to conquer their adversaries. They ought to profit by the improvidence of the **Socialists and Anarchists** who, in constituting themselves now-a-days the propagandists of **Malthusianism**, do not perceive that they are lessening the future contingents of their forces, and that consequently they are preparing for themselves a sure inferiority in that class struggle which forms the essential article of their programme.

977. Any such "cure" as that indicated is clearly hopeless. It is quoted to show the **Malthusian** tendencies and the race-destroying influence of destructive **Socialism**. **Socialistic** milk-depots, **socialistic** puericulture of the good doctors **BUDIN** and **JAVAL** are quite an opposite sort of socialism, and serve to demonstrate the extreme lack of definition in that word. **KARL MARX** was the first representative person to drop the word "Communist" because of the ill savour that came to attach to it. The greater is the pity that so noble a word as **social**, **socialist**, **socialism**, should have been adopted by him and his school, because controversies are set up over it and confusion arises.

378. Thus the preaching of race-restriction by some or many of the Communist school is called Socialistic, whilst the opposite inculcation—that of race-saving, spreading, strengthening—is also claimed as socialistic. The latter is indeed social, but not in the political sense. Whatever difference there may have been between Political Economists and Socialists fifty years ago, upon the question of child-suppression as urged by the former, there is little or no difference now, so far as literature and exacting inquiry can reveal it.

THE SCOURGE OF DEPOPULATION.

979. In the third article (May 15th) the Bishop of Versailles, MONSIEUR GIBIER, under the above heading describes, and prescribes for, the malady.

(TRANSLATION.)

We dread cholera, the plague and tuberculosis; we search for remedies and checks against these destructive scourges—and with good reason. But a hundred-fold more murderous are the effects of the social scourge which we call depopulation. It contains the principle of more destruction than could be effected by plague, cholera, famine and tuberculosis combined. Long ago BOSSUET exclaimed “May those marriages be accursed by God and man in which children are not desired, and whose vows are for sterility!” That those unions in which they do not want children are accursed by God, is clear enough, since these unions go directly against the most important command that God has given to humanity, when he said to it: “Crescite et multiplicamini et replete terram. Increase, multiply yourselves and fill the earth.” That these unions deserve the malediction of man is no less clear, because they terminate inevitably in the ruin of the home and the ruin of the country.

With everybody, then, rests the right and the duty to study the terrible scourge of depopulation.

Again, we cannot follow the Bishop in his teaching, which is throughout lucid, positive and humane. Space alone prevents. But I am constrained to translate a few sentences:

980. The family is the granite base of the world. It is the healthy family which restores exhausted nations and revives crumbling peoples. Now, from the simply financial point of view, depopulation is a veritable plague. During the Reign of Terror, MADAME DE CUSTINE was surrounded by the knitting-women who had just witnessed the execution of her husband, and these women having acquired the taste, wanted to have also the head of the handsome, aristocratic wife. A woman who was carrying her child beside her put him in her arms and said, “With this child you are saved!” She was saved. I apply this anecdote to the present subject, and I declare that children are the salvation of a married couple. . . .

981. Is it not a matter of common experience that the more numerous the family, the more united do the members of it become? They adjust themselves, spontaneously and almost without thinking of it, to mutual sacrifices, to contradictions, to exchanges of ideas and sentiments which soften the characters and fuse the souls. With a home peopled by many inhabitants the father and mother have doubtless much more work and worry, but also much more merit, consolation and true joy. The child’s smile is like a ray of sunshine in the house, and the more smiles there are, the more resplendent is the home.

982. “Behold my jewels!” said a noble Roman matron, as she showed her children. In a large family, if death passes through, he leaves besides the flower harvested too soon, other flowers to embellish and console the household. If a child forgets

himself, it is a very rare thing that another does not set himself to comfort the hearts of the parents. There is every chance that amongst several scions there will be found one or two more especially energetic, more vigorous, who will raise the level, the prestige, the prosperity of the family. Glory to large families! They have an indescribably attractive charm which conciliates for them the sympathy, admiration and assistance of generous hearts. Glory to large families! There are in them not only beings to people Heaven, but also citizens to elevate society, soldiers to serve the country and pioneers to possess the earth. . . .

983. Look at the German race! Its rising flood disquiets Europe. Its industry and commerce disturb England itself. The Germans have become a power with which the United States of America have to reckon. There are 300,000 of them in New York against 10,000 French. . . . Germany gains every three years the equivalent of an Alsace-Lorraine. Marshal von MOLTKE said, "The French lose a battle every day." In fact, every day Germany gains 1,700 more inhabitants than France. [The true figure is about 2,500 a day]. Deputy MESSIMY, Commissioner upon the law of cadres [skeleton army-corps], calmly tells us that in fifteen years Malthusianism will have annihilated five of our army corps, and that in place of our nineteen corps of to-day we shall have no more than fourteen. This diminution means a serious and profound attack on our military power. But M. Messimy is not a bit alarmed. He suggests, to remedy the evil, these astounding measures: (1) a return to the system of mercenary troops, by means of high pay and premia for engagement and re-engagement; (2) **the incorporation of Algerian and Tunisian Arabs in the national army**. Thus the descendants of the Frenchmen who closed our country to the Saracens and also defeated them at Poitiers, would reopen our frontiers to the Mussulmans who are to fill the gaps in our armies! This project of enrolment of the Arabs reminds us of the time when the Greeks of Byzantium, lacking soldiers, or refusing themselves to serve, entrusted to the Dacian, Pannonian and other barbarians, the defence of their frontiers. We know what became of the Empire when protected by troops of that sort! . . .

THE BISHOP'S REMEDY.

984. The remedy, the true, the grand cure for depopulation, is this:

We must believe in God;

We must fear the justice of God;

We must have confidence in the goodness, the mercy, and the providence of God;

We must seek firstly and above all the Kingdom of God by observance of His law, and believe that the rest will be added to us. *Querite primum regnum Dei*. This precept of the Gospel ought to serve as motto for all treatises upon social economy, for it is of an exactitude almost mathematic. No use saying that religion has nothing to do with economic science. It preserves the latter from error, enlightens, regulates, and leads it to fruitful results. In short, the evil of depopulation can only be cured by a genuine return to the religious idea, to the faith of the Gospel.

985. Imagine that sort of thing in the mouth of an English Political Economist!

986. Bishop Gibier proves again at length, what has been already set forth herein, that celibacy and chastity from religious principle or vocation does not tend to diminish, but rather to encourage, sanctify, and enhance the general procreation and nurture of children, in ordered social relations. A brutal bigotry and hypocrisy on the part of Malthusian and other writers has pretended the contrary. When a family tree makes sacrifices of the devoted lives of its loved and best—be they of the Greek, Roman, Protestant Evangelical, or Jewish communion—it will still bear choice and abundant fruit. The whole ghastly mischief proceeds from selfishness and not from self-denial.

We must reluctantly conclude these extracts by translating from his pages the following simple anecdote :

987. A paterfamilias who has twelve children and is proud of his family, recently explained to a journalist how he brought up his sons and daughters : “ My eldest girls have married exceptional husbands. One of them has found something still better : she has become the spouse of CHRIST and servant of the poor. That is God’s share. The sacrifice was hard to us, for she was the gayest, the most loving and the most beloved, in so far as it is possible to love one of them more than the others. But we thought that God had so loaded us with benefits that we could generously accord Him the tithe of our happiness. So the dear child has left us, has gone to seek ‘ the better part,’ and has taken with her also the better part of the heart of her old father, to whom she was already pretty nearly ‘ the Sister,’ so thoroughly did we understand one another. And now, if God also wants one of my Benjamins for His altar, let Him call and the lad will be given to Him.”

And the journalist who gave us this touching recital added : “ Thus the man spoke to me. His voice quivered and his eyes filled at these last words. Since then I am one of his numerous admirers. May God give France many of his sort !”

988. To that concluding prayer a multitude of unsoiled British hearts will fervently add, So mote it be ! And the reader is requested to turn to paragraphs 249 e. s. so that he may realise the tremendous gulf that is fixed between Christian practice, and the practices ordained by the authors of the Malthusian apostasy. It cannot be too often repeated, and it must never be left out of sight, that such practices were identical with those from whose contamination through the heathen, the Hebrews and the early Christians were commanded to come out. Contamination meant worse than death : it meant racial ruin and extinction.

The Bishop concludes :

989. The first Christians did not limit themselves, as is too often believed, to living in the catacombs and awaiting martyrdom. Let us read again the celebrated phrase of TERTULLIAN [about 198 A.D.] in which he describes them refilling and renewing the cadres of the old pagan society exhausted by divorce, by concubinage, by unnatural vices and by voluntary sterility. “ Let us give up searching for little corners where we can reunite until the storm passes over. Let us have a generation rich in men, much more than rich in money.” Those are noble and virile words. Let Christians but have the courage to be inspired by them, and nobody can have any longer a pretext for saying that religion is powerless to arrest the scourge of depopulation.

990. DIONYSIUS of Halicarnassus, contemporary of Augustus, reports that in his time many of the towns of Italy were uninhabited.

991. SUETONIUS informs us that at the end of Augustus’ reign it was necessary in order to complete the legions to cause slaves to enter the ranks. They received pay,

just as the Arabs will receive pay from the French, or as the Pannonians did from the Greeks. Necessity knows not amour-propre. Then, as now.

992. On the other hand, LEIBNITZ, when consulted upon the point as to whether Prussia possessed a sufficient population to render its sovereign worthy of assuming the royal crown, expressed the opinion that the power of a kingdom consists in the number of its inhabitants.

993. And he added by way of aphorism: "Ubi enim sunt homines ibi substantia et vires." [Assuredly where men are, there are wealth and strength].

In June, 1908, a contributor writes in the "Medical Press and Circular":—

"In your valuable paper 'Veritas' discusses the question of the 'Marriage of the Unfit,' and the duties of the profession in view of the recklessness with which many of these unions are brought about. This question is important, but sinks into almost complete insignificance in presence of the new development of the population question as a whole. Within the past few days there have been published the quarterly returns of the Registrar-General, and these show once more the lowest birth-rate on record. If this fall continues at the present rate, in a very few years the population of these islands will have become stationary in numbers, so that, unless a change speedily takes place, the decline and fall of the British Empire will soon be well in sight without the aid of the prophet's telescope or any scientific demonstrating apparatus. The last census showed that the whole Empire, including India, contained only 55,000,000 of people of European blood. The birth-rate in most of our colonies is falling as rapidly as that at home, and we shall in a few years have no men to send to these vast domains, three of them—Canada, Australasia, and Africa—being each equal in extent to Europe, and each capable of supporting in time populations of hundreds of millions. In the meantime, Germany has 64,000,000 at home, besides at least a few more millions in her colonies and in other lands, who still retain their attachment to the Fatherland, and her population is increasing by nearly a million a year. France, whose pernicious example we have copied, makes no increase; she remains at 38,000,000, plus a few hundred thousand more or less really naturalised Swiss, Italians, and Germans. Without allies she would be at the mercy of Germany. The French are always declaiming about their patriotism, and yet the whole people, with very rare exceptions, although fully aware that their safety and existence as a free nation depend upon it, refuse to make what they regard as the sacrifice involved in rearing a family of more than two or three children. The motive is not prudence—the wealthiest and the best educated are the worst offenders—but pure egoism, the cult of ease and luxury. The French are a decaying race, in spite of their magnificent gifts; and the same will soon be said with justice of the British. The example of restricting the number of the children has been set by the wealthy and well-to-do, not by the poor, who might plead some justification; and it is one sign among many others of the moral decay of this erstwhile mighty people. The nations of to-day, if they go to ruin, will go with eyes open. Every man of intellect can see whither the vices of civilization must lead; and if the people will not listen to the latter-day prophets who reason from the basis of scientific fact as well all from the testimony of history; if they will not listen to the preachers who exhort them to strive for high ideals, nothing seems possible to save them from the doom which from similar causes overtook as the not less mighty peoples of antiquity."

THE FALLING BIRTH-RATE.

The Registrar-General's return for the quarter ending September again records a decreased birth-rate for England and Wales, the proportion being 25.4 annually, which is 2.5 below the average for the ten corresponding quarters and is the lowest for any third quarter of the year since the establishment of civil registration.—*JOUR. A.M.A.*, 27th Nov., 09.

For several years the above lines could have been kept standing, with an alteration from time to time of only figures and date. If the mean expectation of life, at birth, be 45½ years, then the line of dissolution is 22 births per 1000 of population. Now 25.4 is getting very close to 22. Arithmetically, a few more years will put hope beneath the horizon.

DIVISION IV.

PATHOLOGIC CONSEQUENCES

PATHOLOGIC CONSEQUENCES.

FRAUDS IN THE FULFILMENT OF THE GENERATIVE FUNCTIONS.

CAUSES, DANGERS AND TROUBLES FOR INDIVIDUALS, THE FAMILY AND SOCIETY.

REMEDIES. By DR. L. BERGERET. 17th Edition, Paris, J. B. Baillière et Fils, Rue Hautefeuille, 19 près du Boulevard Saint-Germain, 1904.

994. This invaluable work, written in plain language that may be understood by persons of average education, deals with the practices recommended in detail by Malthusian Economists in their public lectures, their standard works, and their multitudinous writings aimed at instructing—educating they call it—the public generally, and the female sex in particular, in conjugal frauds. The spores of the leaven thus sown spread with amazing celerity. In other words, women constitute themselves apostles of the creed, and in all Anglo-Saxondom the cult is privately taught. It must be a very isolated and a very rare case where a married woman has never been recommended by the women of her acquaintance, or by strangers, the use of the means to prevent conception. That is the belief of medical men in all English-speaking countries which I have visited. We have also the statement of Malthusians that “very little is left to be desired in that respect.” They lament, indeed, that it is not so with Continental nations, excepting only France. (Vide pars. 138 c. s.).

995. I consulted the administrator of a great archdiocese and desired his serious counsel.

A. What is it you want to know?

Q. I want to ask if, in your judgment, there is any danger of teaching innocent and ignorant women mischievous practices they know nothing of, by exposing the current villanies which are making such quick and unchecked progress?

A. You could teach them very little! In my opinion you could teach them nothing. They are experts at it! I will tell you how a great deal of good can be done. Have no fear of teaching anything in that way, but show those people, men and women, **what the physical consequences are to themselves**. Let them know the dangers and injuries to their own persons by these acts. More good can be done in that way than in any other.

In like manner I have consulted archbishops, bishops, laymen who were earnestly interested, leading medical men, lawyers and others. In each case the answer has been in the same direction as the above. Often the opinion has been spontaneously expressed. Even a child warned against poisonous berries is less likely to eat them.

996. But, for politic reasons, there is a restraint upon writing when it is decency that has to be defended against the unrestrained teaching of indecency. These publications, “Every Woman’s Book” and a hundred others, printed and illustrated without reserve, advertised in English and colonial papers, puffed in the family journals intended for our women and girls, scandalously prominent, as denounced by the medical serials quoted in Volume I.—these books deal with sexual details and recommend malpractices which will not even be mentioned here. The names and the methods of application of these very things are stated by Malthusians—that which we cannot even mention! But, within the limits of decency, where none is observed by the assailants of the normal and the natural—the moral, in short—we must state some of the consequences. It is not

likely that those who have abandoned the ancient faith in purity to take up these Malthusian frauds—whether preventive or homicidal or both—will discontinue them, for there are two parties to the bargain and one will hold back the other. But there always remain thousands in Israel, Christian and Jewish, who have not bowed the knee to Baal. Their numbers are perhaps fewer than ever, but there are always some. It is not merely important, it is everything for this nation that those citizens be preserved from the blight. The decline shown by our national statistics cannot be arrested now; that decline must necessarily proceed, but we have to think of the descendants of the clean-living, who are sure to be a very fine race, and not the less because they have to face a clouded future.

Dr. Bergeret begins :

(TRANSLATION.)

997. One of the most powerful instincts that nature has placed in the heart of man is that which has for its object the perpetuation of the human species. But this instinct, this lively attraction which draws one sex towards the other, is liable to go astray, to be perverted, to deviate from the way which nature has traced for it. Thence result a great number of fatal aberrations, functional abnormalities, which produce consequences at first hidden but very soon manifested by their general action, and which exercise a deplorable influence upon the individual, upon the family and upon society.
998. Numerous writers have signalised the many evils which this deviation from the generative instinct engenders and which consists in But how much more pernicious are those refinements of sensuality, those manœuvres of all sorts that are invented by the ill-regulated passions of two individuals of opposite sexes who desire to avoid the natural consequence of sexual communication! How much more must the excitation of the nervous system, the shock which results from it, be violent at the contact of two persons who mutually excite one another! Is it surprising that grave disturbances so often result? [Vide pars. 1240 e. a.].
999. Various authors have spoken of the vice that I am attacking and have applied to it a name—conjugal onanism [par. 127]. But this expression does not seem to me comprehensive enough, and does not include all the frauds which are employed to corrupt the sexual relations and to distort nature
1000. Firstly, the word conjugal appears to imply the idea that it is solely a question of an unnatural practice between a man and a woman united by the bonds of marriage. But frauds applied to the generative functions are frequent between persons of different sexes that form liaisons outside of the law, who live in illicit union, and who, actuated by all kinds of motives not to have children, use every sort of means to elude the fecundation of the woman.
1001. The origin of the word onanism will be found in Genesis, chapter 38. [For a defence of this act by the Political Economists, see pars. 123]. The measure of precaution taken by Onan is only one of the numerous frauds practised to elude the natural consequences of the approach of the sexes, and is perhaps, of all those invented by human perversity, the least opposed to nature. But it is often abandoned, for it sometimes happens that the precautions taken by the man, in this way, do not preserve the woman from fecundation. It is then replaced by manœuvres still more odious and more monstrous, such as There are many others upon which I wish to speak emphatically, because I have often seen the gravest misfortunes result from them.
1002. I must establish a distinction upon the subject of the different kinds of artifices employed by those who wish to frustrate the designs of Nature The facts I am about to narrate are bound to have been observed by all physicians whose practice has been large and extensive. But I have observed such sad examples, I have been so struck with their disastrous consequences, that I cannot repress the desire to give them publicity.
1003. This work will be divided into five parts; in the first part I shall treat the causes of the evil; in the second part will be comprised the facts intended to throw light upon the evils which are engendered by the frauds of individuals of both sexes; in the third part I shall endeavour to prove their damaging influence upon the family; in the fourth part I shall study the ravages and troubles to society from these frauds; in the fifth part I shall indicate under the form of conclusions the principal remedies to be applied.

In Part I., chap. I., he says :

1004. The prime cause is the enfeeblement of religious ideas, which severely prohibit this sort of practice. In fact, the evil is not so profound amongst the people who have preserved more purely the religious sentiments. Thus with the Israelites marriages have preserved their ancient fecundity. Mussulmans, in spite of their polygamy, which is a cause of inferiority for fecundation, show in their marriages a fairly high number of children.

1005. It is not without grave motives that the Catholic Church also forbids all kinds of frauds in the exercise of the generative function. In this matter, as upon so many other points, moral prescriptions are in perfect harmony with natural laws, with the teachings of philosophy and the rules of hygiene.

CHAPTER II.

The second cause is the increase of general ease, of wealth.

1006. The abolition of the law of primogeniture did not destroy the absurd vanity which had inspired the creation of that iniquitous privilege. Those men who are obsessed by the pride of wealth, unable to habituate themselves to the thought of seeing their property divided up, their chateaux sold by auction, try to replace law by fact; that is to say, they stop the procreation of children from the moment that a son is born to carry on their name and to concentrate the whole of, or at least the greater part of, their fortune. Thence they give themselves up to the practice of fraudulent relations in order to avoid a too numerous line. But it often happens that such odious calculations of pride and selfishness bring with them, later on, bitter deceptions. (Vide Observation LV., paragraph 1071).

People are generally inclined to think that these hateful reckonings of egotism, these refinements of debauchery, are almost solely met with in great cities and amongst rich families; that small localities and rural districts still exhibit in large measure, in this respect, the simplicity of manners that is attributed to primitive times, when parents of families displayed with pride their numerous descendants.

1007. "Rich people," writes GRIMAUD DE CAUX and MARTIN SAINT-ANOR ("Histoire de la Génération"), "are driven to it by the fear of having a more numerous family than would permit the ease and luxury in which they desire to spend long years. But this selfish calculation is very badly founded; for as a general thesis it must be said, large families are oftener elements of prosperity and good fortune for their heads than causes of decadence and misfortune. How many rich heirs could be quoted who did not show in their maturity traces of the effeminacy in which they spent their youthful years, thanks to the idolatry of their parents? Great men have very rarely been only sons!"

"The poor do not make such stupid calculations and their life is not a bit the worse for it. They go straight on their road and seldom turn from the laws of Nature. And what comes of it? If the family is large, it is seldom that it does not contain in one or other member of it sure elements of a future rise."

1008. TOURDES remarked also that, "The influence of these frauds is much more manifest in the towns than in the country. Marriages are more fecund in the rural population, for statistics leave no doubt in this regard. Immorality in the towns is not the only cause of this difference; marriages there are later; a population which is less vigorous, degenerated by various causes, produces scions less numerous and less healthy. If the farmer fears the division of his property with the increasing cost of labour, he values the services of his children's hands; and his true interest is here in accord with the laws of Nature and morality." That is a mistake. I want to show that those who have confidence in the patriarchal habits of our countryfolk and of our poorer citizens are under the most complete illusion. The artisan, the farmer, the retired shopkeeper, have little notion of creating hands thus destined to sustain them in their old age. They love very much more to enjoy in selfishness their acquired positions than to give themselves the trouble of rearing a large family.

1009. Nowadays frauds are practised by all classes of society (Pars. 1818 et. seq.).

1010. CHAPTER III.—INFLUENCE OF THE MALTHUSIAN DOCTRINES.

Here Dr. Bergeret describes at length how "a celebrated school of Economists, who recognise MALTHUS as their head, profess that progression in the production of food follows an arithmetical proportion, one, two, three, four, etc., and that population follows a geometrical proportion, one, two, four, eight—that is to say, when the population will be 8 the production will be only 4, and there will be as an inevitable consequence 4 individuals who will have something to subsist upon and 4 who will have nothing to subsist upon." He then quotes various authorities of the Liberal Economist school who have set forth this doctrine of child restriction as the great complementary article of their fiscal faith. We find the same displayed by all demographers and by the Economist authorities themselves, at first hand, as abundantly quoted herein. Bergeret, however, is here only concerned with the debasement and degeneration—mental, moral and physical—of individuals and of society, consequent upon the practices inculcated in general or in particular by the Manchester school of English Economists.

1011. A few pages previously, in describing some of the obscene methods employed by the French population to thwart the designs of Nature, he says :

I ought to establish an important distinction upon the subject of the kind of artifices used by those who intend to disappoint the designs of Nature. In this relation there is a notable difference between the working classes and those whom wealth permits a resort to all sorts of refinements.

[He mentions that practice which is commonest amongst the less well-to-do, and adds:] The people know little of the use of the invented by Dr. CONDOM and which has preserved his name. Amongst the rich, on the contrary, the employment of the is general everywhere. It favours frauds by rendering them easier; but it inspires only a perfidious security, and I have seen, by the recital of accidents which have barely missed being tragical, serious troubles caused by its use.

1012. To British people who still cling to the ancient ideas of morality and to religious faith, it is no subject of pride that our countrymen have not only confirmed the French in the general gospel of child-restriction, but have invented and transmitted to them the instruments of sexual perversity. The article invented by the English doctor CONDOM is manufactured in Great Britain and Australia, as well as sold openly by chemists, hair-dressers, sexual specialists, and some booksellers, throughout Great Britain and Australia. Several kinds are placed in shop windows, at various prices, and with ordinary hand-written or printed tickets upon them. Variations are made in them, handbills are printed to sell them, newspaper advertisements, as fully shown in Vol. I., announce them, and they are transmitted everywhere by His Majesty's mails. *Vide* pars. 1388, 1822, (232, 1005).

1013. He then enumerates and describes social causes, all of which are elsewhere herein mentioned and are therefore here omitted.

Chapter IV. PRETENDED TROUBLES FROM FREQUENT PREGNANCIES.

1014. An objection which emanates from women against the procreation of a somewhat numerous family is, say they, fatigue and exhaustion caused to mothers by multiplied accouchements, spoiling the figure, etc. That idea is absolutely false : accouchement is a natural function.

And these same women, forgetting the noble intent of their organisation, have no other thought than to devote themselves with fury to the excitement of lust and to the pleasures of the voluptuary. What they call pleasure is almost always a loan that must be dearly repaid out of capital, whilst nature has placed on the side of maternity the strongest chances of health and longevity. (*Vide* HUFELAND'S "Art of Prolonging Life.") Fecundation and pregnancies strengthen women, whilst sterility causes them to fade and wither, and the mother who has given birth to eight or ten children will appear young beside the woman who has spent only a few years amongst foolish extravagances and luxury.

Part II., Chapter I. LOCAL ACCIDENTS WITH THE WOMAN.

1015. Genesic frauds may provoke in her case all the maladies of the generative apparatus, from a simple inflammation up to degeneration and to the gravest disorganisations. (*Vide* FLEETWOOD CHURCHILL'S "Practical Treatise upon the Diseases of Women.") Amongst the diseases of the genital organs of the women who were confided to my care, more than three-quarters of these coincided with frauds practised in the exercise of the generative functions, and most often they could be legitimately attributed to the latter.

Like ourselves, Dr. RICHARD ("Les Rapports Conjugaux") and DEVAY ("Hygiène des Familles") threaten the woman with the whole cortege of the uterine affections.

ACUTE METRITIS. (Inflammation of the Womb).

1016. A distinction can be made according to the age of subjects as to the facility with which acute metritis can be consequent upon repeated frauds in the sexual relations. The young woman is less exposed to it than older women. I have, however, seen cases of acute metritis with women in whom the vigour of youth might have been expected to give impunity.

1017. Thenceforward, throughout the book, the gynæcologist supplies cases taken from his own case-book—no names, of course—illustrative of the various troubles ensuing from Malthusian practices. There are quoted in all one hundred and twenty-eight cases, only part of which can here be supplied. They form perhaps the most valuable warnings to be found in current literature, but the antidote does not reach the public with the poison; hence it is sure that the wreck and ruin will proceed and in ever widening circles. If the damage were to farm animals “the law” would quickly be adjusted and applied. But as the immoral filth and the physical suffering are those of human creatures, the law is supine. *Nec vitia nostra, nec remedia, pati possumus!* [We can neither endure our vices nor their remedies].

1018. **Observation I.** Girl of twenty years. She took to her bed with severe pains in her abdomen and all the signs of acute metritis, violent enough to provoke an intense fever. There was no particular accident which could explain the invasion of the malady. I interrogated the man. He confessed to frauds.

1019. **Observation II.** Woman of twenty-eight years, having had a child five years ago. Since that time repeated fraudulent practices. To-day atrocious pains in the abdomen, high fever, uterus tumefied (tumours formed), severe hæmorrhages. The first pains had occurred after fraudulent procedure.

1020. **Observation III.** Girl of twenty-one years, with a wonderful freshness and blossoming health. After fraudulent proceedings, shivering, sharp pains in the hypogastric region (abdomen), vomitings, fever. Excessive heat and swellings. [Other distressing details, which, as in almost all cases, will not be translated]. Long convalescence.

This young woman, who before her sickness would be accounted a type of beauty and health remained pale, etiolated, like a flower withered upon its stem. She never recovered her brightness and youthful freshness.

1021. **Observation IV.** Young woman of twenty-five years. [History of mutual depravity and frauds.] Very painful metritis, accompanied by severe reaction and above all characterised by a complication of cystitis (inflammation of the bladder) which used to provoke at every instant vesical tenesmus (ineffectual and painful straining to urinate) which caused her to utter screams. She attributed positively her malady to the practices of debauchery.

1022. It must be repeatedly stated that these practices, as declared by the patients, are those counselled by the Malthusian literature, and described in detail in the books and pamphlets issued by the Malthusian League, formerly sold by MR. BRADLAUGH and MRS. ANNIE BESANT, and mentioned by the authorities herein quoted. Literature particularising these genesic frauds, primarily for women, is advertised and kept on sale freely in England and Australia “on an enormous scale” (vide pars. 232 c. s. of 1822).

1023. **Observation V.** Woman of twenty-nine years. [Impossible to mention the acts and agonies of which this woman was the victim, in one sense voluntary]. During several days she was a prey to the greatest suffering. Her health was profoundly altered—acute metritis (inflammation of womb) resulting from the abnormal state of the generative organs provoked by frauds, may sometimes acquire much gravity by spreading to the peritoneum. I have seen two sisters die from it.

1224. **Observation VI.** [Is that of the two sisters, each of whom was a mother and each looked upon her child as an embarrassment. Both practised sexual frauds. Their cases, sufferings and deaths are frightful, but cannot here be more than cited. The author concludes the Observation with the remark:] Whilst occasionally a young woman may support for quite a long time excesses of this kind without experiencing grave trouble, the woman more advanced in life, whose organs have lost their juvenile aptitude, their vital resistance, suffers more than another from the consequences of an excess which is less proportioned to her age.

1225. **Observation VII.** Woman of forty-three years, of a very strong constitution. Had not had a child for seventeen years because her husband was Malthusian. She was attacked by acute metritis with all its accidents, which extended to the peritoneum. Retention of urine, swellings, retroversion of the womb. During fifteen days, pulse 126 to 130, state very grave. Thanks to her strong constitution she survived.

CHRONIC METRITIS.

1026. More frequently still than acute metritis, chronic inflammation of the uterus appears to put in evidence the revolt of the organism against these Malthusian practices, which are a violation of the natural laws. I have attended a great number of women whose sufferings proceeded from similar origin.

1027. **Observation X.** A married couple belonging to two families of well-to-do vineyard proprietors. They were both pale, emaciated, languishing. The physiognomy of the husband recalled that of the blonde children of Germany, blue-eyed but passionate. The wife had a pale tint naturally, dark eyes and was a specimen of the ardent daughters of the south of France.

They had been married six years, had had two children pretty soon, then in order to avoid other, they had recourse to conjugal frauds They had made use of these things for some months when their health had become deranged.

This is to-day the woman's situation: she complains of internal pains in the abdomen and kidneys. These pains disturb the functions of the stomach and greatly irritate the nerves. Her sufferings are accompanied by profuse leucorrhœa and exhausting hæmorrhages. I found excessive heat, extreme sensibility to pressure, and all the signs of chronic metritis. The sick woman very positively attributed the mischief to the abnormal approaches of the husband.

The latter did not seek to exculpate himself, because he also was suffering greatly. But it was not locally that these morbid disorders showed themselves. They attacked his health generally and principally the nervous system. It is apropos of these general accidents that I shall give his history. (Vide infra Obs. XCI.).

1028. **Observation XI.** Woman of twenty-five years. I had attended her mother twenty years before for metritis resulting from conjugal frauds. The daughter was brought to me by her mother because of accidents analogous to those she had experienced herself.

She was married five years ago to a vigneron, a widower, who was already provided with a child by his first marriage, and who declared that he would by no means have a second. This young woman had submitted, on the part of her husband, from the beginning of the marriage, to fraudulent relations only.

She experienced, after the first eighteen months, all the symptoms of very intense chronic metritis, severe pains, above all when attending to her work. Her married life was insupportable. Continual flow of pus, often sanguinolent, hæmorrhages, extreme sensibility in the hypogastrium [the abdomen], frightful uterine displacement. This was caused by intumescence of the uterus, which increased its weight, the contractions of the abdominal muscles causing compression of the entire abdominal mass [with extreme sufferings and damage described in detail].

Interrogated as to the motives which turned her husband aside from having children, she replies that he is an egotist who lives only for himself, and does not want to have children, so as not to be bothered to earn their subsistence.

1029. **Observation XII.** Woman of 30 years, married at 22. First of all, two children, one after the other, then conjugal frauds.

Chronic metritis of very long duration, obliging her to keep her bed in consequence of intolerable pains which she felt in the thighs when assuming the vertical position. Her moral state was desperate, inasmuch as her mother had died of uterine cancer at the age of 42 years, and had often told her that it proceeded from the same cause. The daughter suffered a very long time from her metritis and her existence was poisoned by it. Some married women, taking advantage of the absence of their husbands, deliver themselves up to lovers who also use frauds, and in these disordered passions the organs are rapidly affected. I have attended many cases of grave and prolonged metritis of which these disorders were the origin.

Other times the habit of these frauds by creating facilities of sensuality which they abuse, entrain maladies by monstrous aberrations.

1030. **Observation XIII.** relates the ruinous but uncitable consequences which followed upon the advice of a mother of three children who had married a second husband of much less age than her own. She had often told her married daughter that she herself had stipulated that there must be no children. This mother gave both her husband and her daughter instruction, as it is publicly, energetically and successfully promulgated by the Neo-Malthusians, in prevention of conception. Pharmacists generally in England and Australia supply various kinds of preventives, with instructions if needed. They are well advertised and displayed in London at Leicester Square, Shaftesbury Avenue, Charing Cross, London Bridge, and very many other places, and in the Australian cities. The means are there, always at hand, the law is supine, but the consequences can be only partially unfolded. The most striking warnings must be withheld. But the philosophy quoted by a writer in the British Medical Journal has stood the test of age, "Be not deceived; God is not mocked, for whatsoever a man (or a nation) sows, that shall he also reap." It must be always remembered that not only did our own nation first propound and amplify into a school the false philosophy to which the name of MALTHUS

is attached by the other nations, but we also invented and placed upon the market the three principal articles which are used for the purpose of frustrating nature. And to each of these three things the name of an Englishman is attached. A mention of the chief of these will be found on page 9 of Bergeret's book, and it is much recommended under its name by the publications of the Malthusian Economists. The inventor was an English physician, as stated by Bergeret, and that name is of course well known in the library of the Royal College of Surgeons, but although search has been made, as the librarian informed me, nothing is known of his private history.

1031. **Observation XIV.** Madame ———. Married young, she bore a boy in the first year. The father declared that he wanted the son to be rich and the sole heir of his fortune, so that he might perpetuate the traditional ostentation of the family. Thence he employed fraudulent methods.

Five or six years passed thus without the woman complaining, but towards the age of thirty years she began to experience heavy pains in the loins and abdomen. Soon these pains became continual, intolerable. She could not endure her husband. She passed nearly all her time in bed. Her existence was miserable, her nerves irritated, her mind profoundly affected. After long treatment which had somewhat modified her state, she profited by the fine season to go to the waters of Plombières and returned in quite a satisfactory condition. I counselled a pregnancy, which passed very happily. After her accouchement she recovered perfectly, and all accident disappeared so far as the uterus was concerned. Later she had two more children and her health remained flourishing.

We see fathers and mothers, who have been widowed, marry again at an advanced age, after having made agreements not to have a child. In order to keep their promise, they have recourse to conjugal frauds. I have attended medically several women tormented with chronic metritis while living in such conditions.

[“Advanced age” means that of marital life, say from 40 to 55, not that of the whole human life. The conceptive period is regarded as from 15 to a maximum of 50.]

I am now about to cite a case of chronic metritis whose origin might very legitimately be attributed to conjugal frauds, and which appears to me worthy of interest because it gave place to a regrettable diagnostic error.

1032. **Observation XV.** Woman 42 years old. Her husband was a perfect satyr. Uterine suffering, violent colics, shooting pains which made her cry out, hard and tumefied womb. A sufficiently long treatment not having resulted satisfactorily, I demanded a consultation, to which came PROFESSOR CORBET, of Bosançon. The latter physician was struck by the emaciation and the yellow tint of the patient; after examination he announced to the horrified husband that his wife was attacked by mortal disease, cancer of the womb. However, after lingering a long time, and suffering almost without truce, nearly until the critical age, she recovered perfect health at 45 years.

1033. The whole subject is of such extreme delicacy and awkwardness that it is very difficult to select any cases at all, which would mean leaving the whole field to the Malthusian invaders of the citadel of life. Although exhibiting some of the results of these distortions of nature, in the punishment of the guilty parties, the guilt is by no means always equal. Many of these cases are infinitely pathetic, and the good work done by the doctor in simply directing his patients back to nature and moral decency is more touching than the most imaginative romance. Many of the cases illustrate the last extremity of human sorrow, misery, depravity and torture, all from the one cause, but we cannot report them.

LEUCORRHOEA.

1034. Sometimes the membrane which lines the interior of the genital organs is alone affected by fraudulent manœuvres, and there results from it copious leucorrhœa which exhausts the woman and more or less profoundly alters the whole of her health.

1035. **Observation XVII.** Woman of 25 years. Seven years of marriage. An only child in the beginning, then six years of frauds . . . Very severe pains in the kidneys, starting from the womb, which, however, is not tumefied [no tumors], nor sensitive to pressure: but she experiences an extremely profuse leucorrhœa which exhausts her. Continuous eczema pudendi, most intense and very painful.

True as it is that fraudulent manœuvres may be the point of departure of extremely painful uterine catarrhs, yet I have known pregnancy to end them in the following cases:

1036. **Observation XVIII.** Woman of 32 years.

Abundant uterine catarrh which much weakened her. After having vainly made use of all kinds of remedies, and having ascertained that she had a defrauding husband, I ordered a pregnancy. Immediately after conception, the uterine flux stopped completely and her health improved in a very notable manner.

1037. Observation XIX. Woman of 26 years.

Married at 19 years, she had had only one child in the beginning of the marriage. Sterility through frauds, debilitating leucorrhœa; neck of the womb inflamed as also the interior; very severe gastralgia (pains in the stomach). All these troubles disappeared during the pregnancy.

1038. Observation XX. Girl of 19 years.

The fraudulent manœuvres of a lover promptly blighted her, by provoking superabundant catarrh of the womb and a profound derangement of the digestive functions.

I severely proscribed irregular relations, and told her that they are the cause of the grave alteration which has occurred to her health.

The young people married; pregnancy; cure.

1039. Some of the cases are of the gross profligacy which may be read of almost any day in our newspapers, and of which so much imaginative narration is supplied in the literature of our bookstalls, and in the favourite dramas of our theatres. No doubt it would be salutary to look beyond the surface to see the effects of these sexual compacts, made with or without the form of marriage, and in which it is intended to "defraud the vow of Nature" by excluding children. We shall see the consequences quite effectively without turning over the reeking mud of ZOLA, IBSEN, DE KOCK, and the rest of the "realist," the "naturalist" novelists and playwrights. Therefore the details of immoral deformities necessary to the physician's case-book, or at least to his memory of cases, are chiefly omitted herein. Yet they may well be deterrent to those who are still clean, but tempted to fall in with the corruption which surrounds them. We must again lament the national misfortune that the antidote cannot reach the people at the same time as the poison. There is money in the latter, but none at all in the former, and British legislatures are supine.

1040. Observation XXI. (The note on this case of two women sufferers is as follows): When the woman is already advanced in age, the fatigue caused by frauds provokes still more promptly an uterine catarrh intense enough to demand the intervention of the physician. It is often accompanied by red granulations of the entrance of the neck of the womb. Many doctors consider themselves obliged to cauterise these granulations, which are, however, in most cases merely an effect, an expansion of the malady similar to the redness, the eczematous crusts, which appear at the entrance of the nostrils of patients attacked by coryza.**1041. Observation XXII. Woman of 36 years.**

After cauterisation with acid nitrate of mercury she had been seized with fearful colics, and as they could not find the regular family doctor, who had used the cauterisation, they had recourse to myself.

Her pains made her cry out. She was seized with a violent shivering followed by all the symptoms of a metro-peritonitis (inflammation of womb and peritoneum) which demanded very active treatment. Besides her lascivious and defrauding husband, she had a lover who . . . She acquired an uterine catarrh which exhausted her, and which caused granulations of the womb that they sought to destroy by cauterisation.

I prescribed first of all to this woman to live more wisely; she followed my counsel; her leucorrhœa became insignificant and the granulations of the cervix disappeared.

Uterine catarrh provoked by frauds is much more troublesome with women advanced in age than with young women. I have treated a great number of libidinous women who thus expiated, by severe suffering, the errors of a temperament which they could not control.

MENORRHAGIAS, METRORRHAGIAS AND HAEMATOCES.

1042. For the present purpose, these may all be called forms of hæmorrhage from the womb. The last-named is an effusion of blood under one of the membranous coatings of the generative organs of the female, forming thus a distended sac, varying in size, filled with blood.

These three orders of accidents present many analogies.

The organic apparatus destined to receive the human germ and to develop it, is endowed with a vascularity [abundant supply of blood vessels] proportioned to the importance and the special nature

of the functions which are designed for it. Is it surprising that the missing fecundations, which have had the effect of calling in abundance towards the generative apparatus, the blood intended to develop the germ which ought to have been deposited there, are followed by grave disorders in the circulation of these organs?

The afflux of blood under the influence of repeated frauds may be such that the woman is attacked by a terrifying hæmorrhage. That is what happened in the following case:

Observation XXIV. A young woman of 22 years, delicate.

1043. The case will not be given, but it illustrates a serious risk taken by women in these departures from the rule of nature. "The woman was in a state of profound syncope" and she had lost a great quantity of blood. Although the warning put an end to their frauds the woman remained sterile.

Sometimes the excessive afflux of blood, provoked by these frauds, betrays itself otherwise than by a more or less abundant flow through the natural avenues. It may cause a vascular tearing upon one of the points of the generative apparatus which does not communicate with the uterine cavity. Then the blood, not finding an issue so as to leave the body, concentrates at one spot by forming the tumour which is indicated by the name *hæmatocèle* (see upon this subject AUGUSTE VOISIN, "*De l'Hématocèle rétro-utérine et des épanchements sanguins non enkystés.*" Paris, 1860).

Illustrative cases are then given, the troubles arising from the unnatural proceedings which form a violation of the law and course of Nature.

FIBROUS TUMOURS AND POLYPUS.

1044. Sanguineous congestion resulting from repeated frauds, in place of provoking morbid fluxes by the natural passages, or by periuterine effusion, may determine the same accidents in the thickness of the uterine walls. They then form sanguineous collections of which the serous part disappears by absorption, whilst the fibrine takes on such density as to form either those fibrous tumours which are so common in the thickness of the uterine body or a polypus that the uterine contractions have caused to leave its cavity, when the sanguineous effusion which served as point of departure for the formation of the polypus, occurred in the vicinity of the internal wall of the womb.

The greater number of the women that I have attended for this kind of disease had relations with defrauders.

1045. It is to be remembered that the articles employed by defrauders are usually septic when applied to the os uteri, with consequences that cannot be traced to their origin.

UTERINE HYPERÆSTHESIA, HYSTERALGIA, COLICS AND UTERINE NEUROSES.

(Excessive sensibility, pains in the womb, nervous diseases of the womb).

1046. Fraudulent manœuvres do not always have for their consequence the determining of material alterations in the different parts of the generative apparatus. They limit themselves often to the causing of profound nervous disturbance; hence result habitual sufferings, local hyperæsthesia of painful character, neuralgias and severe colics.

Observation XXIX. Woman of 29 years.

Had had a child several years before. (Then Malthusian practices. Troubles described at length). I counselled a pregnancy, which put an end to her sufferings naturally. These were only a revolt of defrauded nature against the frauds of which the young people had made misuse.

Observation XXX. Woman of 30 years.

Had a fraudulent husband. Sensibility and lively pains in the abdomen, shooting pains which made her quiver from head to foot. Nothing organic. I advised pregnancy and more correct conduct. The woman followed my advice and told me later that her health was much improved.

1047. **Observation XXXI.** Two women, married, each aged about 40, came to me in the same week complaining of acute pains after frauds, without appreciable lesion which I could discover. Because of the general painfulness, examination was almost impossible. I have known many women, afflicted with similar accidents, to place themselves in the hands of certain specialists, who used to treat them during weeks with cauterisations and local medicaments variously applied. They found their health improved and were satisfied with the treatment. I have seen, for my part, cessation and repose bring satisfactory results. My opinion was so far founded that the malady used to reappear sooner or later, if the wrong practices which had engendered it were again resorted to.

1048. **Observation XXXIII.** Young woman of 19. Cruel pains on one side of the pelvic cavity; sensations of burning; emaciation; pining away. Had been previously healthy.

Often, women who had never experienced pains before their marriage have been seized with frightful pains after a series of conjugal frauds. Nothing is more common with young wives whose

husbands are determined to avoid having children. The uterine functions, not following their normal course after these fraudulent approaches, conception not being the consequence, the uterus finishes by suffering from them as does the stomach of which the digestive faculty is applied to bodies that are wholly indigestible (Vide CHURCHILL, "Practical Treatise on the Diseases of Women," 3rd edition, Paris, 1881). These uterine colics are sometimes extremely painful by their duration.

1049. **Observation XXXVI.** Married woman of 34 years. [Case and treatment described in detail]. Colics of such violence that she rolled on her bed uttering piercing cries. No sign of metritis. Pulse normal. I advised a pregnancy to the couple. As they feared a return of the sufferings, this apprehension was for them a salutary restraint: *initium sapientiæ timor* [fear is the beginning of wisdom]. The woman became enceinte and the pains never returned.

NEURALGIAS AND MAMMARY ENGORGEMENTS.

1050. Genesic frauds have sometimes a very painful reverberation towards the mammary glands (breasts) by reason of the sympathy which exists between them and the uterus. (Vide FLEETWOOD CHURCHILL). There result from it engorgements which assume the physiognomy of what SIR ASTLEY COOPER used to call "painful tumour of the breast."

I have attended several cases of this class which only yielded to treatment after cessation of fraudulent relations.

CARCINOMA AND SARCOMA.

1051. Then arises a subject of vast importance and difficulty. In all the world, in all life and death, there is nothing which so keenly interests civilized mankind. And into that realm of anxiety not a ray of light has fallen.

CANCER RESEARCH.

1052. At the annual meeting of the court of governors of the Middlesex Hospital (the only general hospital in London which has special wards for the reception of patients suffering from cancer, and also cancer research laboratories), Dr. Lazarus Barlow described the work done in the laboratories since their opening in 1900. Here ten highly qualified pathologists are constantly working at cancer research at a cost of £2,500 per annum. The examination of the records of 8,000 cases of cancer of which the hospital had notes showed that there was no evidence that the disease was inherited. From the point of view of life assurance and of allaying a general fear, this was of great utility. Why cancer started at all, why it was sometimes located at one spot, sometimes widely disseminated throughout the body, why it killed, how it killed, were questions to which no positive answer had yet been given (Jour. A.M.A., 20th March, 1909).

1053. We know its inexorable advance, we can be pretty sure as to some causes of its provocation, we know that now in Anglo-Saxondom one woman in eight dies of it, and that Nature—"red in tooth and claw"—demands an ever-increasing proportion, and at earlier ages. All that the physicians can tell us is: to beware of provoking it, watch for symptoms of it, take promptly qualified advice, then have it removed by the knife or prepare for early and inevitable death.

If it were epidemic—outside the people—there would be a chance to attack the foreign element, but it is endemic—in the people—an inverted or perverted growth of some sort. In that case it may be related to the infinitely small, where it would remain forever beyond research. No one knows.

1054. For that reason there is extreme hesitancy and reserve by recognised authorities as to stating causes. A gynaecologist, not now in practice, criticised the conclusions of Bergeret in relation to cancer, whilst agreeing with the general deductions of my former volume and of the present. He was good enough to bring me Kelly's great works and those of other authorities upon the subject. I do not for a moment presume to do more. but claim to do no less, than faithfully report that which these authorities declare to be

most urgent for the public, and even for the young, to know. It is impossible to understand how the contemplation of either Nature's chastisements or man's misfortunes can subserve prurience. Current literature amply purveys for that, and licentious trash can be bought anywhere by the barrow-load. It is offered free by post and sent gratuitously "on an enormous scale" to women in child-bed. Cancer at least is beyond the bounds of ribaldry.

1055. My friend, who feared nothing of that kind, was afraid that Bergeret's conclusions as to the provocation of carcinoma and sarcoma might prejudice other, more positive and incontrovertible observations. After much reflection I could not venture upon such suppression, as being at the least presumptuous and unjustifiable. But, amongst the causes of grave uterine disorders described by Bergeret, I pointed out to the surgeon with all deference, that Kelly and the others include those named by Bergeret. "Ah, yes," said my friend, "but what about the proportion?" That the authorities do not give, and I had no desire to rush in where they fear to tread. The whole subject may well exhaust anyone's temerity, be he lay or medical. The discussion would be upon the infrequency of cervical cancer in nulliparous women. But there is nothing to show that Bergeret's observations related to them, and besides, he deals with degenerations other than those of the cervix, which he and his colleagues then and since believe to have arisen from the same set of provocations. That is to say from conjugal frauds, including of course induced abortion.

1056. So on page 625 (16th February, 1907) of the Journal of the American Medical Association, Dr. D. T. QUIGLEY states:—

I think it would have a wholesome effect on the minds of some of our female patients, if the fact became generally known to the laity that an abortion may result in cancer. The most common place for cancer is the cervix (neck of the womb). Therefore, it must be the most susceptible to the causes which produce cancer. We know that irritation is an exciting cause of cancer. Why then irritate an uterus every day, or every few days, for a month or a year, with chemicals and foreign substances?

Bergeret proceeds:

CANCER OF THE WOMB.

1057. I now come to a cruel disease for which an operation, or death, is the implacable issue, and which, most frequently, only kills the woman after having made her endure the sharpest suffering. (LEBERT, "Traité Pratique des Maladies Cancéreuses").

When I pass my records in review, there is not a single one of the numerous cases of uterine cancer confided to my care which did not offer me, amongst its precedents, genital frauds.

I have seen women succumb thus, at a comparatively early age, at a time of life when it would appear that they ought to be free from this kind of degenerations. It was because unbridled frauds had fatigued the organs without measure and had prematurely used them up.

1058. **Observation XXXVII.** Woman of twenty years, blonde, lymphatic, very delicate, and of soft fibre.

Married at sixteen years to a dark vigorous man with athletic strength, who was of libidinous character. It was a case of *Æsop's earthen pot and iron pot*.

At 17 years of age, a baby. Then continual frauds. At 23 years a second pregnancy, which greatly surprised the husband, because he had taken, as he thought, good precautions. . . . At five months an abortion, followed by metritis and abnormal uterine hæmorrhage. The young woman attributed openly all these accidents to her husband's immoderation. Septic leucorrhœa followed, the cervix uteri is slashed, tumefied and hard.

Three months afterwards, persistence of pains which only give moments of truce when under the influence of strong doses of morphine; alternations of flux with blood and of very fetid leucorrhœa. The neck expanded like a mushroom, quite deformed, largely gaping; the body of the womb tumefied and very sensible to pressure.

The malady made that rapid progress which has caused the name galloping to be given to certain forms of consumption.

This galloping cancer killed the patient some months after the abortion.

1059. **Observation XXXVIII.** Woman of 32 years, handsome, and of vigorous constitution. Very lascivious. Husband vigorous, and she had relations with another man. Both defrauders. The woman died of galloping cancer.

Observation XXXIX. Woman of 36 years, blonde, tender. Married at 17 years, three children in the early part, one after the other. Then frauds often repeated. Uterine cancer; cervix uteri swollen like a mushroom; intolerable pains in the loins; death.

Observation XL. Woman of 35 years, good constitution. Husband very vigorous although aged 56 years. She declared that her system was extremely fatigued by the fraudulent approaches of her husband, who wanted to avoid the expense of a family. . . . At thirty-four she began to suffer in the womb. Six months after, her husband caused her intolerable pains. Finally she could no longer leave her bed and I was called in. I found a galloping ulcerated cancer which caused her death very shortly after.

Her husband hastened to remarry with a woman fifty years of age who was forced to leave him. We shall see her story under the heading of indirect frauds.

1060. **Observation XLI.** Woman of 42 years, fine skin, tender constitution. Husband very concupiscent.

Three children in the beginning of the marriage, then frauds during more than fifteen years.

Scirrhus cancer of the body of the womb, occasioning abominable sufferings. She did not know what position to assume; could not remain extended; passed days and nights crouching or resting upon her elbows and knees. I have never seen a more lamentable situation. Whence came this excessive suffering? In this woman's case the uterine cancer was especially characterised by hardness with cornification of the organ. I think that the pains from this variety of scirrhus, which might be called atrophiant, because it withers the tissues whilst condensing them, must be far more poignant than those from fungoid or vegetant cancer. In the latter case the nervous filaments are more at ease than in the midst of flesh-formations whose fibres, hardened and tightened, strain the nerves in all parts.

This unfortunate woman succumbed to the excess of her sufferings, which had moreover caused profound trouble to nutrition.

1061. **Observation XLII.** Woman of 42 years. Scirrhus cancer of the womb and left ovary. Insufferable agony along the course of the sciatic nerve. Continual hæmorrhages.

I have seen uterine cancer carry away, almost at the same moment, both mother and daughter.

Observation XLIII. The daughter had come to die in the hospital in order to be away from the husband, who still tormented her with his approaches in spite of ulcerated and poisonous cancer due to continual frauds.

The mother, aged 53 years, took to her bed shortly after the death of her daughter. She had had six children when aged 18 up to 30 years. Then, regular and very frequent frauds.

Fungoid cancer, almost indolent, of the neck of the womb; but she suffered from continual hæmorrhages which caused her to die of rapid exhaustion.

1062. There is a very interesting analogy between the history of a case of cancer in the individual and the case of malignant disease in a nation, as France herself is afflicted. We see that cancer caused the accident that killed the woman. But something caused the cancer. No use to attempt to remove the phase, if we could. The thing indicated is to cut out the disease, but the disease itself is not recognised until far advanced. Then neither patient nor nation will submit. In either the sufferings may not be intolerable. They both die of exhaustion.

1063. **Observation XLIV.** Woman of 42 years. Four children, then frauds during several years.

Scirrhus cancer of the womb, fungosities of the neck which bleeds at the least movement; further disquieting hæmorrhages caused by her husband. No severe pains, death by slow exhaustion.

1064. **Observation XLV.** Tall and handsome woman with an admirable constitution. Three children; the last twelve years ago. Then sterility by frauds.

This woman had always enjoyed magnificent health until the invasion of her actual disease, which began with abundant hæmorrhages. Very soon after came lively colics, metrorrhagias (bleedings of the womb). The pains occurred by crises with a frightful intensity. The uterus developed itself gradually until it acquired the size of an adult's head. Nothing at the neck of the womb which was effaced. At the beginning they flattered themselves with the thought that perhaps it was only a fibrous body, and the womb would finish by expelling it. One day, after such violent colics that she was obliged to lie down, she felt a fleshy object pass away, the size of a walnut: it was cancerous tissue. Her martyrdom lasted nearly a year before death came to release her.

In the observations which precede we have seen that the malady was sometimes a great number of years before breaking out, after the sexual relations had ceased to be natural. This long immunity causes people to fall into a fatal illusion. They imagine that these fraudulent practices are harmless

and that they can deliver themselves up to their use with impunity. But in the course of time the organs are used up, their vitality is disturbed, their texture is altered, and the disease breaks out at a moment when long quietude had habituated the defrauders to live in security.

But if the organs, still endowed with the force of resistance which proceeds from youth and mature age, can struggle for a considerable time against the causes of destruction, it is no longer the same with women who have arrived at the autumn of life. In their cases these frauds, even in the instances where they are put in practice with moderation, may easily engender organic degeneracies.

DISEASES OF THE OVARIES.

1065. The important rôle that these organs fill in the functions of reproduction makes them fatally susceptible to the influences of fraudulent practices, which profoundly disturb their functions. In fact, just as ovarian diseases are rare with women who, in consequence of orderly sexual relations, find themselves fecundated and become mothers, so on the other hand are these diseases frequent in the case of women whose organs are submitted to manœuvres which frustrate the vow of nature. We see all sorts of ovarian diseases result from the practice, from acute inflammation up to the gravest degeneracies. (GALLARD, "Leçons Cliniques sur les Maladies des Femmes." FLEETWOOD CHURCHILL, "Traité des Maladies des Femmes.")

Amongst the very numerous cases that I have observed, I shall choose those which offer special points deserving of attention.

1066. **Observation XLVI.** Woman of 29 years. Married at twenty, she had a baby in the first year; then frauds often repeated.

At twenty-five years, she experienced every month severe pains, and from year to year these sufferings became, gradually, atrocious colics. At twenty-eight I was consulted. I ordered a pregnancy, but fecundation had become impossible. Upon examining the abdomen there was found a tumour, on each side, which could only belong to the ovaries. That in the left was already the size of a fœtus at full term. This tumour greatly affected the circulation of the fœces. The patient had had at times symptoms of peritonitis which must have provoked the exudation of false membranes around the mass. The latter was enchained to its place by this pseudo-membranous gangue, and in proportion as it increased, instead of extending itself at the side of the abdomen, it flattened the rectum. Then insurmountable constipation, which caused intestinal colics of very violent character, accompanied by distension of the whole belly, as in cases of strangulated hernia. After several days of horrible sufferings, stercorous vomiting [the fœcal matter passing through the mouth], wretched pulse, and the face of a dying woman. But there was formed a red fluctuating point at some distance from the spine in the anterior and superior iliac region. Very soon the abscess opened and the flood of delayed fœcal matter, mixed with gas, escaped. The abdomen relaxed itself immediately; very prompt relief; return of appetite; but the patient was so incommoded and so humiliated at being constantly bathed with her own evacuations that she no longer dared to eat. She allowed herself to die of hunger, and succumbed in marasmus at the end of some weeks.

1067. **Observation XLVII.** Woman of 29 years. Ovarian cyst filling half of the belly. At the commencement, considerable uterine hæmorrhage, intestinal circulation disturbed, violent colics, and, towards the end, signs of peritonitis, followed by death.

Whilst attending her I received the confession that, from the age of 22 years, she had had a very ardent and fraudulent lover.

Observation XLVIII. Woman of 34 years. Married at 25. Two children, early; then frauds. At 32 years, the abdomen took on very quickly a great development. I ascertained the existence of encysted dropsy of the ovary. Very soon, necessity to puncture; but the cyst filled again so rapidly that from month to month it had to be emptied. After the tenth puncturation, violent shudder, peritonitis, death.

Observation XLIX. Woman of 37 years. Married eight years. Twins in the first year; then sterility through frauds.

Ovarian dropsy, numerous puncturations; death in marasmus [wasting and exhaustion] at 40 years.

Observation L. A gay and licentious woman. At 22, a baby; afterwards, frequent sexual relations, always accompanied by fraudulent artifices. From 26 to 36 years atrocious monthly colics.

At 40 years, an ovarian cyst as big as the head of a child of 18 months. After a very painful day's work, employed in washing linen, which had much fatigued the abdomen, this woman was seized with shivers; severe pains in the tumour. High fever, necessity for abstracting some blood and for prolonged baths. After acute inflammation the resorption of the liquid contained in the cyst operated itself slowly, and at the end of three to four months the tumour was reduced to the volume of a hen's egg.

Observation LI. Married woman of 54 years. In spite of her advanced age she submitted to frequent and fraudulent approaches. This brought on acute metro-ovariitis (inflammation of womb and ovaries) of very intense character, to which I saw her on the point of succumbing by the extension of the phlogosis (inflammation) to the peritoneal surface.

STERILITY.

1068. We often see husbands and wives in the flower of their age commence their relations by frauds, several years consecutively, in order not to have the burden of a child, and enjoying as egotists the heyday of their youth, promising themselves to have, later, some progeny. But they leave out of account the metritis, the ovaritis (inflammation of womb and ovaries), which come eventually, sometimes very stealthily, and so profoundly to modify the organs of the woman that later conception is impossible. (Vide Roubaud, "Traite de l'Impuissance et de la Sterilite," 3rd edition).

1069. This state of nullity proceeds either from the fact of the successive loss of all the eggs, which abandon the ovary one after the other because of reiterated excitations or indeed by destruction of the ovaries themselves, which become inflamed, suppurate, or change themselves into encysted tumours which present on their surface cicatrices, more or less numerous, caused by the rupture of so many Graafian vesicles and their expulsion without fecundation. For it is a rare thing to find healthy organs with women who have abused themselves with these genesic frauds.

1070. **Observation LII.** A sensual woman. From the age of 17 years fraudulent relations with a man whom she afterwards married at the age of 23 years.

Sterility, although the cervix uteri was normal in form, volume and position. Three years before, very intense uterine catarrh accompanied by fever and lively pains in the lower abdomen. Attributable to fraudulent excesses [described by the author]. It is probable this inflammation of the uterine cavity, which by extending itself to the fallopian tubes caused the occlusion of the latter and sterility.

Observation LIII. Handsome brunette of 24 years. Mother had a large family.

From the commencement of the marriage very frequent relations, with frauds. Soon, extremely acute metritis (inflammation of the womb), complicated with peri-uterine hematocoele [vide pars. 1042 o. s.], and sufferings which made her scream. This woman kept her bed a long time. She remained sterile, although, later, the husband had ardently desired a child.

Observation LIV. Woman of 28 years, very strong constitution. Her mother was very fertile.

Married six months, she is sterile and very much afflicted at not having a child. She comes to consult me for pains which she feels continually in the kidneys and thighs. For several years before her marriage, frequent and fraudulent relations, which were followed by abdominal sufferings so severe that she was often prevented from sleeping a great part of the night.

1071. **Observation LV.** Madame ———. Married very young; in the first year a male child, which was received with transports of joy. The husband vowed that thenceforward he would stop at that, and he remained faithful to his oath. He has been heard many times to ridicule good citizens who, being of patriarchal morals, did not recoil from the perspective of an indefinite line. This improvident (!) defrauder was cruelly chastised for his absurd boasts and his vain calculations. His son was taken from him at 17 years of age by typhoid fever.

He expected immediately to replace him, but his wife many times during her long artificial widowhood thus soiled by the continual frauds of her husband, had come to complain to me of severe suffering in the uterus. They sought in vain a new fecundation. All aptitude for conception seemed to have vanished: sterility, despair.

Nevertheless, after two years' employment of all sorts of means to favour fecundation, I met the husband one day with a beaming countenance; his wife was enceinte.

But his joy was of short duration. The uterine functions, reanimated for an instant, had not strength enough to undertake the pregnancy for long; abortion at five months.

Later, all resources failed as against an inert and sterile organism.

ACCIDENTAL PREGNANCIES.

1072. It happens sometimes that fraudulent subjects, in spite of the precautions that they have taken or thought they had taken to perfection, witness to their great surprise the wife become enceinte. I have seen husbands become jealous in the presence of an unexpected pregnancy, with which moreover they believed they had nothing to do, and then illtreat their wives and expel them from the conjugal domicile.

I have seen in like manner abandonments of women not in wedlock, at the first signs of pregnancy and for the same reason.

1073. The gynaecologist then supplies the causes in detail of a fact so well known to all adults that they will not here be given.

It is not without reason that the religious law has severely proscribed the least privacies between the sexes.

Dr. Bergeret cites from his case-books several instances of family distresses and tragedies. The pure story of Othello and Desdemona—which he also alludes to—has counterparts every day amongst us, though of the ignoblest kind.

1074. Several cases are given illustrative of the misunderstandings, miseries, and crimes that ensue upon these accidental pregnancies. Amongst the persons to be commiserated are the unfortunate undesired children who are permitted to survive, and who, as accidents, are now so numerous in Anglo-Saxon countries. The further declension when the females amongst the latter become mothers, with their inherited qualities and disqualifications, cannot be estimated, but it is none the less sure for that. We pass therefore to

LOCAL ACCIDENTS IN THE MAN.

1075. These are frequent and miserable, whilst again many cases are supplied that do not seem suitable for the present purpose.

The employment of frauds leads to premature impotence (vide ROUBAUD, "*Traité de l'Impuissance et de la Stérilité*"). I have seen men, still young, deplore bitterly the misfortune that they had brought upon themselves by squandering their youth and their virility in contraband pleasures. They submitted in vain to all sorts of treatments with the object of reanimating this vital fire that formerly had been too actively employed . . . And at the moment they were dreaming of the joy of a family, the happiness of paternity, they perceived that their genital power was exhausted. Their lives were poisoned by it and they fell into gloomy melancholy

THE NERVOUS SYSTEM.

The nerves are profoundly affected by the practice of genesic frauds . . .

1076. **Observation LXIII.** A husband consulted me regarding his wife, whose limbs, in consequence, failed her, and her whole body was in a state of languor which greatly disturbed her for her work.

Observation LXIV. Another husband frequently consulted me about his wife, who was often affected, because of these matters, with violent attacks of nerves, especially by a state of syncope, of lethargy, which sometimes really terrified him.

Observation LXV. A young man of excellent education and endowed with delicate sentiments, who had been induced to practice frauds, told me that in consequence of these fraudulent relations he felt confused and as if he had committed homicide.

The super-excitation of the nervous system provoked by the employment of frauds may give rise to two frightful maladies, nymphomania and satyriasis. This kind of affection is very rare, fortunately. However, I have seen some cases which terminated in a deplorable manner.

1077. Examples of these are given and they are of a nature truly appalling. Quite a literature has arisen, and fresh names have been invented for these much worse than bestial aberrations which place harmless human lives at the mercy of creatures thus demented by the monstrosities of Neo-Malthusianism. If the cases were made generally known, it might, indeed must, become a warning to those men and women who in the contemplation of marriage make bargains with one another to depart from the natural order by which alone society and the race can be maintained. KRAFFT-EBING's terrible work, "*Psychopathia Sexualis*," written in German and Latin, deals particularly with those secondary abnormalities which are the unavoidable fruits of the primary abnormalities called Malthusianism—sexual frauds. The book is intended for the use only of specialists in these half-bodily, half-mental diseases. Recent works upon pathology question whether the book just named does not do more harm than good. I mentioned that to the librarian of a great European medical institution, who replied: "Doctors come to me and ask for works upon the subject, saying, 'I have in hand such a case, and what am I to do?'" No cases will here be given. But the statement of the ending of two or three may be salutary.

Bergeret proceeds :

1078. It was in vain that I made to these men [two separate cases] the most severe remonstrances; they took no notice of them whatever. By a striking coincidence, both finished by being attacked

with epileptiform convulsions; but these accidents did not stop them at all. On the contrary, in proportion as their brains were affected by the continuance of these shocks, the instincts of the brute took more and more the ascendant over them until they became worse than unbridled beasts.

The elder of them sank into lunacy and died of an attack of general paralysis . . .

Sometimes genesic frauds exhaust to such an extent the spinal marrow that it is in this part of the nervous system where are seen grave and painful accidents. But the evil practices that I am opposing act principally upon the nervous centres and produce the most painful neuroses.

1079. Whilst dealing with the general accidents that occur to men by the undermining of their physical and mental health, Bergeret remarks (page 116):

How often I have seen women come to consult me about very troublesome nervous disorders because their Malthusian husbands did not take into account the puissant instinct of maternity which is developed in a great number of them. I used to order, as sole remedy, a pregnancy, and later I used to witness with satisfaction that my prescription had had complete success. Sometimes, women who regretfully submitted to the fraudulent manœuvres of their husbands became neuropathic [diseased in the nerves] in consequence of the disgust with which these frauds inspired them.

I have seen women possessing exquisite delicacy of sentiment whose health declined because of the painful impression that such procedure, coming from their husbands, had caused them.

1080. **Observation LXXIV.** Woman of 25 years. She presented those fine traits, that expression of virginal candour, that one admires in the Madonnas of the Italian school. She came to consult me upon a state of suffering, of general neuropathy, of which she could not, she said, or rather dare not, tell me the cause. I guessed it, for she had been married three years, had no child, and I know that her family had made her marry in spite of herself a man of ignoble and bestial appearance, who was bound to have the instincts of a brute. [It should be remarked that this figure of speech, although sufficiently descriptive, is one of the most erroneous that we are accustomed to employ. No such instincts are observable in brutes. Only infamous departures from the normal, chiefly attributable to atrocious literature and pervert teachings, are thus indicated]. I interrogate her upon her relations with her husband; she reddens, and pressed by my questions, she ends up by avowing that they are [Malthusian in short]. He, wounded at her delicacy, makes her suffer the more in consequence. I have never heard anything more heartrending than the recital of these turpitudes, as given by this sweet and beautiful creature that they had rendered so unhappy.

1081. **Observation LXXV.** Pretty woman of thirty years. She was sacrificed like the woman mentioned in the preceding observation, by covetous parents, to an old debauchee. Very soon her freshness vanished, her beauty wilted. They thought her encephalic, but it was nothing of the sort.

She came to consult me about neuropathic troubles with which her existence was tormented. Immediately that I touched upon the chapter of the husband, she burst into sobs. I perceived the cause. This man, whose abject figure I well knew, always reminded me every time that I met him, of those Roman medals representing the hard and brutal countenance of Otho or Vitellius. Veritable hog of an epicure, the man did not fear to profane this delicate nature by his marital authority, in making her endure such pollution without ever thinking of indemnifying her by any hope of the sweetness of maternity.

On the eve of their marriage he had declared to her that he did not want to be importuned by the cries of a child.

I used all my efforts to console her, and promised to address a severe lesson to her husband. The latter made the most beautiful promises, but he was a hypocrite: he did not keep them. A short time afterwards I was called to the help of this woman, who, suddenly, after having gone out one morning in her usual state of health, appeared to be in her agony.

I found her in fact expiring. I was struck with the alteration presented by her lips; the surface appeared to be burnt. I partly opened the mouth; everywhere I saw traces of corrosive liquid. I felt her pulse at the wrist; the fingers were clasped round a little bottle half filled with a slightly brownish liquid. I poured some upon a marble tile; it effervesced. Whilst making this experiment the woman gave her last sigh.

I went to the pharmacist and I learnt from him that two hours previously the woman had come to buy a phial of sulphuric acid for her husband, who, she said, wanted to use it to have a barrel cleansed.

APOPLEXY.

1082. In place of purely nervous troubles, fraudulent manœuvres, in precipitating the movement of the heart, and violently launching the blood into the brain, may provoke apoplectic strokes.

Observations LXXVI. and LXXVII. give details of cases of fatal apoplexy in men as the final scene in the midst of these Malthusian practices.

I have seen a case perfectly analogous in which the victim, on that occasion the female, survived in a state of hemiplegia (half-paralysis) and without recovering consciousness for some days.

CIRCULATORY SYSTEM.

1083. **Observations LXXVIII. to LXXXIII.** illustrate the troubles, whether slow, rapid, permanently injurious, or fatal, that attack the heart because of the employment of Malthusian manoeuvres to circumvent nature.

Observation LXXXII. Young man of 24. Full of intelligence and hope for the future, of very ardent temperament . . . He experienced such palpitations, because of fraudulent proceedings, that I was called one day to see him in this state. He was pallid; a cold sweat trickled over his face; the pulse offered no more than a quivering, so disordered that it was impossible to seize a single pulsation. I advised a discontinuance, but the couple had not the courage. The heart affection soon forced the young man to take to his bed, where his life dragged on for some time, and he finished by dying in orthopnoea and anasarca [fighting for breath, under the advance of general dropsy].

RESPIRATORY SYSTEM.

1084. Doctor Bergeret supplies the physiological reasons which cause the blood to surge to and from the heart towards the lungs and brain in both sexes, when he describes the facts and the consequences of frauds against nature.

I have known delicate women who were seized with hæmoptysis (lung bleeding) frequently, after fraudulent approaches which had strongly congested the lungs. Several found themselves necessitated to interrupt sexual relations, because a suffocation, followed by accessions of violent coughing, caused the blood to rush towards the chest.

1085. **Observation LXXXIX.** Young and pretty woman aged 24 years. Married three years. No children.

Called to see her, I found phthisis, passing from the first to the second degree. Seeing with what an admirable organisation nature had originally endowed her, I asked in the presence of her husband, why he had acted so that they should not have children. She kept silence, dropped her eyes, and I believe that I saw a tear glistening on her eyelid. The husband, a big burly man with a vulgar face and breathing only the lowest selfishness, hastened to speak first, flinging at me this ignoble reply: "Ah, monsieur, don't you know that children are only a nuisance in life?" At these words the afflicted woman sobbed aloud; emotion choked her, and a paroxysm of coughing brought blood in streams from her mouth.

THE DIGESTIVE SYSTEM.

1086. The stomach is probably of all the organs that which has the closest sympathy with the generative apparatus. The vitality of the latter draws its aliment from good nutrition. It is not surprising that all the disorders, which frauds upon the organs of reproduction provoke, act upon the stomach by a painful reverberation. It is in such conditions that we see excruciating gastralgias (pains in the stomach) arise, and the most varied neuroses of the stomach.

1087. **Observation XCI.** A married couple came to me, their faces pale and emaciated, complaining as follows:

The wife had very painful gastralgia.

The husband mentions all sorts of troubles, which, however, can be summed up in his case, by pronounced hypochondria.

They both agree in declaring that they lead a very wretched life. Both still young, the husband thirty and the wife twenty-six. Married about ten years, they had two children pretty promptly. Later they made use of fraudulent stratagems against Nature, and they used them inordinately. But there is one circumstance that I ought to point out, in order to show how physicians can be deceived by the lying answers of their clients, upon whose lips shame withholds painful avowals.

At the first question relative to frauds that I addressed to the husband, the latter having replied without hesitation in the negative, and having defended himself in a rather lively manner against such a suspicion, the irritated wife threw in his face these two words: "You lie!" Then she declared that I had hit the nail on the head, and that she was aware for a long time that she was suffering in the stomach, principally after frauds.

I ordered a pregnancy. Eight months after, I met this couple together. They were both in excellent health; their physiognomy had completely changed, and the lady was stout under the influence of a pregnancy which was approaching its term.

The physician ought to distrust very much assertions coming from the mouth of husbands. They are disposed to deny, because in the exercise of frauds they are usually the most culpable.

The fatigue and the sufferings of the uterus so easily disturb the stomach, that I have seen women with whom the least pressure upon the abdomen provoked nausea and efforts to vomit.

Sometimes there is no need that the fraudulent approaches should be frequent in order to cause accidents so troublesome that the persons are obliged to consult a doctor.

1988. **Observation XCII.** Two young married people came to me to complain of various derangements of their health.

Married about 18 months, no child. Husband only complaining of severe pains in the stomach. But the wife suffers from an abundant leucorrhœa which enervates her, and from such heat in the abdomen "as if there were fire there." Troublesome digestion, and frequent vomitings after meals. What most of all makes this couple uneasy is the derangements of the stomach. They declare to me that why they have not had a child is because whilst using very moderately their marital rights, they did all they possibly could to avoid having one. I made them promise to reform upon this point, undertaking that when they should have a pregnancy, even when the wife would be in that state their digestion would be improved.

In fact, the following year I saw them in fine health beside their baby's cot, and they both thanked me for the sound advice I had given them.

The functions of the stomach being frequently perverted by genésic frauds, it results with subjects troubled by these accidents that the processes of nutrition languish, plumpness disappears and a dark circle forms around the eyes, which become hollow. The round shape of youth gives place to the leanness of premature old age. I have attended young women who had thus been withered before their time by defrauders.

1089. **Observation XCIII.** A woman had led a dissolute life up to 41 years of age; she was emaciated to the point when she was little else than skin and bone. At this age they omitted their frauds once by forgetfulness, and she became enceinte. Under the influence of pregnancy she recovered her freshness and plumpness.

1090. **Observation XCIV.** I gave my professional attention to two distinct cases, in each case a man who by fraudulent excesses had been reduced to a great state of exhaustion, although no single essential function was specially disturbed. It was the nutrition alone which suffered. They described a feeling of void in the thorax and all the body; the ordinary secretions were defective; such perspiration as was necessary to their health was suppressed. Each partook of food to excess to fill this void which had become so troublesome, and then after meals there was tension of the stomach which inspired in them the gloomiest ideas: they became melancholy and miserable.

1091. What the gynæcologist classifies as Indirect Frauds will not be mentioned. The disastrous effects of the use of the English invention produced about Malthus' time, and certainly that which is most generally employed, are denounced in general and particular by Drs. BERGERET, GOURRIER ("*L'Avenir du Mariage, ou l'usage et l'abus dans l'union des sexes*," Paris, 1871, page 117) and by other physicians.

PART III.

DANGERS AND TROUBLES TO THE FAMILY BY MALTHUSIAN FRAUDS.

1092. Fraudulent practices in the approach of the sexes often bring about grievous consequences to families. They cause the habit of and the taste for sensuality, and thus they lead to inconstancy, to infidelity and to adultery.

CHAPTER I. SENSUALITY AND JEALOUSY OF THE HUSBAND.

1093. The men become inclined to seek enjoyments heightened by the unforeseen, by strangeness, rather than the easy and natural pleasures which they may taste in the bosom of their family. In this way I have seen husbands who possessed wives full of attractions and endowed with great beauty, end by abandoning them to take up with low women, or go and wallow in the mire of infamy.
1094. On the other hand, when a man sees a numerous family brought up around him, fruit of an honourable commerce with the companion of his life, he is drawn towards serious ideas, thoughts of the future, which make him repel the seductions of sensuality. Legitimate children are a source of many satisfactions; there is no enjoyment purer and more durable for the heart. Illegitimate children, on the contrary, more frequently become a source of trouble and embarrassment: for which reason frauds are always more common between lovers than between married folk.
1095. Husbands who defraud are selfish, cowardly and idle men who do not mean to give themselves the trouble of bringing up several children, "so as to enjoy life," according to their expression. This

love of comfort, of material enjoyments, is often carried too far. The general wealth, the average well-being, have increased in an enormous proportion during half a century. Formerly men were extremely fortunate who by work and orderly life succeeded in providing the prime necessities of existence. To-day whoever chooses to work and has the spirit of economy is sure to see his struggles rewarded. But, instead of being contented, the desires of man which rarely know any bounds, soon turn to superfluity as a necessary thing. To possess this superfluity, this luxury, these pleasures of vanity which he so much covets, he must not have too many children to bring up—and then he sets to work with his frauds.

But these abnormal approaches lead to incidents which commence to throw a profound perturbation between the couple. Although the husband is convinced that he has perfectly managed matters, his wife becomes encointe and jealousy breaks out in all its fury. This result can arise in two sets of circumstances. [Described].

I have been the confidant of surprised husbands and of household storms of which these frauds, when followed by pregnancy, have been the source.

1096. Frauds demoralise the conjugal union, arouse misunderstandings and discords which are also the commencement of separations and of acts in which medical jurisprudence ought to intervene. Thus I have seen couples separated upon the occasion of conception of which the husband declared it was impossible that he could have been the author, although I had the best reasons for believing that the wife was perfectly innocent.

CHAPTER II. DEMORALISATION OF THE WOMAN.

1097. One of the gravest troubles which result for the family from conjugal frauds is that they become for the woman a school of demoralisation. Most of the women that I have seen fall into adultery had defrauding husbands. Originally they had been thoroughly virtuous persons. But their husbands, having had the imprudence to teach them the refinements of Malthusian lubricity, having had the still greater lack of perception, after having pressed these pleasures to the point of satiety, to chase after adventures so as to vary their pleasures—these women whose senses had been thus perverted, whose self-respect had been profoundly wounded, ended by putting into practice in their turn and with other men the lessons they had received from their husbands.

1098. **Observation CXXII.** is probably a case of every-day shame and sorrow, that of an erring wife whose husband, of otherwise “irreproachable conduct,” had taught her the use of frauds against her own nature. She falls in for a revolting physical punishment, also only too fearfully common, and was treated by the celebrated practitioner.

She had had two children in the early part of the marriage. She avowed that her husband defrauded, and she added these words, which struck me greatly; “Oh! Monsieur Bergeret, if he had never used those things and had given me a child every two or three years, the children would have occupied me and I should never have gone astray!”

1099. I have observed several analogous cases, and proved that nothing disgusts a woman more with her husband, nothing is more calculated to drive her to adultery than the illstarred disposition of a defrauding man who satisfies his—in some sort—animal inclinations, without troubling himself as to what is experienced by a woman whose nervous system is much more easily shaken, or by a creature with delicate feelings whose nature revolts in the presence of such proceedings.

1100. **Observation CXXIII.** Young woman of 24 years.

Her countenance beamed with candour and good principles. She came to complain to me of cruel neuralgia in the head, of gastralgia, of a state of languor which is very distressing. Her air of profound sadness makes me suspect that moral causes must have contributed to the derangement of her health. I press her with questions. She tells me that she has a child three years old and finishes by avowing that her husband uses frauds so as not to have any more. “**These frauds disgust me!**” she said; “I feel that if I had another child my existence would be filled by it.” Since the first no longer demands the constant cares of early life and that it could easily make room for another in her arms, she says that she feels a sentiment which she hardly dares to avow, which is that **her child annoys her**. So she showed great delight when I announced to her that I was going to order her husband to put a stop to his frauds. She thanked me with effusion.

Nothing is more worthy the close attention of parents when they want their daughters to marry, than the moral dispositions of the men to whom they must abandon them. If a young and candid maiden, with delicate feelings, is delivered over to one of these men whose brutal instincts predominate over moral considerations, then their daughter is lost.

1101. **Observation CXXV.** A man of 40 years became possessed of a young woman of 22, whom he married. His character was vile. Desiring to avoid children, they used for several years Malthusian frauds. Then they decided to have children. The wife became encointe, but the fatigued organs could only carry to the sixth month. The young wife experienced a bitter disappointment, a burning

regret. I consoled her by repeating that the evil was reparable. But she did not conceive again afterwards, and then—her fury against the husband knew no bounds. One day this husband fell seriously ill and had me called in. Upon seeing me go up to him his wife cried out: "Doctor, you are too good to bother about him. You let him die, the filthy brute!"

I have already cited a fact which demonstrates that the frauds exercised by the husband (Obs. CXXII.), are a school of demoralisation for the wife.

CHAPTER III. DEGENERACY OF THE CHILDREN.

1102. The children which happen along when by chance there is fecundation amongst married defrauders, also present a sad state from the point of view of the physical and intellectual faculties.

They are born predisposed to rachitic and scrofulous diatheses (LEBERT, *Traité Pratique des Maladies Scrofuleuses*). They exhibit a debility of body, a feebleness of constitution, which offer less resistance to the numerous causes of destruction at the lesser ages (BOUCHUT, *Hygiène de la Première Enfance*, 8e édition, Paris, 1885. *Traité Pratique des Maladies des Nouveaux-nés*, 8th edition, Paris, 1885). They do not succeed in attaining the normal height; they are sometimes cretins or idiots (vide Vol. I., par. 1064) (SEGUIN, *Traitement Moral, Hygiène et Education des Idiots; et autres enfants arriérés ou retardés dans leur développement*).

1103. "Experience proves," says Dr. DEVAY (*Hygiène des Familles*), "that the end of procreation is often attained in spite of the ill-will and the criminal efforts of the husband. Who knows whether children, so often feeble and pitiful, are not the fruit of incomplete and abnormal acts where Nature, outraged and more or less frustrated, appears to become unable to form perfect beings: and who knows, further, if thus momentarily deprived of her plastic and creative force, Nature does not sometimes produce anomalies and monstrosities in default?" (DEBBRYNE, *Essai sur la Théologie Morale, considérée dans ses rapports avec la physiologie et la médecine*, 2e édition, p. 101. See also ISIDORE GEOFFROY SAINT-HILAIRE, *Histoire des Anomalies de l'organisation chez l'homme, comprenant les lois et les causes des Monstrosités*. Also L. GUINARD, *Précis de Tératologie*, Paris, 1893.)

1104. Finally, the augmentation on a rising scale of births of the feminine sex demonstrates for its cause the relative feebleness of the father, which is too often due to the habit of frauds.

CHAPTER IV. EXTINCTION OF FAMILIES.

1105. "The extinction of a family," says Tourdes, "is often the fatal consequence of the limitation of the number of the children. A family which propagates itself by one or two scions has little chance of duration. It only requires a very few generations to meet the fatal chance of death or of sterility."

1106. Nothing is more sad than the interior of a household without children, above all where they have come in the first period of the marriage, and death has snatched them away afterwards; and when, after the loss of these children, a long practice of frauds has rendered the organs of the wife incapable of new conceptions, remorse joins itself to sorrow, and the position of the couple becomes frightful. Legouvé says:

Dieu fit dans sa bonté, touché de nos misères,
Le rire des enfants pour les larmes des mères.
[Touched by our griefs, God in His goodness gave
A baby's smile, the mother's tears to save.]

1107. **Observation CXXVII.** A married couple had an only son, 19 years old. A severe fever snatched him from them. The husband had agreed to this child only by calculation, in order that he might be as rich as the father. He had then had recourse to fraudulent—Malthusian—marital approaches, in spite of the protestations of his wife, who ardently desired to have more children. Their only child dead, they ceased the frauds for the time and hoped to procreate another. But in vain.

Then this desperate mother lost her head. She spends her life in flinging in the face of her husband the most scalding reproaches.

"You are a monster," she says to him every day, "you did not want many children; you used to say you hadn't the means to feed and bring them up, whilst you fed and brought up horses and dogs. It's all right! God has punished you!"

1108. **Observation CXXVIII.** A married couple, who had, soon after their marriage, two beautiful children, boy and girl. The parents stopped at that and used frauds.

These children grew up and became magnificent; the parents used to point them out with pride. The eldest was fifteen years old when scarlet fever came and killed them both in the same week. The father followed soon after, carried off by pneumonia.

I have never beheld such grief as that of the mother thus left alone in the world. Ten years after the death of her children, when I met this heart-broken Rachel I saw a stream of tears rush from

her eyes. *Vox in Rama audita est ; ploratus et ululatus multus : Rachel plorans suos filios, et noluit consolari, quia non sunt.*

[A voice is heard in Rama,
Weeping and bitter wailing,
Rachel mourning for her children,
And will not be consoled.
Because they are no more.]

1109. I am well aware that anecdotes of actual every-day life, such as these by a venerated man, can make but little appeal to or impression upon the average English Malthusian man or woman. Each can say with truth, it is not my case, and concludes that all is well. It is a mere matter for jest and jibe, and as they must be numbered by millions with daily accessions, there is the comforting thought, "Others do it, why shouldn't I?" Bergeret, indeed, turned a few aside from selfish fraud against their family, Nature and the nation; the Divine Intelligence does not come into the account at all and need not be mentioned. Here and there may be found a medical man whose advice has rescued an individual that had been led into the slough of fraudulent sexuality. It must indeed be rare. When a whole race has adopted in its literature, its commerce, and even in political parties, the idea and the practice of child-prevention; when the manufacture, advertising, and open sale of a series of articles for the sole purpose of prevention of conception, is permitted by administrations and popularised, then that race is, to use Mr. THEODORE ROOSEVELT's words, not only "rotten to its innermost core," but it has chosen its own road to destruction and is already far down the slope.

1110. It cannot be too often repeated that though there be little or no hope in that direction, where people voluntarily place themselves under the rapidly advancing cloud of extinction, there is full daylight and unbounded hope in the other. That hope rests solely upon the perpetuation of moral principles exactly as of old, upon the inculcation of inflexible duty, of the "categorical imperative" from an absolute Authority, outside of and inside of ourselves.

1111. "The great deciding events of history are not brought about by debates in parliament and parliamentary majorities—but by iron and blood." So it has been in the past, right up to the present, and so it must be in the future. The actual battles of the far past, those of recent years, and the potentiality for battle now, settle the positions of the nations to-day. The race is to the swift, the battle to the strong, and Providence is on the side of the big battalions. We have all history for a guide, although there is endless argument on the other side and even argument has its reward—history shows that the enfeebled, senile and decadent peoples succumbed to the fierce and clean and strong. The obliterated nations that provided us with a flood of argumentative literature, much of it old-Malthusian, are the two usually quoted—Greece and Rome—as examples of decay. The families who shall survive the present period of sweeping artificial selection, the forms of faith which alone can preserve them, will have proved their right to existence and are sure of their "place in the sunshine."

FOURTH PART.

DANGERS AND TROUBLES FOR SOCIETY.

Genesis Frauds are injurious to society in two ways: They are a cause of demoralisation; they effect a notable diminution in the increase of population.

Chapter I. DEMORALISATION. Fraudulent practices greatly favour libertinage.

1112. A man who would not seduce a woman upon the condition of having regular relations with her susceptible of involving all the embarrassment of a pregnancy, will not hesitate, if he is a clever defrauder, to complete with this woman her seduction up to the last consequences, short only of

fecundation. The practice of these frauds, therefore, is one of the greatest inducements to debauchery. Hence the presentation of the evils that they engender should tend to remove them and to favour legitimate and regular relations: it is a great lesson of moral and social hygiene.

1113. In fact, respect for woman is one of the characteristic signs of the moral grandeur of societies. With primitive people the woman is most often the slave of man, the toy of his passions and his caprices. The more civilisation augments, the more we see the social condition of woman improve. Those nations with whom she is a sort of cult are those where moral ideas have made the most progress.
1114. Is it to respect woman, to make of her the instrument of base lust? The practice of frauds is demoralising by the facility that it gives to people to give themselves up to inconstancy, and even to keep several mistresses at a time. I have cited (Observation LXX.) the example of a rich man who had four or five mistresses at the same time. If he had had children by the first, perhaps the preoccupations which would have resulted would have turned him aside from seducing other victims; in any case it is pretty nearly certain that he would not have wanted children from four or five women at a time, and consequently he would have stopped at the first, or even the second, in place of flying from conquest to conquest in order to satisfy the attraction of curiosity, or rather, of vanity. Personal vanity, said J. J. ROUSSEAU, makes more victims than love. [Observation LXX. is not quoted herein. The man was a personal acquaintance, perhaps a relative of Bergeret].
1115. The practice of frauds deeply demoralises by spreading the taste and habit for sensual pleasures. The commerce of the sexes becomes nothing more than the satisfaction of concupiscence or of obscene lubricity, instead of that union to which nature points by the attraction of pleasure, and which ought to have pregnancy for its consequence. That is to say, a situation capable of awakening in the soul the sweetest and the most serious preoccupations.
1116. The practice of frauds makes the woman acquire habits of voluptuousness which lead her to adultery; and, again, how could a husband be disposed to respect a lascivious woman? Women who become so, lose in the eyes of their spouses that moral prestige, that aureola of modesty, which so adorns them. The girl that a seducer teaches to be lascivious by the habitual practice of frauds is easily led to further misconduct, to prostitution, to infamy. What a number of young girls and young wives I have seen dishonour their family, and spread trouble in society, because practised seducers, habitual defrauders, had given them the first lessons in sensuality!
1117. The evils that are engendered by the vice that I am thus combating have already struck other minds than my own. Some of them have been even too deeply impressed and have exaggerated the consequences; some pessimistic writers, some austere moralists, have claimed that genetic frauds are leading our society to the abyss. They voluntarily utter the cry of the poet who was witness of the decadence of Rome:

Saeuor armis

Luxuria incubuit victumque ulciscitur orbem.

[Crueller than armed men, the nightmare luxury chastises a conquered world.]

The poet was JUVENAL. (Vide 1761).

1118. It is to be borne in mind that when Bergeret wrote his book, the birthrate of France was the same as that of England or of the United Kingdom to-day. The rate of decline was much slower in France than that of our race now, and therefore he justified himself, as he thought, with some hope of recovery for his beloved country. But his voice, and that of the little forlorn band of patriots who have never ceased to warn their fellow-citizens of the nation's sure and easy slide to the abyss, have passed wholly unheeded. The keen eyes of BERTILLON the elder, BERGERET, ARSENE DUMONT and BUDIN are closed in death. Their duty was nobly done, although they could not arrest the dissolution of a mighty nation which now proceeds with hastening pace and lessening numbers to the inevitable catastrophe.

Chapter II. CESSATION OF INCREASE IN THE POPULATION.

1119. *Et*, as MONTESQUIEU has said, and with him so many other publicists, the power of a nation depends, in great measure, upon the number of sound men that it can at any given moment range in battle, we understand the calamitous influence that frauds are bound to exert upon the prosperity of states. In fact, how many germs are smothered at the moment when they were about to become fertile? Genital frauds, looked at from this point of view, are seen to be a plague to society, since they limit fecundity without imposing a rein to sexual ardour.
1120. I know that there are other philosophers, with serene thoughts, who, soothing their imagination with a happy optimism, claim that the golden age is near at hand when human butcheries, as they call battles, will promptly disappear before the breath of civilisation. But this lovely dream of universal and permanent peace will remain a very long time yet in a state of Utopia, if indeed it ever be called upon to realise itself.

1121. Every fraud is an indirect infanticide, a germ smothered and rendered unproductive. De-frauders are more culpable than those who corner the grain-market, those abominable speculators that have been accused in times of famine, of destroying by fire provisions in the shape of wheat and of hay, in order to raise the price of these staples which they accumulate in their own depôts.

1122. Is it not a disgrace to our modern civilisation to see the increase of population no longer follow the same progression as in the past, marriages less fecund, large families becoming more and more rare, whilst general comfort makes such rapid progress?

1123. This rarefaction in the product of sexual unions is the consequence of monstrous calculations. It is a painful fact to find, but we cannot refuse to recognise it: **the evil sometimes comes from the excess of wealth.** The man who has attained to comfort dreams of riches, of opulence, if not for himself then for his successor, to whom out of vanity he wants to leave a fine fortune. As long as he is poor, he fears less to have many children, in the hope that they will become his support in his old age.

1124. Bergeret then suggests, not very directly, some few methods, or rather means, of raising the natality. He dismisses the civil law and economic laws as having little to do with the question.

1125. **RELIGIOUS LAW.** It must be said very emphatically, to the credit of the religious law, that the Catholic Church has always severely proscribed conjugal frauds. A father of the Church, St. JEROME, said with much truth, "**There is nothing more shameful for a man than to treat his wife as an adulteress.**" We recall the circular addressed by the ARCHBISHOP OF LYONS, towards 1860, to the faithful of his diocese, reproaching husbands for frustrating Nature. (Par. 377).

1126. But it is impossible to disguise the fact that in the times in which we are living, the religious spirit has lost its prestige; the voice which comes from the evangelic chair is less listened to. Truly it is a case of calling out "**Quid leges, sine moribus, vanae proficiunt?**" [What profit is there in laws, empty as they are without morals?].

Moreover, the precepts of hygiene are always in perfect harmony with those of religion. Is it not a physician who wrote these words: **Caste vivat, qui se sanum cupit?** [Who will be healthy, let him live chastely.]

1127. **Make known to all at what price is obtained the voluntary limitation of fecundity.** That is the surest means to arrest the progress of the evil. It is imperative that the population should know all the troubles that are provoked by genetic frauds.

I only see two ways which could lead to this result—instruction by the press and by the schools of medicine. I cannot see that, up to the present, the newspapers, nor the serials, nor general or special treatises, have sufficiently insisted upon the question that I have just raised. If I revert to my college recollections, I cannot recall that any one of my masters even spoke seriously before me of genital frauds. Is it any better to-day? I think I have every right to doubt it, because young doctors do not appear to me to be penetrated with the gravity of such a subject.

1128. Instruction in the colleges presents, then, in regard to genital frauds, a very regrettable gap and one which it is important to fill up. I should like to see that, in the future, young physicians who are commencing their career should be penetrated by the facts that I have just exposed, and that they should comprehend all their importance; that their minds should be armed in advance against all the dangers which result from artifices put in use to deceive nature in the satisfaction of the generative instincts. I wish that they were thoroughly convinced of the necessity of often proclaiming that a man cannot violate with impunity this law of Nature, this grand law which presides over the propagation of the species, and that the rule to follow, in the exercise of the generative functions, must be the application of the Biblical precept, **crescite et multiplicamini.** [Increase and multiply].

I wish that they were put in the way to form professional experiences upon these grave questions for themselves, and that, thrown all at once into the midst of families at the very beginning of their career, they were forewarned of all the complications, of all the miseries, against which it will be part of their duty to struggle in the interest of the families and of society. They will not lack opportunities often to apply the rules thus derived, in the advice which they will have to trace out for their clients.

Instruction in colleges, by penetrating into the young generations whence the medical corps recruits itself, possesses above all a powerful means of disseminating beneficent ideas.

Note.—THE PHYSICIAN'S PREROGATIVE.

Charles H. Lewis says that physics is the synonym of natural philosophy, and that, by the derivation of his name, the physician is a natural philosopher, or scientist; but by the title of doctor he is also a teacher, and in his dual capacity the administering of remedies falls far short of measuring the field of his activities. His advice and counsel are often the most needed and most useful part of his service, and it is his duty to dispense knowledge as well as medicine.—"Journal of the Michigan State Medical Society."

AUTHORITATIVE CONDEMNATION.

PRACTICE OF GYNÆCOLOGY. W. E. ASHTON, M.D., Ph.D., Professor of Gynæcology, Philadelphia. Page 142.

1129. Women often suffer both locally and in general health from unnatural interference with sexual intercourse. The most frequent excuse for the disturbance of normal relations is the prevention of pregnancy, a practice which is unfortunately but too common at the present day. The sexual act must be complete, and any interference with the normal function by the use of . . . [the act of Onan], of injections, or other means to prevent conception, causes congestion of the pelvic organs which eventually leads to functional and organic disease. Sexual excess exhausts the nervous system, in time produces chronic congestion of the uterus and its appendages, resulting in endometritis, menorrhagia and other forms of pelvic disease. [Inflammation of the lining membrane of, and a form of bleeding from, the womb].

"British Medical Journal," April 9th, 1904, page 865.

1130. A practitioner writes :

In my opinion the diminishing birth-rate is due in a very large measure to the unblushing, wholesale, and systematic practice of procuring abortion.

The following cases occurring in my practice during the short period of two months will bear out my statement :

He narrates four cases, very ordinary samples, to judge by the mass of narratives of the kind.

These cases are either of sufferings from bleeding of the womb (metrorrhagia) through taking usual drugs as advertised in our newspapers, or they are demands to procure abortion because of inconvenience.

Such cases speak for themselves. They are not accounted for by the "higher civilisation," "excessive muscular exercise," or the many other theories of a diminishing birth-rate. The whole thing is explained in two words, viz : criminal abortion.

1131. In discussing the question, the Editor concludes an article (May 21st, 1904, page 1210) thus :

We think there is overwhelming evidence showing that the cause seriously contributing to produce the decrease in the English birth-rate is the use of artificial means of restricting the size of families : a line of conduct which there is every reason to regard as degrading to those who practise them, injurious both mentally and physically, and contrary to the highest interests and the moral standards of the community.

RACE CULTURE OR RACE SUICIDE : A PLEA FOR THE UNBORN.

ROBERT R. RENTOUL, M.D., F.R.C.S. The Walter Scott Publishing Co., London, 1906.

HOW OUR NATION "TAKES TOLL OF BLOOD."

Page 106—

1182. It is strange that the British public are so willing to allow their daily press to be used as a medium for the advertising of drugs and other nostrums which kill their children, make many women invalids, and so poison the children in the womb that they show the detrimental effects of these drugs in after life—not only in their physical, but in their mental condition. [Figures given of sale and revenue]. The "Chemist and Druggist" says that the people of the United Kingdom yearly consume 178 tons of pills, or 5,600,000, many guaranteed to "remove all female

obstructions." It is rather humiliating to know that Great Britain is the only European nation which makes a profit by the sale of "patent" medicines; even Ireland is not degraded by this tax.

1133. It may be thought by the ignorant that the Act to suppress indecent advertisements (July 24th, 1889) might meet the question of advertising abortion and similar nostrums. It does not do so, in fact, it has been drafted so as to avoid expressly this advertising. For many years the medical profession has demanded legislation, but evidently the powers that be are too strong inside and outside parliament to encourage us to hope for any purer state of affairs.

1134. The question of the fall of the birth-rate in this country is now receiving close attention. In 1904 Dr. John W. Taylor, of Birmingham, with rare courage called attention to this subject, while more lately Drs. Newsholme and Stevenson (1906), have brought the subject before the Royal Statistical Society. Medical opinion is beginning to agree that abortion and miscarriage lead to cancer of the womb and neighbouring parts, as frequently those portions of the conception left behind in the womb undergo a retrograde or degenerative change. It is also true that a large percentage of sterile women—voluntary and artificial—suffer from fibroid tumours of the womb. There is no good to be gained in asserting that it is right to cheat, and especially to cheat Nature.

PROGRESSIVE DEGENERATION.

THE LANCET, p. 798. 10th September, 1904.

HEALTH OF WARWICKSHIRE. Decrease in the Birth-Rate.

1135. Reporting on same, PROFESSOR A. BOSTOCK HILL, county medical officer of health, calls particular attention to the diminution in the birth-rate. "The human element is the main factor of power, and no increase of wealth can compensate a nation for the loss of virile citizens, on whom the ultimate safety of the country must depend."

He views with serious apprehension the constant decrease in the birth-rate throughout the country, and calls particular attention to the fact that if the production of healthy children is to be checked as it has been of late years we must expect a progressive moral and physical degeneration. Borough of Aston birth-rate dropped from 44 in 1874 to 28.7 in 1903. DR. F. H. MAY, medical officer of health of the borough, attributes this highly unsatisfactory state of affairs to the "lessened number of marriages and the effect of education in fostering an inclination in many to restrict their families."

INDEX TO THE MORALS OF A NATION.

The Intention of the Creator.

MEDICAL GYNAECOLOGY. HOWARD A. KELLY, M.D., Ph D., F.R.C.S., Professor of Gynaecology, John Hopkins University. Appletons, 1908.

Page 329. STERILITY, National Importance:

1136. The question of sterility is a problem of the highest national importance, for upon the fertility of the dual units (husband and wife) which go to make up the

body politic, depends the healthy national life. All wealth, all that is best in art and science, all precious stores of tradition, may become worse than useless, a mere mockery of what might have been, if accompanied by a progressive sterility. (Here he quotes DR. HUNSBERGER's address, given in full 1365 e.s.). The intention of the Creator expressed in the primal command coupled with the first blessing (Genesis i.. 28) is rendered nugatory by sterility. Fertility is the natural outcome of right, clean, living. Such a condition as a congenital, unavoidable sterility in either sex is rare; a vast amount of that decadence which constitutes a national problem is of the avoidable kind, and such sterility is almost without exception volitional; that is to say, dependent upon illicit sexual relations.

1137. In this way the percentage of sterility is an index to the morals of a nation. If the birth-rate sinks below the death-rate of a community, immorality and vice of all sorts prevail, and, looked at from this standpoint, it will at once be seen that the treatment of sterility, when the disease is marked enough to affect national statistics, is a deep and difficult, if not a hopeless problem.

Here he makes reference to Drs. Newsholme and Stevenson, already quoted more than once in my first Volume, and herein.

1138. The increasing practice of artificial prevention must mean a lower moral standard, because the increasing fertility in such poor countries as Ireland and Norway hardly accords with the attempts to explain sterility on economic grounds.

Dr. Kelly proceeds to state the case in statistical form, as affording the strongest exposition, quoting Dr. Bertillon's and Dr. Tatham's tables. Those are to be found herein, quoted directly in much more illustrative and complete form.

1139. Dr. Kelly is recognised as a high authority in his department of the profession, that division of it which is most concerned with the present subject. When, therefore, such an earnest and acute observer—writing soberly as an authority, in a text-book for surgeons, with the whole inevitable light of professional criticism thrown upon his declarations—pronounces that the disease of wilful sterility is all but a hopeless problem, even statesmen may stop and reflect.

1140. In their writings—the works of healers—tendency is a word with a very real meaning, and not as used by Malthus and the Economists. A tendency would not be admitted unless the ascribed effects were seen, and often seen. Physicians declare to an increasing tendency to wilful sterility and to avoidance of maternal duties, more particularly that of suckling infants. Such a tendency means racial elimination. It is the "slow wasting disease" spoken of by Bertillon that has carried off many nations, and which has so greatly advanced towards our own extinction. Only it is anything but slow.

1141. Dr. Kelly suggests no cure, for he well knows that no cure is possible or necessary. It is a matter of morals, private and national. It is a matter of choice as to whom we shall serve, or what we shall sow. There is occasion for regret that space, and the patience of the reader, cannot suffice to set forth more at length the noble view-point and the lofty teaching that he offers to his willing colleagues. Truly there is a great and impassable gulf fixed between his doctrine and that of our Political Economists.

THE REGULATION OF PROSTITUTION.

HOWARD A. KELLY, M.D., Baltimore.

(Quoted in part from the "Journal of the A.M.A." February 10th, 1906, page 397).

1142. The only system as yet tried in this country is, as I have elsewhere said, that of utter indifference. As might have been anticipated, this has proved a disastrous failure, and we are in consequence called on to face the renewed efforts now being made to introduce another and even worse system, namely,

that of regulation, which has so conspicuously failed elsewhere. It is saddening and disheartening to reflect that it is almost 2,000 years since we heard the fundamental declaration that "by the law is the knowledge of sin," while we stand here, in the midst of our boasted civilization, actually proposing that by the law sin shall be made safe and easy, corrupting the very standards of righteousness and justice at their fountain heads, and placing the burden of proof that immorality is sin on him who would uphold right and purity.

1143. If then experience at home has shown that indifference is a failure, and experience abroad has proved that regulation is no more successful, is there any remedy for this evil in our midst, and if so, what is it? A remedy there is, but it is not an easy remedy. It is of a drastic nature and acts on the whole system in order to purge this sore, cleansing the body of many noxious humours and sending good sound blood to the spot. This remedy is a sense of personal responsibility, which manifests itself under the form of an active, aggressive interest in this as well as in all other forms of right doing, by carrying on an unremitting personal campaign against them, wherever and under whatever guise they may be found. A high standard of morals must be maintained in every avenue of life, for nothing is more certain than that this impurity cannot be removed, or even lessened, while the business and social life of the community remain corrupt in a thousand different ways.

1144. Now simply to state that we need a higher standard of morals is but expressing the fact of the disease in different terms, and conveys no power of reform. We do not need knowledge as some of us imagine; we need some transforming, regenerating power from without to enable us to accomplish that which our corrupt tendencies continually hinder. For this reason my own hope lies solely in God and prevailing upon men to look to Him for grace and strength to do that which they can not of themselves accomplish. Such a definite, real, personal approach to God is offered to us by our Christian faith, and where the faith is real it confers this power. "Sin shall not have dominion over you." But while it is eminently proper to point to this, in my belief, the one true remedy, the present is not the place for a full discussion of this subject.

1145. If you tell me that the course I suggest is an impossibility, I answer, neither is there any balm in Gilead for this wound. But if it can not be remedied, at least do not let us debauch public morals by making the very laws of the land panderers to vice; because our feet are in the mire is no reason why we should wade in waist deep.

1146. Before leaving this subject of regulation, I wish to present the translation of an important article which details the experience of an enthusiast for regulation, who carefully observed and studied the methods in vogue in Brussels and in Paris, and then had an opportunity of testing them while in an official position of his own at The Hague—I refer to Professor J. L. CHANLEURY VAN IJSSELSTEIN. I consider his testimony the more valuable because he was at the outset, as I have said, an ardent advocate of regulation, and entered on his career with enthusiasm, yet he speaks here, after some years' experience as a converted sceptic.

If regulation, tested under such favourable circumstances, has failed in a country where law is, in some degree at least, respected, how can a like plan succeed in a country like ours, where the very term legislator has become a byword for corruption; where laws are made to be evaded and set aside by expensive processes, quibbling, and disheartening delays, and where every man does that which is right in his own eyes.

I quote Professor van Ijsselstein, therefore, hoping that his experience may prove "a word to the wise."

1147. He then supplies Prof. Ijsselstein's statement in full, which is unsuitable for reprinting here, but invaluable with such an endorsement to those who have the power to make laws. When we have the authoritative declarations that one-half the total number of young men in Anglo-Saxondom suffer, or have suffered, from venereal disease, we laymen who are not entitled to opinions in default of the opportunities of observation, have occasion for thought. National declension does not mean lessening of prostitution, nor freedom from loathsome disease and its consequences. Restriction of births, unnatural interferences, "monogamic prostitution" (par. 377) was preached by John Stuart Mill, the Holyoakes, Mrs. Annie Besant and the rest of the Malthusian School as a sure cure for public prostitution. The effect is exactly the contrary, as foretold to the letter by conscientious physicians at the time of the apostasy, and emphasised by them ever since.

1148. Unfaithfulness within marriage drives to unfaithfulness outside of it. Of that truth the most abundant medical testimony is furnished herein.

CANCER.

1149. In a lecture upon "Cancer Prophylaxis" by DR. E. E. MONTGOMERY, Professor of Gynæcology in Jefferson Medical College, read before the Section in Obstetrics and Diseases of Women, of the American Medical Association, June, 1907. "Journal of the American Medical Association," 21st September, 1907. Page 983 et seq.

The Professor said :—

1150. The discussion of this subject of cancer becomes difficult at its onset because we do not know its cause. The ablest investigators have diligently sought to determine its origin and to lay bare the mystery of its development, but thus far in vain

Clinical observations have made it evident, however, that the predisposition to the occurrence of malignant disease can be both congenital and acquired In the great majority of cases the predisposition is acquired through changes in cell structure as the result of prolonged or continual irritation. The history of the occurrence of cancer in the uterus seems to make this statement justifiable, as the disease occurs with the greatest frequency in that portion of the uterus, the cervix, which is most exposed to injury and irritation.

DR. THOS. S. CULLEN, Baltimore, in the discussion said :

1151. The instruction of the laity as to the early signs of carcinoma I consider a subject of the greatest importance. The committee, of which Dr. John G. Clark is chairman, is carefully surveying the best means of instructing the public. The result of their labours will undoubtedly be of the greatest benefit. My experience coincides with Dr. Montgomery's in that cervical lesions are responsible for carcinoma of the cervix. In nearly every instance where a malignant cervical growth developed the patient had one or more children. In cancer of the body of the womb he stated that a different etiologic factor [cause] seems to be operative. Many of these patients have never been pregnant. Endometritis [inflammation of the lining of the womb] seems in some way to favour the development of carcinoma of the uterine body. (Pars. 1235 e. s.).

1152. Dr. Craig (p. 985) thinks that practically all forms of uterine cancer are the result of some form of cellular irritation.

1153. In an address to the same body of gynæcologists upon "The Status of the Fight against Cancer of the Uterus," DR. J. WESLEY BOVEE, of Washington D.C., said :

It appears that in no walk in life, in no class of society, in no race of people carefully studied, and in no country, are the women free from this disease. In the unexplored (!) regions of Africa, and in the North American Indian, absence of cancer has by some writers been asserted. Probably further investigation will prove the fallacy of such statements. If not, then civilisation will no doubt carry this curse to those peoples. And, too, reversion to a primitive type may be the solution of the most vexing question of how to rid the human family of cancer. For the Hebrew race less frequency has been claimed by Vineberg and others Cancer of the womb, whether of the body or the cervix, is essentially a local disease at the beginning Vulnerability of tissue seems to act as a strong factor. This feature is demonstrated in the almost constant invariability of its occurring in the uterus that has been rendered vulnerable by traumatism [wounds], by inflammation, by decadence of functional activity and other states not necessary to mention.

CANCER IN AUSTRALIA, NEW ZEALAND AND BRITAIN.

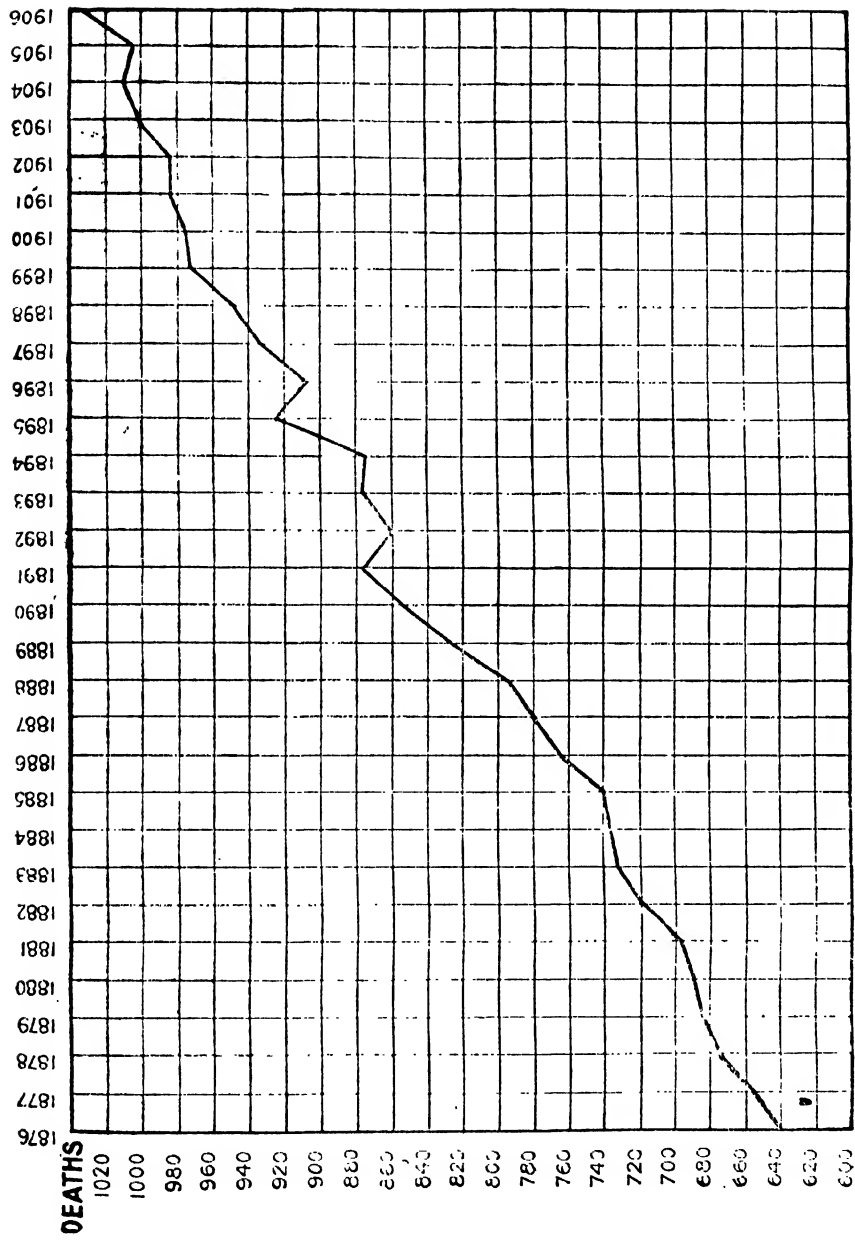
"The Natural History of Cancer, with special reference to its causation and prevention." W. ROGER WILLIAMS, F.R.C.S. London. W. Heinemann, 1908. Page 468.

1154. From the foregoing considerations it follows, that damage to the ovaries by disease, or their removal by operation, greatly increases the proclivity to cancer.
1155. The great frequency of cancer in castrated animals also points in the same direction.
1156. For a young country the social evolution of Australia has of late pursued a peculiar course. Its immense territory is occupied by a mere handful of people—some 3,750,000—of whom the great bulk are clotted in a few large towns on the coast of the temperate region, where the style of living emulated is that of the capital cities of Europe. Under the influence of socialistic ideas, immigration is discouraged, although the declining birth-rate has already fallen to such an extent as to endanger the future of the race. Thus, the population is almost stagnant, and it contains an unduly large proportion of adult and elderly persons. Under this concatenation of artificial circumstances, and with the aid of the lavish expenditure of borrowed millions, a high standard of individual material comfort has been attained in this "workers' paradise." Owing to the cheapness of meat and the gluttonous habits of the people the amount consumed per head is exceedingly high. Under these circumstances the tubercle mortality has diminished, while the incidence of cancer has greatly increased.
1157. A curious feature (in Australasia) with regard to cancer is that males are now more prone to the disease than females, the respective death-rates for 1900 being 59 and 55, and this greater proclivity of males is found in all the different States of the Commonwealth.
1158. In New Zealand, where the conditions of existence and social evolution resemble that of Australia, the leading morbid tendencies are also somewhat similar. Cancer and insanity have increased and are increasing, while tubercle is declining. The people are prosperous, with a diminishing birth-rate, and immense quantities of flesh-food are consumed. In New Zealand as in Australia cancer is more prevalent among males than among females.
1159. The reader is reminded that the word castration as used by these medical men applies both to male and female.

INEXORABLE ADVANCE OF MALIGNANT DISEASE.

1160. Attention is thus drawn [after giving British figures] to the remarkable fact that the increasing cancer mortality is affecting, and for many years has affected, males to a much greater extent than females. The difference between the sexes in respect to their proclivity to malignant disease, has thus been steadily diminishing.
1161. [Again figures are supplied showing a tremendous increase in cancer death-rates, especially since 1871, with an accelerated tendency in both sexes, but in a higher degree with males].
- It thus appears that, although there has been a great increase of malignant disease in both sexes during the last half century, and although at the present time more women are affected than men, yet the malady has augmented much more rapidly among the latter than among the former. Moreover it is noticeable that the average age of English women is higher than that of men, so that the death-rates, as given above, are unduly favourable to the female sex.

1162. It seems likely, if this disproportionate increase of cancer amongst male is not checked, that the disease will soon be as prevalent among men as among women, or the comparative proclivity of the sexes in the respect may be reversed as has already happened in a few countries such as Australia and New Zealand (Note.—The same disparity is shown if we restrict our field to persons aged 3 and upwards. Thus in 1885, 1 in 21 men and 1 in 12 women of this age-limit eventually died of cancer; whereas in 1905 the corresponding figures were 1 in 1 men and 1 in 8 women.)
1163. The greater prevalence of malignant disease among women is entirely due to the frequency with which in them the mammae and uterus are affected, the corresponding structures in males very rarely originating the disease; while in all other localities [of the body] the male liability is greater.
1164. Here it may be noted that the comparative proclivity of women to non-malignant tumours and cysts is even more considerable than it is to cancer; and this also arises from the fact that, in them, the reproductive organs, especially the uterus and ovaries, very frequently originate tumours of this kind, whereas the corresponding male organs are seldom affected.
1165. It seems to me probable that this undue incidence of the increasing cancer mortality in men, may be ascribed to the fact that of late, as the result of urbanization, the conditions of life for men have come to resemble more closely those of women than heretofore. It is undeniable that urbanization has affected far more profoundly the natural life of men—altering, modifying, and suppressing their ancestral habits—than it has the natural life of women. Out of these conditions, which comprise a more domesticated mode of life, want of proper exercise, and excess of food, I believe the present increased cancer mortality has sprung.
1166. There is little convincing in the foregoing guess about urbanization, for it is extremely doubtful that there has been any change that could be noted in the habits of men and women in respect of exercise or food during twenty years, and still less a progressive change. Least of all does his conclusion seem to apply to Australia and New Zealand. The habits show, rather, less urbanization than more, with a greater amount of physical exercise, because there is no tendency to crowd in cities but rather a constant tendency to have suburban homes. He would hardly blame suburbanization. At the least there has been for many years an increasing use of fresh air, night and day, and hardly can the word gluttony be applied to residents in Australia and New Zealand. It could be claimed that although on the average there is more food consumed by the population than in other countries, it is well divided, and that the people are well nourished, but gorging is far from general, whilst this latter would be the necessary condition to uphold his theory. Again, dwellers in the country, those not urbanized, are apparently heavier flesh-eaters than town-dwellers. The latter have had urgent inculcation for several years against excessive use of meat. Many have lessened the quantity and the frequency, but how many there are no statistics to show.
1167. Cattle, though herbivorous, are subject to cancer and for that disease they are destroyed. This does not uphold the flesh-eating theory as a cause. But it is far too long-winded a subject to attempt to controvert, and especially for a layman it would be presumptuous.
1168. Yet there remains one cause which has been deemed by some physicians—as we have seen—to be operative in a high degree, namely, sexual interferences. If that be the chief cause of the increase, directly and indirectly, there can be no mistake about its existence on an adequate and progressive scale. Beyond mere citation, no attempt will be made here to add anything to the suggestions and the conclusions of physicians who have stated their views in that direction. Of these authorities many more could be quoted, but alas, the conclusions can only remain a matter of judgment, not of certainty.



DEATHS FROM CANCER IN FEMALES, ENGLAND.
SCALE PER MILLION OF POPULATION.
(Copied from the Registrar-General's Report).

CANCER HAS SURPASSED CONSUMPTION.

1169. Cancer is a disease more to be dreaded than tubercule, under the conditions of existence at present obtaining in modern communities, where the occidental type of civilization prevails; for while tubercle has declined with great rapidity, cancer has increased at a still faster rate, and these inversely related changes are still in active progress. In illustration of these remarks, it may be mentioned that during the last half of the nineteenth century, the cancer mortality for our country (England) tripled, while during the same period, the tubercle rate declined to the extent of nearly one-half.
1170. Moreover, the latest ascertained cancer rate (88 for 1905), is the highest on record [and higher since] while that for phthisis (114 in 1905) is the lowest.
1171. Cancer is now a more fatal disease for women than phthisis (consumption of the lungs) the respective death-rates for 1905 being 100 for the former and 94 for the latter malady. It was in 1903 that cancer first gained this lead.
1172. Unless some great change in the national habits soon takes place, of which there is at present no well-marked indication, cancer will ere long claim more victims even than phthisis, as is already the case in many localities, e.g., Hampstead, Clifton, Bath.
1173. These are just the places where the birth-rate has suffered startling decline and where Neo-Malthusians claim that the gospel has had its greatest success.
1174. The Report of the Medical Officer of Health for 1903 shows that well-to-do, salubrious Hampstead has the highest cancer death-rate of any Metropolitan borough, whilst its death-rate from phthisis is the lowest. Next to Hampstead the wealthy communities of Marylebone (comprising some of the best residential quarters of the West End) and Chelsea suffer most from cancer. Of the six metropolitan boroughs having the highest phthisis mortality, viz., Holborn, Shoreditch, Finsbury, Bethnal Green, and Stepney, only one—Southwark—has a cancer death-rate above the average, and this is an exceptional occurrence.
- Just these places again have the higher, i.e., the more normal, birth-rate.
1175. Observations which should be of deep significance, in view of the spreading racial degeneracy that takes the dread form of carcinoma, are given by Dr. Williams. These are the all but complete absence—anyway the extreme infrequency—of malignant disease amongst so diverse races as the Australian blacks, the natives of New Guinea, of Fiji, of Borneo, and of the Philippines. Very recent detailed evidence, however, not supplied by Mr. Williams, shows that in Manila the disease, though infrequent, is not quite so rare as had been supposed.

PROVOCATION OF CANCER BY IRRITATION.

Cancer Research.

1176. The "Third Scientific Report" of the investigations of the Imperial Cancer Research Fund has just been issued by Dr. Bashford, general superintendent of the work and director of the laboratory. It is a record of a vast amount of patient experiment and observations. The first report of the fund was published in the spring of 1904, the second a year later; so that the present volume is the outcome of more than three years' silence, during which work has been continuously conducted in the laboratories. The nature of the connection between the irritation and the disease has received much attention from the investigators acting for the fund. A wide study of cases of cancer has shown that the hypothesis of a congenital or embryonic origin of cancer is incorrect. Thus cancer of the skin of the abdomen is practically unknown in Europe, but common in Kashmir. This is not due to any special presence of embryonic germs in the skin of the abdomen of the Kashmiris, but to its irritation by wearing a charcoal oven around the waist. Again, cancer of the floor of the mouth is rare in European women, although not uncommon in men; but in India women suffer from it in high degree. The difference

is due to the fact that Indian women chew betel nut, and sleep with the plug in the cheek at the exact spot where cancer starts. In needle-women melanotic sarcoma often develops in the fingers at the site of frequent puncturing by the sewing needle. Belief in the congenital origin being abandoned, the question of heredity is discussed. The most recent returns of the Registrar-General show that in 1906, out of a total of 141,241 deaths of males above the age of 35, 12,695 were due to cancer, and that out of a total of 140,607 similar deaths of females, 17,671 were due to cancer.—“Journal of the American Medical Association” (London Letter of 17th October, 1908).

CHILD MURDER IN THE WOMB.

(Extracted from my Report, Vol. I.)

Production of Abortion by Drugs.

1177. 41. The following generalisation, which is strictly warranted by facts, conveys a warning to would-be abortionists, whether professional or habitual, or lay and occasional:—**There is no drug, and no combination of drugs, which will, when taken by the mouth, cause a healthy uterus to empty itself, unless it be given in doses sufficiently large to seriously endanger, by poisoning, the life of the woman who takes it or them.**—“Taylor’s Medical Jurisprudence,” Vol. II., 166.

It not infrequently happens, when powerful drugs are taken with the object of causing abortion, that the woman is fatally poisoned, and dies undelivered; in other cases, abortion is speedily followed by the death of the mother.—“Encyclopædia Medica,” 1902, Vol. XII., page 342.

1178. 61. In the report of the Royal Commission on the Declining Birth-rate, the question of the large amount of abortion-mongering prevalent in Sydney was carefully considered, and some suggestions were made with a view to putting a stop to this practice, but, **judging from the number of deaths resulting apparently from criminally induced abortion, reported to the Crown, it would appear that the practice is as prevalent as ever.** One cannot but view with the deepest regret the death of so large a number of young women occurring as a result of septicæmia.—“Australian Medical Gazette,” 20th April, 1905, page 165.

1179. 62 **Only by the production of such violent irritation of the abdominal and pelvic organs as generally endangers life can the pregnant uterus be stimulated to expel its contents.**—“Materia Medica,” by CHAS. D. F. PHILLIPS.

The abortifacient effect of savin and other drugs cannot be obtained unless by the administration of a quantity sufficient to endanger life.—“Materia Medica,” by ROBERTS BARTHOLOW.

A most essential reform in the prevention of abortion could be brought about by the press. **There is scarcely a paper, religious or secular, which does not contain the advertisement of a means to procure abortion.** In the papers of great cities the name and address of those who will undertake this crime are daily published and widely circulated.—PETERSON and HAINES, II., 100: “Forensic Medicine.”

Certain volatile oils have a strong action on the alimentary canal, producing gastro-enteritis and, through this, hyperemia of the pelvic viscera. This has led to their employment for the procuring of criminal abortion, and they have a toxicological importance, **since they are usually fatal through the gastro-enteritis before they produce the desired result.**

He then supplies a list of the usual so-called abortifacient drugs—

Oil of savin, of tansy, and of pennyroyal enjoy a special reputation in this connection, but any other irritant produces the same result. **The ecboic (expulsive) effect is only secondary to the gastro-enteritis, and the latter is very often fatal without accomplishing the object for which it was produced.**—122. TORALD SOLLMANN, M.D., Professor of Pharmacology, University, Cleveland, Ohio. “Text-book of Pharmacology.” Phila., Saunders, 1901.

1180. 25. An Australian surgeon, enjoying an active general practice, and having unusually wide opportunities of observation in a city of over half-a-million inhabitants, said to me when being questioned officially upon genesic frauds—

A. Those abortifacients are not the worst; it is not those things that are so destructive.

Q. How can you say that? All the authorities of your profession in all countries are unanimous in declaring that countless healthy lives are thus lost annually. We have proved and know for certain that the murderous wickedness is wide-spread and widely spreading. And you know yourself that the physical consequences to the women are disastrous.

A. I know all that, and I tell you again that the practice of abortion is not the worst phase of the trouble.

Q. Then what do you mean, for there is no greater crime to, or by, humanity?

A. Prevention is the worst! I tell you that women are destroyed by the practice. It means utter wreck to their morals and principles in every way. As to the other thing, the abortion, I could make all the money I want if I would only consent, for I am constantly asked to operate in that way.

THE WRECK OF A RACE. INDIFFERENCE OF THE PEOPLE, THE CHURCH AND THE LAW.

Only a part of the discussion by the surgeons, upon the sin of child-destruction is herein supplied. (The Journal of the American Medical Association, September 19th 1908, page 957) :

CRIMINAL ABORTION IN ITS BROADEST SENSE.

Chairman's Address before the Section on Obstetrics and Diseases of Women, of the American Medical Association, Chicago, 1908.

WALTER B. DORSETT, M.D., St. Louis.

A HEART TO HEART TALK AMONGST SURGEONS.

1181. In looking over the programme one must be impressed by the wealth of subjects to be discussed, as well as the names of the authors of the papers. This certainly should convince us that we are to enjoy a treat seldom offered in bodies of this character. Should I attempt to add anything of a scientific nature, I fear it would rather detract from than add to its interest. I have, therefore, concluded to present a subject that concerns us not alone as obstetricians and gynecologists, but as citizens of a great republic—"Criminal Abortion in its Broadest Sense."

It is high time we should have a heart to heart talk.

1182. The accepted definition of the word "crime" is "a breach of law, whether divine or human." Laws are rules, whether human or divine, for the government of the human race, and are enacted for the good of mankind. While the subject may be viewed from many standpoints, still there is a common ground on which we all must stand in order to view the subject in its composite form. It is reasonable to assume that the infraction of a law should carry with it a penalty, whether that law is human or divine, else it would be useless to enact laws; and no law holds good that does not have attached a penalty, which should be commensurate with the importance of the law. While there is probably no one in this audience who would deny that criminal abortion is fast becoming more and more common, still there may be many who may not be willing to take a decided step toward its suppression. The question may be asked: "Does it concern us as physicians? Does it concern us as members of the American Medical Association and of this section? Does it concern us as citizens of this our beloved country?"

1183. It is a rule in law that no case can be prosecuted without first obtaining sufficient information from those who possess it. The abdominal surgeon sees almost daily the results of the work of the abortionist, and the obstetrician can not be blind to the practice of the disreputable midwife and the unprincipled doctor. Admitting, then, that these statements are true, who should be concerned in this matter?

1184. Possessing the information that we undoubtedly do, should it not be our duty as citizens, as well as physicians, and members of this important branch of the great American Medical Association, to suggest some means for the suppression of an evil that threatens such an onslaught to our civilization? When I say possessed with the information, I say it advisedly. Each and every member of this section can at this moment relate sad death-bed scenes that fairly make the blood run cold. Beautiful women are robbed of their lives, beautiful babies made orphans, and whole families wrecked, by a conscienceless scoundrel who goes free and unpunished by the law of our land.

THE CLERGY UNCONCERNED. LACK OF MORAL COURAGE.

1185. It is useless to expect ecclesiastic intervention. The clergy do not seem to be at all concerned. To furnish them with this information is to throw away your time. Few sermons are preached from the pulpit for fear of shocking the delicate feelings of a fashionably dressed congregation, and the begging for money to save the souls of the far away heathen seems of more importance. They cannot but realise the enormity of the crime from knowledge gained at the bedside of the victim of the abortionist. Yet they do not possess the moral courage to express their convictions to those to whom they are "called" to minister. Their education along biologic lines has, I am certain, in many cases been sadly neglected.

1186. Young people marrying deliberately agree not to be parents for two or three years. They prefer to enjoy life by getting into and keeping in the social whirl. They may be, and often are, considered good and respectable people—possibly church-going people.

1187. Self-induced abortion, or abortion produced by a fashionable or fad doctor, is, as we know, a fruitful cause of the horrible pus cases in which we are now and then called to operate. This fad doctor is one with a lucrative practice and is often "the lion" at social functions. He it is who

empties the uterus in cases of emesis gravidarum ("morning sickness"), without first racking his precious brain in trying all recognised remedies and methods to check the vomiting. He it is who finds so many cases of contracted pelvis where it is utterly impossible to do anything but an early abortion to save the woman's life. He it is who finds so many cases of retention of menses, that require dilatation and curetment. He it is who finds the urine "loaded with albumen," necessitating an immediate emptying of the uterus to prevent death from Bright's disease. Such men and women prostitute the profession of medicine and should be exposed.

MEDICAL STUDENTS NOT TAUGHT THE ENORMITY OF THE CRIME.

1188. A careful review of our medical college announcements fails to furnish sufficient evidence of properly taught medical ethics, or medical jurisprudence (I say medical jurisprudence in contradistinction to legal medicine) to justify us at this time in hoping that we may receive much help from them toward the control of criminal abortion.

The average student is not impressed by precept or example with the enormity of the crime, and coming into practice, often a poor young man, is first shocked when he is asked to procure an abortion; but after the wolf has howled at the door for a time he yields to the temptation and often drops into the practice. Far from the Hippocratic teaching of the ancients have our colleges wandered by their utter disregard as to the morals of their students.

1189. The secular press, that for money consideration, carries the offensive advertisements of abortionists and manufacturers of abortifacients, in direct violation to our municipal, state and federal laws, will be slow in responding to a call to suppress criminal abortion, and not until the filing of information with officers of the law will they cease to carry into your household the filthy announcements as to how and where the pregnant mother can most easily and safely rid her womb of the products of conception.
1190. Much has been said by the chief executive (President Roosevelt) of our nation on race suicide, and much has been reiterated by other right-thinking people; still, little has been done toward the enactment of new laws or the enforcement of those already on the statute books to punish those guilty of the crime. The prevalence of the crime is so patent, that few physicians can say that they are not frequently importuned by what society calls the "respectable element" to commit abortion. Pleas of limited income, the exacting demands of the social world, the desire to travel, the already too large family, and numerous other "reasons" are to you stories "too oft told" to be repeated here.
1191. In an editorial in the "Illinois State Medical Journal," March, 1908, attention is drawn to a statement of Justice John Proctor Clark to the effect that 100,000 abortions are annually committed in New York.

In a paper read before the Chicago Medical Society by Dr. C. S. Bacon, it was estimated that from 6,000 to 10,000 abortions are committed annually in the city of Chicago, and that from 20 to 25 per cent. of all pregnancies terminate in abortion, and that of this per cent. one-half are from induced abortion.

1192. With feticide among our best element, and with a constantly increasing influx of degenerates from foreign countries, what can be expected of us as a nation a few generations hence? We physicians, above all others, are best prepared to answer the query.

It is not my purpose to institute Utopian plans, through or by which criminal abortion can be suppressed, still some suggestions may be in order.

TEACH ETHICS IN MEDICAL COLLEGES.

1193. 1. The obligatory teaching of medical jurisprudence and medical ethics in its true sense in our medical colleges. This should be statutory, and medical examining boards should be empowered to enforce the laws of their states, and declare all schools not requiring a full course in medical ethics not in good standing and their graduates ineligible to practice medicine.
2. The enactment of good and sufficient laws and the amendment of insufficient laws now on our statute books.

This may raise the question as to how this can be done. Or by some it may be asked, are not our laws good and sufficient as they stand? In order to answer the last question, I propounded the following questions to a very able lawyer, and had him prepare by way of answer a digest of the now existing laws in the several states and territories.

[Here answers are supplied as to the state of American legislation.]

1194. Are not these answers startling? I think they show conclusively that our laws are inefficient and inadequate in most, if not all, of our states. Now arises the question, how can new laws be

enacted and inefficient laws be amended? My answer is, through the influence of the American Medical Association, through its House of Delegates. Let us, the members of this section, through our representative in the House of Delegates, appeal to this body and request the president of the American Medical Association to appoint a committee to be known as the Committee on Criminal Abortion, whose duties shall be to see that the state societies have appointed similar committees, whose duty it shall be to enlist the interest of their state legislatures in the enactment of good and sufficient laws against criminal abortion, and that this committee of the House of Delegates report annually as to the status of laws on criminal abortion in the different states, as well as what suggestions they may have to make in the prosecution of the cause.

1195. Each state has an attorney-general, whose office is at the capital of the state. He is paid a salary by the state, and he, above all others, ought to be interested in the enactment and enforcement of wholesome and useful laws in his state. It is the duty of the attorney-general and his assistants to follow up the convictions of the lower courts for the various crimes. A man is tried in the circuit court or criminal court of one of the counties, and if convicted he appeals to the supreme court of the state. The county prosecuting attorney does not follow the case to the supreme court, but the whole record of the case is written up and forwarded to the supreme court, and it is the duty of the attorney-general to use his best efforts to uphold the conviction. He studies the case, writes a brief for the state and argues it in the supreme court. Many times he finds that he cannot uphold a conviction because of some uncertainty in the wording of the law, or on account of some blunder made by the man who wrote it and got it passed in the legislature. The more convictions the attorney-general gets upheld, the greater reputation he gets. He is, if a studious man, better able to decide than the ordinary lawyer, whether a proposed law will meet the requirements of the state constitution, and whether it will be held a valid law.

1196. It might be suggested that this committee, or the state committee, acting in accord with the national committee, draft a bill, submit it to the attorney-general of the state, and ask suggestions from him as to the proper wording of the law before first submitting it for passage by the legislature. When they are sure the law is in good form, then printed copies of it should be sent to every member of both houses of the legislature, and this should be followed by letters from influential physicians in every county of the state to representatives and senators of their respective counties, or by personal interviews, explaining the object, need and purpose of the law proposed, and they should be urged to vote for it. There is no doubt but we can in this way do much good. Let's do it.

DISCUSSION.

THE UNBORN BABE IS A SPIRITUAL BEING.

1197. DR W. H. WATHEN, Louisville: No subject could be brought before this section which is of more vital importance in a moral, and I might say in a pathologic sense, than this. We who are doing abdominal and pelvic surgery know how frequently we are compelled to operate because of the induction of abortion. In a moral sense it is offensive to every honest doctor and to every honest citizen. This offence is not any more an offence on the part of the woman on whom the abortion is committed, be she married or single, than it is on the part of the person who commits it. I believe that in most of the cases in which I operate for pelvic trouble resulting from induced abortion, the abortion has been induced on the advice of a physician or done by a physician, and I have seen many cases in which abortions have been induced by members of reputable medical colleges. The matter is disguised by the fact that a woman six weeks or two months pregnant is often taken to a hospital for the purpose of curettage. Her uterus is curetted and the product of conception removed. In order to secure legislation there must be impressed on the profession the belief that, if there is any moral offence in destroying the life of an unborn child, the moral offence is just as bad four weeks after conception as if the child were killed at eight months. From the moment of conception the child is a spiritual being. Let us all join in our efforts to educate the people, the women and the men, of this country concerning the immorality of having abortions produced at any time, and let us join in our efforts in a determination to ostracise any man who will produce a criminal abortion. Let us also join in efforts to have laws enacted that will make it a criminal offence, punishable by such penalties as the state sees fit to inflict, death or a sentence to the penitentiary, for any man producing an abortion.

1198. DR. J. H. CARSTENS, Detroit: Laws have been enacted all over the country concerning murder, but still people commit murder. We have laws in some states concerning abortions, but people produce abortions just the same. With the peculiar development of our civilisation, with the rapid bringing up by a very rapid process of evolution of people from a lower stratum of society to a higher, people have not grown morally as fast as they have otherwise. They think that there is nothing earnest in this world, that it is just made for them and for their pleasure, and everything that interferes with that

pleasure they object to and try to do away with. This question of abortion involves the lack of moral responsibility and the superficial education of our girls all over the country. They are not impressed with the true import of life and the responsibilities of married women. They are not taught that a woman does not exist for social pleasure alone, or that she can take her place in society and have pleasure, but that she should still remember her moral responsibility, and that it is good and noble and great to be a mother. If we can impress this idea on the minds of the people we can do something to prevent the committing of abortion. If we do not we shall never accomplish much by law. I believe that it is the duty of the medical profession to emphasize this view of the matter, to develop this view of moral responsibility, to try to induce women to have a love for children.

TEACH THE CHILDREN SEXUAL TRUTH.

1199. DR. HELEN C. PUTNAM, Providence : I want to support what Dr. Carstens just now said about education. For the American Academy of Medicine during several years I have been visiting our public schools to investigate the teaching of physiology and hygiene. I have included in that investigation inquiry concerning how teachers feel, and what they are doing, with reference to teaching the physiology and hygiene of sex. I have found many instructors anxious about the matter because they see in the schools the need of such teaching. I have found a few trained in biology doing admirable work, which I wish to bring to the attention of the medical profession, hoping that physicians will encourage such teachers and will find more, especially in their own communities, to do similar work. These women trained in biology begin with children at about 8 years of age, and include those up to 14 or 15. They instruct through direct personal observation (the "laboratory method") concerning the origin and functions of life in plants and animals. After a year's work, especially if the children are 13 or 14 years of age, they give a frank "sex talk," telling them of the importance of life as they have seen it in plants and animals, and comparing it with human life before birth and after. The children's minds in their course of study have traced evolution in Nature, and when they have this sex talk by the teacher they are not startled, but receive it as naturally as they learned of plant and animal reproduction. Parents are not offended with startling stories, for the children have grown to the subject naturally. The school committee is not disturbed, because there is no complaint from any source. If any wish to know more about what a few teachers are doing to create a changed public sentiment which shall support our views with regard to abortion, I refer you to the detailed reports which the Academy is publishing in its bulletin. While it is not possible to have such instruction in all the schools at once, we can begin with one teacher in a school in each community; see that she has a good training in biology, and have her do good work in her school as an object lesson to others. If personal effort were made in this way I believe that within ten years we should have accomplished a great deal in changing the public attitude toward sex matters and the sacredness of parenthood that would do more than laws to reach the result we want.

FOLLY OF THE JURY SYSTEM.

1200. DR. R. W. HOLMES, Chicago : I have had the misfortune for three years to be a sort of mentor on criminal abortion work in Chicago. During this period I have presided over a committee of the Chicago Medical Society to investigate and to attempt to eradicate the evil. I have come to the conclusion that the public does not want, the profession does not want, the women in particular do not want, any aggressive campaign against the crime of abortion. I have secured evidence. I have asked different physicians, who either had direct knowledge of crime against the prisoner before the bar or who could testify as to her general reputation, to come and testify. They promised to come, but when the time for trial is at hand no one appears. On the other hand, so-called reputable members of our Chicago Medical Society regularly appear in court to support the testimony of some notorious abortionist. A Chicago attorney has told me that it is not possible to get twelve men together without at least one of them being personally responsible for the downfall of a girl, or at least interested in getting her out of her difficulty. I am convinced that legislation is not needed—at least, in Illinois. We have as good a law as perhaps can be made. It is the enforcement of law that is needed. What can you expect when a member of our legislature is backing financially and politically one of the most notorious abortion hospitals in Chicago? It is necessary to go back and educate the boy and girl concerning the meaning of sexual life. The fact should be taught that life begins with conception and not with quickening. Then perhaps in the coming centuries we shall have reached a time when there will not be abortions. I believe that half of the midwives of Chicago get their support from criminal abortion work, as I know definitely a quarter do. One midwife took out a license to help out the family exchequer. For one week she had a sign up: then the husband said that they could not run the risk of the police coming down on them. In that one week there were ten applicants for criminal abortion and not one for confinement. I do not think that it is a good thing for the woman to be held criminally. Morally she is a criminal. If she is legally a criminal you can not get any evidence of it. I have evidence of this every day. I have repeatedly taken ante-mortem statements, with the express provision that if the woman recovers nothing shall be done, that only if she dies shall the person be prosecuted. I have positive evidence that prominent men in Chicago—and Chicago is not different from other cities—will commit abortion. What can one do? In a certain county society complaints were lodged

with the censors concerning three physicians known by reputation and deed to be professional abortionists, and the censors refused to take action.

1201. Fundamentally it is a matter of education which should be begun in the medical school. Until three years ago the school with which I am connected did not have any systematic instruction on criminal abortion. It had a little lecture by a lawyer who did not present the actual facts. Every medical school should have a course on that subject. There should be impressed on the men before they take up their work the dangers to the woman, to themselves, and the moral responsibility assumed in the matter of abortion. If also the boy and girl in school are taught something of this they will grow up with moral stamina not easily overcome. They will know facts and will live accordingly. Many now make themselves believe that there is no life until the movements are felt. When the false teaching in this respect is put aside good will be accomplished.
1202. DR. EDWARD T. ABRAMS, Dollar Bay, Mich.: For the past two years I have been a member of the Michigan legislature, and also chairman of the committee on public health of that body. One of the bills which came before the legislature was drawn, I think, by the committee on legislation of the state medical society, and bore directly on the first question raised by our chairman to-day—whether or not the woman should be made a party to the criminality of the act. I introduced the bill at the request of the committee, and within twenty-four hours after I was called before the judiciary committee, which was composed entirely of lawyers, to answer the question whether or not I favoured abortion. I received half a dozen letters from half a dozen circuit judges in the state of Michigan who were my friends, asking me how long since I had turned over a new leaf. I was assured by the best legal authority in our state that there would be no more powerful inducement for the concealment of abortion than to make the woman a party to the criminality of the act, because it would destroy absolutely the method of getting evidence. All the lawyers told me that. Per contra, we had absolutely no trouble in adding an amendment to our medical act giving the board of registration an absolute right to take from any practitioner his license to practice within the borders of the state after he had been convicted by due process of law of having committed an abortion, without requiring further evidence than the records of the court.
1203. DR. W. O. HENRY, Omaha: I believe that the medical profession should feel responsible for the education of the boys and girls in the public schools concerning this question. These boys and girls should be taught two things: First, the physical wrong and injury that results. Many do not know this until they have passed through the experience. In the second place they should be taught the moral wrong. In a measure we should depend on the clergy for this latter. I believe that the clergy should be informed concerning the physical injury and the moral as well. I should be glad to see work carried out along the lines of education on this matter in the high schools, seminaries and colleges, and among men and women of the country through the medical men and the clergy.

SEXUAL EDUCATION OF THE YOUNG A SOVEREIGN DUTY.

1204. DR. DENSLOW LEWIS, Chicago: It is well and good to enact laws and to punish the criminal practitioner and midwife, but what good does that do to the girl, and how does it save the next girl? I believe, as I have believed for many years, that this matter of education of the young in sex relationship, and also regarding venereal infection, is our sovereign duty and should be our chief privilege. I am delighted that at last the American Medical Association has created a Board of Public Instruction in medical subjects, but I am astonished to find in the report of this Board of Public Instruction, made yesterday, the statement that gynecologic subjects and matters pertaining to sexual questions can best be taken up through circular letters to physicians and carefully prepared monographs by some first-class authority in the medical profession. This is well, but action in this very important matter should be immediate. The girl requires no monograph from a first-class authority to learn the truth. She needs to know that impregnation and conception often follow the sexual act. Those of you who, like myself, have had charge for years of maternity hospitals, know that many young girls seen there have submitted to the sexual act without the slightest knowledge of the probable result. For that reason it is incumbent on us to urge on this Board of Public Instruction immediate action in the hope that another year may not pass without something being done so that every girl may know the consequence of indiscretion. The boy should know the dignity of virility and his duty and honour toward every woman. He should be taught the healthfulness of continence and the advisability of sexual control.
1205. PROF. AUGUST MARTIN, Berlin, Germany: I believe that in Germany and everywhere all agree in condemning criminal abortion. It is forbidden by law; it is forbidden by the professional code of ethics. Laws have been issued in numerous communities to try to suppress criminal abortion, but I do not know of any which have had success. Our laws themselves place great difficulties in the way of legal action by forbidding us to speak about professional secrets. When we are called in a case of criminal abortion we are not allowed to give evidence unless the parties interested in the case give us permission, and frequently this permission can not be given, as the poor patient is dead. But when a good chance is offered to give evidence then, indeed, in every case our courts condemn criminal abortion with the utmost severity. Joint efforts in condemning criminal abortion as on this occasion by and by will contribute to restrain the evil among professional men.

ABORTION IS CHILD MURDER.

1206. **DR. FLORUS F. LAWRENCE**, Columbus: Moral problems can not be settled by statutory enactments. A certain amount of restriction can be had and a certain amount of educational value must follow every statutory enactment, provided that enactment is enforced. It has been mentioned that there has been great difficulty in obtaining evidence to enforce the statutes in question. In Ohio one of the greatest stumbling-blocks has been the question of viability. The Courts determined that there was no great legal responsibility unless the foetus were of viable age. If our statutes are to accomplish the results they should we must first educate the public mind and morals to the belief that conception means human life, and that the interruption or destruction of that conception means murder just as much as if the child had been murdered with a bludgeon after it had been delivered into the world. Anything less than that is a mere travesty on the truth and on true morality.

HOW ABORTIONISTS PROSTITUTE THEIR PATIENTS.

1207. **DR. WALTER B. DORSETT**, St. Louis: The city of St. Louis has not been remiss in her duty in this regard. A paper was read recently in one of our meetings by Dr. John Grant, of St. Louis, on the subject of criminal abortion. The meeting was attended by many of the laity and clergy. One clergyman, who was much interested, promised to preach a sermon before his congregation, but his board advised against it. It seems to me from this that things have come to a bad pass. In order, however, to show you what has been done and what can be done, not only in the enactment of laws but in the enforcement of them, I will quote from a letter which I received from Dr. Wheeler Bond, the health commissioner of St. Louis, in response to an inquiry I made of him. He said that when he accepted the position of health commissioner there were licensed physicians and midwives who concealed illegitimate under the pretence of legitimate practice, and charlatans who without any authority proclaimed themselves doctors and waxed fat on abortions. There were also lying-in institutions which advertised that they accepted only legitimate confinement cases, but which gave out the understanding that all cases would be received. The St. Louis Medical Society found on investigation no less than three of these abortion shops in which young women who came there to await their confinement were kept as prostitutes to pay for their confinement. During the following year many of these shops were put out of business. By the enforcement of the federal laws also we have in St. Louis dealt with a number of the advertising quacks. We must have good laws before we can expect results, and therefore I believe that we ought to take some action on the question.

THE DIMINISHING BIRTH-RATE: its Cause, its Tendency, and Possible Remedy.*

By **JOHN W. TAYLOR, M.D., F.R.C.S.**, Professor of Gynæcology in the University of Birmingham; President of the British Gynæcological Society.

("The Medical Press and Circular," 2nd March, 1904.)

PART I.

1208. **GENTLEMEN**,—The presidency of the British Gynæcological Society is an honour which I fully appreciate, and which I would simply and heartily acknowledge. This Society, from its beginning, has been truly British in its scope and interests. It has freely and graciously recognised the work and claims of the provinces as well as those of the metropolis; and in representing to some extent, however unworthily, the work and claims of Birmingham and the Midlands, I do joyfully appreciate the place held by us in the heart of the Society, and in the very centre of its labours.

(*) Inaugural Address read at the meeting of the British Gynæcological Society, Thursday, February 11th, 1904.

OBITUARY.**DR. JOHN WILLIAM TAYLOR.**

Dr. John William Taylor, F.R.C.S., a prominent Midland surgeon, has died at Birmingham, where he had held many important hospital appointments and was professor of gynæcology at the University.

Dr. Taylor was educated at Kingswood School, at Charing Cross Hospital, and at Paris and Berlin. Formerly he was connected with Charing Cross Hospital, being introductory lecturer of the medical school in 1901, and was also resident medical and surgical officer. In 1897 he was elected president of the Midland Medical Society, and in 1904 president of the British Gynæcological Society. He was surgeon to the Birmingham Midland Hospital for Women, consulting surgeon to the Wolverhampton Hospital, and consulting gynæcological surgeon to the Birmingham Skin Hospital. He obtained the doctor of medicine degree at Brussels in 1877 and the fellowship qualification of the Royal College of Surgeons of England. Dr. Taylor wrote many articles on medical and surgical subjects chiefly connected with obstetrics, and was joint editor and translator of the English edition of Duhrssen's *Manual of Gynæcological and Obstetric Practice*.

London Daily Telegraph, 9/3/10.

1209. As I enter upon my duties this evening, I do so with a sense of great responsibility; and this is undoubtedly increased by the recognition of the difficulty, and yet immense importance, of the subject which I have chosen for my Inaugural Address. This—"The Diminishing Birth-rate and what is involved in it"—I purpose now to deal with, trusting I may count on that consideration, sympathy and interest which so serious an undertaking may reasonably demand.

LIFE IS THE ONLY NATIONAL WEALTH.

I.

1210. In one of the chapters of Mr. Ruskin's well-known book on Political Economy, "Unto This Last," he deals with an inquiry into what he calls the "veins of wealth." He exposes the fallacy that the wealth of a State lies solely or essentially in material possessions—showing that apparent or nominal wealth which fails in its authority over men, fails in essence and ceased to be wealth at all—that the true veins of wealth are, as he says, "purple—not in rock but in flesh," and the "final outcome and consumption of all wealth is in the producing as many as possible full-breathed, bright-eyed, and happy-hearted human creatures."
1211. In his final chapter, "Ad Valorem," Mr. Ruskin writes:—"There is no wealth but life. That country is the richest which nourishes the greatest number of noble and happy human beings"—"the nobleness being not only consistent with the number, but essential to it. The maximum of life can only be reached by the maximum of virtue."
1212. The principles or truths contained in these passages—passages that bear the strictest examination and criticism—may be, and are, very generally accepted theoretically. But the history of the nation during the last twenty-five years shows that the principles which govern its real life are altogether different and directly contradictory.
1213. To-day we are brought face to face with unanswerable statistics proving that our birth-rate is steadily diminishing. This has already attracted the serious consideration of statisticians and of some of our statesmen, but the inquiry into its causes has been confused and incomplete. Here, I hope, we can at least discuss these plainly and fearlessly, for some of the problems connected with causation are essentially gynæcological, and can, perhaps, only be rightly gauged by those who have special medical and gynæcological experience.

THE SUBJECT DWARFS ALL OTHER QUESTIONS. THE RELENTLESS PROGRESS OF AN EVIL DESTINY.

1214. The subject is a great one—so great, indeed, that if the nation could only see it in its true proportion, it would, I think, be found to dwarf all other questions of the day.

I cannot hope in the time at my disposal to enter fully into all its phases. I do hope, however, to take the most salient and striking features of the statistical data at our command, to inquire what is meant and involved by these, and to consider how far the profession and the public may do anything to check the apparently relentless progress of an evil destiny.

1215. The best tables for our primary consideration are some of those which have been compiled by Mr. Holt Schooling, the statistician. In Table I. we see the average yearly number of births to each thousand persons living in the United Kingdom during five successive periods of five years each.

Table I.—The average yearly number of births per 1,000 persons living in Great Britain and Ireland, during the 5-yearly periods:—

1874-1878	..	..	..	..	34.3
1879-1883	..	..	..	..	32.6
1884-1888	..	..	..	..	31.2
1889-1893	..	..	..	..	29.8
1894-1898	..	..	..	..	29.1

(Note the steady decrease, 34, 32, 31, nearly 30, 29, and in 1901 it had come down to 28.) [in 1907 to 26].

Now let us compare this with exactly similar statistics of other countries:—

Table II.—The average yearly number of births per 1,000 persons living during the 5-yearly periods.

PERIODS.	GREAT BRITAIN AND				
	AUSTRIA.	GERMANY.	ITALY.	IRELAND.	FRANCE.
1874-1878	.. 39.4	.. 40.1	.. 37.0	.. 34.3	.. 25.8
1879-1883	.. 38.4	.. 37.5	.. 36.8	.. 32.6	.. 24.8
1884-1888	.. 38.1	.. 36.9	.. 38.2	.. 31.2	.. 23.9
1889-1893	.. 37.1	.. 36.3	.. 36.9	.. 29.8	.. 22.5
1894-1898	.. 37.3	.. 36.1	.. 34.9	.. 29.1	.. 22.3

1216. If we compare the top line with the bottom we see that in each case there has been a fall, so that a diminishing birth-rate is not a feature of our own Kingdom only, but is to some extent European in its scope or effect, and the lowest birth-rate is that of France.

Of the other great powers and nations—the United States, Russia, China, and Japan—no certain statistics are available, but we have very good reason to believe that the birth-rate is seriously falling in the States, but notably rising in Russia and Japan. According to Russian statistics from 1892-1894, the birth-rate per 1,000 was 47.7, and from 1894-1897 the birth-rate per 1,000 was 49.5, so that there has been not only no loss or diminution in the birth-rate here, but the figures are also far above those already tabulated. So far, the data we have considered show us that the birth-rate throughout the whole of the West is diminishing, while that of the East is rather expanding.

We now want to consider the relative birth-loss of the various Western nations as compared with one another, and this brings us to the most important and startling of Mr. Schooling's tables.

1217. He takes the birth-rate statistics for 1874-1878 in each European nation as the standard for that nation, and places against this the statistics for 1894-1898, computing from this the loss of birth-force in the twenty years. The following is the result:—

Table III.		The yearly birth-force during 1874-1878 taken as	The yearly birth-force during 1894-1898 was only	The percentage of yearly loss during 1894-1898 was
Norway	.. ..	100	96	4
Denmark	.. ..	100	95	5
Austria..	.. ..	100	95	5
Italy ..	.. ..	100	94	6
Hungary	.. ..	100	91	9
Germany	.. ..	100	90	10
Switzerland	.. ..	100	90	10
Belgium	.. ..	100	89	11
Holland	.. ..	100	89	11
Sweden	.. ..	100	88	12
France ..	.. ..	100	86	14
United Kingdom	.. ..	100	85	15
England and Wales	.. ..	100	83	17

218. In other words, while Norway, Denmark and Austria very nearly keep up their birth-force of twenty years ago, the other nations in their order show an increasing loss, and England and Wales stand at the very bottom of the list. None of the other nations have sustained so great a loss as we have in this definite period of time.

1219. During the same period of time the marriage-rate in the United Kingdom has not altered much, but, during the last ten years or so, has been slowly rising. The figures in the returns of the Registrar-General are as follows (Table 44, 1900):—

					Persons married to 100 living.
1876-1880	..	..	..	..	14.2
1881-1885	..	..	..	..	14.1
1886-1890	..	..	..	..	13.8
1891-1895	..	..	..	..	14.3
1896-1900	..	..	..	..	15.2

So that we may take the birth-loss in the United Kingdom as due to causes operating in the married life of its inhabitants. It is not simply due to celibacy.

The fertility of marriages appears to have so much diminished that the decrease in London alone is said to "equal 26,000 births yearly, or about 500 weekly." (Mr. T. A. Welton, at a meeting of the Royal Statistical Society, June 17th, 1902.)

AUSTRALIAN DECLINE IS WORSE.

1220. But some may say, England and Wales are only a small part of the Empire, and the statistics of Great Britain, where there is but little room for expansion and increase, form no criterion of the birth-rate in our colonies. Unfortunately, what statistics are available on this point, and notably those of Australia, offer no encouragement to the hope that the Colonies are much better than ourselves.

In Australia the birth-rate has fallen with an even still greater rapidity than in England. In 1861-1865 the rate was 41.9 per 1,000, but had diminished in 1871-1875 to 37.3; in 1881-1885 to 35.2; and in 1891-1895 to 31.5; while in 1896-1899 the rate was only 27.35, or actually below the rate of increase at home. If we work out these figures in harmony with Table III, we find Australia a long way below all the European nations, with a birth-force down to 70.3, and a percentage of yearly loss amounting to nearly 30! [And a worse slide downwards since then].

1221. Regarding this, Mr. H. W. Wilson writes :—"The decline in Australia is great in every position of life, among the poorest and the richest alike, and it is the more extraordinary because the greatest need of Australia is a teeming population."

1222. But any statistical inquiry, to be of value, must be considered in all its bearings. It has been said, and with considerable reason, that there is nothing so unreliable as statistics, and this may be the case when these are imperfectly considered. In the present instance, if we are desirous of estimating the true wealth or value of the population we possess, there may be a fallacy in mere numbers. It may well be that twenty children better clothed, better fed, better educated, better trained, may develop into men higher socially and morally, stronger and better able to hold their own than 100 children less advantageously brought up. Can we hope that the type of man is improving?—that the generation of Englishmen to-day, though falling short in birth-force, is yet greater than the generation preceding it?

CRIME AND INSANITY INCREASE AS BIRTHS DIMINISH.

1223. Again, unfortunately, we must sorrowfully admit that we have no sufficient ground for believing this. The criminal statistics, though showing a general and steady reduction in the whole criminal population of the United Kingdom, during the last twenty years (a fact which is very encouraging), do not show a corresponding diminution in juvenile criminality, and it is necessarily the youth of our country to which any estimate of the last twenty-five years would more particularly apply.

According to August Brahm, in his work on "The Criminal" (p. 272), "Juvenile criminalism is on the increase. Forty per cent. of the convictions in England every year are against young persons under twenty-one years of age." And on page 281 he appends a table which shows a higher percentage of criminals under twenty years of age in England than in any of the other European countries there tabulated.

1224. The lunacy statistics of England and Wales show a steady proportionate increase of lunatics and idiots, especially during the last few years.

In 1869 there were 23.93 lunatics, idiots and persons of unsound mind to 10,000 of population.

	1879	..	..	27.54	"	"	"
	1889	..	..	29.65	"	"	"
5	1894	..	..	30.58	"	"	"
years.	1899	..	..	32.96	"	"	"
	1903	..	..	34.14	"	"	"

(From the 57th Report of the Commissioners in Lunacy, 1903. Parliamentary Blue Book.)

Or, in other words, the increase of lunatics and idiots in England and Wales has, during the last fifteen to twenty years, been very nearly double the old rate,

1225. The natural deduction from these figures, that insanity and idiocy are increasing, seems also to be proved by the recent statistics of the new admissions to asylums and licensed houses. The ratio of first admissions to 10,000 of population has been as follows :—

In 1899	..	..	..	..	..	4.94
" 1900	..	..	..	..	..	5.02
" 1901	..	..	..	..	..	5.28
" 1902	..	..	..	..	..	5.76

(Ibid., p. 95.)

1226. It is very difficult to obtain trustworthy statistics regarding alcoholism, but those given in the "Temperance Problem," by Messrs. Rowntree and Sherwell, are probably the best. According to these the consumption of wine per head of the population has varied but little during the twelve years from 1885 to 1897, but, during the same time, the consumption of beer has gone up from 27.5 gallons to 31.3 gallons, and of spirits from .93 gallons to 1.02 gallons. And the "national drink bill" (p. 437), which was estimated at £3 7s. 10d. per head in 1885, came to £3 16s. 10d. in 1898. In London (Metropolitan Police Area) there were, from 1885 to 1889, 4.33 arrests for drunkenness to 1,000 of the population. In 1897 the proportion had risen to 7.35 (p. 499.)

So in juvenile criminalism, in mental disease and brain weakness, and even in alcoholism, the restricted population of the present day compares unfavourably with that of a former generation.

DECREASE OF MENTAL POWER IN THE PEOPLE.

1227. If we try to go on and trace this comparison further, and compare the general culture of the more intellectual classes of the two generations over a limited field—for no general statistics are available—still the investigation (though necessarily imperfect and tentative) seems to point to an unfavourable conclusion.

1228. In my own city of Birmingham, a critical survey of its chief semi-public literary and artistic institutions has been recently made by Mr. Howard S. Pearson, and he publishes a tabulated statement showing the support given to these twenty years ago, ten years ago, and to-day. ("Central Literary Magazine," November, 1903.).

His figures show as a net result that in the course of twenty years there has been a loss of 366 subscribers, or about one in fourteen. "This would be discouraging, but it is by no means all. The population of the city and district has vastly increased, while this care for intellectual and artistic culture has materially diminished. In brief, the population has increased by more than one-fourth, while the interest in the institutions named has decreased by one-fourteenth." Later on, Mr. Pearson writes:—"These institutions are not some among many: they have actually no rivals at all. Neither in the city nor in the neighbourhood is there anything which even pretends to touch their special work. They stand, each in its own way, for the general and intellectual culture of the educated classes. The very aim and intent of all our strenuous efforts in the cause of education is to increase the proportion of the educated classes and to lead to a life-long interest in culture. And as the population rises, as education becomes more far-reaching, as art is more and more talked about, even so must grow the discouragement of all who might have hoped to gather from the changed conditions a large sympathy in their work."

1229. It must be confessed that the more deeply and thoroughly one goes into this matter the more serious does it become. Prof. Karl Pearson (Huxley Memorial Lecture, 1903, and "British Medical Journal," October 24th, 1903), who has approached it from an altogether different standpoint—from a careful study of the inheritance by children of the mental and moral, as well as the physical characters of their progenitors—comes to much the same conclusions. He notes that there appears to be a want of intelligence in the British merchant, workman and professional man of to-day, and sees but little hope in the usually proposed remedies of foreign methods of instruction and the spread of technical education. "The reason for the deficiency," he states, "is that the mentally better stock in the nation is not reproducing itself at the same rate as of old—the less able and the less energetic are the more fertile. Education cannot bring up hereditary weakness to the level of hereditary strength, and the only remedy is to alter the relative fertility of the good and bad stocks of the community. The psychical characters which are the backbone of a State in the modern struggle of nations are not so much manufactured by home and school and college; they are bred in the bone, and for the last forty years the intellectual classes of the nation, enervated by wealth or by love of pleasure, or following an erroneous standard of life, have ceased to give in due proportion the men wanted to carry on the ever-growing work of the Empire."

1230. All this tends to show that the marriages of to-day are not only relatively infertile, but, also, either—(1) that the children born of such marriages are weak, neurotic, specially liable to alcoholism, criminality and insanity, and so far unfit for the battle of life, or, (2) that marriages of the middle and better classes are now so sterile that quite an undue and dangerous proportion of the rising generation is recruited from the lower, the more ignorant, the more vicious and semi-criminal population.

1231. In any case the conclusion is one of the utmost gravity, and almost paralysing in the seriousness of its import. It is indeed a "handwriting on the wall" which claims the fullest and widest interpretation to be found throughout the Kingdom.

THE SPREADING BLIGHT.

II.

1232. We now pass on to the consideration of the cause and life-history of these relatively sterile marriages. Some, and notably M. Arsène Dumont, in his work on the age of marriage, profess to consider the elevation of the age when marriage is entered into as mainly responsible for the deficit in the birth-rate. It does undoubtedly account for some of the loss. Obviously, if marriage be deferred until thirty-five or forty years of age, there must be less expectation of progeny than in a marriage contracted some ten years earlier. It is, however, idle to suppose that this touches more than the fringe of the nation's loss. The main cause, and we who are in gynæcological practice must know it, is the deliberate prevention of conception. This, which was first encouraged and taught in England some thirty-five years ago, has gradually spread like a blight over the middle-class population of the land, and the true wealth of the nation, the "full-breathed, bright-eyed, and happy-hearted children" of Ruskin, have more or less gone down before it. It is this which has so altered the family life of our country that the most superficial observer of middle or advancing age must be struck by the difference. Instead of the families of six or twelve to eighteen children, we see more often the so-called family of three or two or one, and that which used to be—and still should be—the highest and noblest function of the married woman, the rearing of sons and daughters to the family, the nation and the Empire, is very largely handed over to the lower classes of our own population and to the Hebrew and the alien.

1233. For a long time it appears to have been assumed that whatever might be the loss to the nation and the race by such a practice, the individual must gain. The avoidance of the troubles of pregnancy, the dangers incidental to parturition, the confinement of the lying-in, the worries of

lactation, the expense of another child, and the extra work which this entails—all of this avoided seems at first to be an undoubted gain to the struggling husband and over-anxious wife, and it would ill-become me, with the knowledge I possess, if I failed to appreciate the difficulties of the position or to under-estimate the power of that current advice which seems only to be dictated by common prudence.

But the question arises whether this immunity from pain and trouble may not be too dearly purchased, even by the persons themselves who are primarily concerned.

NATURE'S REVENGE UPON THE INDIVIDUAL.

1234. It would be strange indeed if so unnatural a practice—one so destructive to the best life of the nation—should bring no danger of disease in its wake, and I am convinced, after many years of observation, that both sudden danger and chronic disease may be produced by the methods of prevention very generally employed.

In one or two instances I have known acute peritonitis to immediately follow the use of . . . The cervical canal appears to be often unusually patent at this time, and the danger is neither an unimportant nor isolated one.

In another instance I was consulted for an acute purulent vaginitis directly following the use of a mechanical shield, and as both parties were free from any disease previously, there could be no doubt that the infection or cause of irritation arose from this.

There are casual instances of sudden danger or acute illness that have come under my own notice, but none the less real and far more common is that chronic impairment of the nervous system which frequently follows the long-continued use of any preventive measures, whether open to hostile criticism or not as immediately dangerous.

This chronic impairment of nervous energy of which I am now speaking, often referred to under the name of neurasthenia, and still more recently under that of "brain-fag," has many causes, and may be produced whenever there has been too great a tax or drain upon the nervous system, and too short a time for real recuperation: but it is especially marked in many of these cases of sexual onanism.

The inability to fix attention, the unreasonable fears, the loss of memory, the loss of emotional control, the mental depression and abject misery often felt by the sufferer himself or herself—and shown more or less in countenance, word and act, these are symptoms well known to all of us.

1235. Here the learned surgeon describes physiological facts and sequences of the highest interest to the individual, the nation and the race. Debasing falsehoods are sown broadcast all the time, and carried through the mails, so that it is only with profound regret and indignation that submission to expediency compels my withholding some part of the truth.

1236. But apart from this, is the prevention of pregnancy the gain to the woman that so many imagine? It may well be questioned whether in the study of pregnancy sufficient attention has been paid to the period of ovarian rest which appears to accompany the growth of the pregnancy. The raising of the ovaries out of the pelvis into the abdomen, the diversion of the main blood stream for nine months directly to the uterus, and the absence of menstruation, through pregnancy and lactation, argue a time of rest and comparative inactivity for the ovaries, which cannot but have an important value in the life of the woman who is married, and at the same time physiologically ready for conception and for pregnancy.

During this time of uterine activity, but of ovarian rest, there is ample opportunity for the nervous supply of the ovary to recover from any undue stimulus, and it is perhaps worthy of notice that this period is usually attended by improvement in general nutrition and increase of fat. This comparative suspension of ovarian activity also coincides with the time when the uterus is filled.

PROLIFIC MATRONS THE HEALTHIEST WOMEN.

1237. When this period is fully over it is only reasonable to suppose that the ovaries have gained by this alteration in the sexual apparatus, and that the maturation of the follicle may proceed more healthily, and even the ovum itself may be more perfectly formed, than in the case of a woman in whom this natural cycle has been artificially prevented. In this case the ovaries suffer and the woman suffers with them—far more as a rule, than she would by repeated child-bearing. Widely as the practice of prevention has spread, you will still have to go to the mothers of large families if you want to point to the finest and healthiest examples of advanced British matronhood. The natural deduction from

this reasoning is, that the artificial production of modern times—the relatively sterile marriage—is an evil thing even to the individuals primary concerned, injurious, not only to the race, but to those who accept it.

1238. Much that I have said regarding the married life of the mothers of our race has a very similar bearing on that of the fathers also. The incomplete act of sexual congress is but slightly removed from that of self-abuse, and is open to much the same criticism and strictures. The lower passions are usually stronger in man than in woman, and demand a firmer control. This is encouraged by the natural progress of the healthy married life. The recurring periods of abstinence and restraint induced by each pregnancy, at the confinement and lying-in, not only tend to raise the man himself, but the power obtained by this we may expect (as Prof. Pearson has demonstrated regarding other moral faculties) to be mathematically transmitted to his children.

1239. The increased work and self-sacrifice also necessitated by the growth of the family, the simpler and plainer standard of life corresponding to this, all have their ennobling effect on parents and children. But when the opposite of this obtains then, indeed, there follows not only a moral deterioration of the individual, but a step has been taken reversing the great order of progress from the brute. For then the higher powers of the race, knowledge and the intellectual application of it shown in "prevision" and "precaution," have become systematically subservient to the lower and the animal. And when this is the case decadence has begun.

NO METHOD OF PREVENTION IS HARMLESS. PRE-NATAL DEGRADATION OF THE CHILD.

1240. There is no method of prevention, whether by [the act of Onan] or by the use of injections, or shields, or medicated suppositories, that can be regarded as innocuous.

1241. The health, and especially the mental and moral stamina of those who use these "checks" is slowly undermined. The very life of the nation, as we have seen, is seriously imperilled, and there is increasing reason to believe that such isolated children as are "arranged for" and produced under these conditions may themselves suffer and be degraded by their antecedents.

1242. To the evils of disease, race-limitation, or destruction and hereditary weakness which appear to inevitably follow the artificially sterile marriage, we have to add the accompanying evil of a debased and stunted education for the children.

1243. In the most plastic period of the child's life, in its earliest years, the more or less solitary child brought up in a land of solitary children is necessarily isolated and self-centred. Reared in greater comfort or comparative luxury, with no brothers or sisters of similar age to rub off its angles and selfishness, it is ill-prepared for every step of the succeeding battle of life, and it is very generally the child of the larger family and poorer parents, and very often the child of a lower class, who pushes his way in front of him and elbows him to the wall. I have no time to dwell on this, which opens out an important field for further observation and study, but you, gentlemen, who have necessarily been students of human nature all your lives, will know how much there is to bear out every word that I have said.

1244. From 1896 to 1905, ten years, the difference between arrivals and departures, for all Australia, was only 5,000 persons. And births per 100 marriages ceaselessly diminish. The ratio of decline, the birth-rate itself, is alike with that of England, but because of the healthy conditions before Mrs. Besant's mission, the children then born are now marriageable and married in such numbers that the real rate of decline, which is worse than that of England, is concealed. If sheep or cattle were thus stricken with advancing sterility and in rapid drift to extinction, legislators would be alarmed and active. But they exhibit immovable indifference, so that the subject receives no attention. Thus the Anglo-Saxons in all countries that I have visited, the United States, Canada, the British Isles, South Africa, all of the Australian States, New Zealand, and "the East," show the same determined bent to destruction, precisely as in the times of Polybios and Tacitus did the Greeks and Romans. We change our constellations, not our mentality.

THE MIRROR OF FRANCE.

PART II.

III.

1245. What will be the outcome for England in the future if nothing be done to check this and allied abuses of so-called modern civilisation? If I shall not weary you with statistics I would ask you to turn your attention for a short time to our sister nation, France, where (as in a magic mirror) one can

apparently see the future of those countries in which the birth-rate tends to fall until the population becomes stationary, or even less than stationary, as it is in France to-day.

1246. In a remarkable paper written by M. Alfred de Foville, of the School of Moral Sciences, in the "*Revue des deux Mondes*" of January 15th, 1897, we find the following account of the criminal statistics of France: "Since 1881—that is, from 1881 to 1896—the number of prisoners before the Correctional tribunals has risen from 210,000 to 240,000. Since 1889—or in 7 years—manslaughter has risen from 156 to 189, murder from 195 to 218, and sexual crime from 539 to 651.
1247. "In addition to the general increase in criminality of all kinds, a sort of specialisation of crime, especially for acts of violence, is to be noticed. These belong more and more to a certain class, that of the old offenders. The number of these, which was 30 per cent. in 1850, is now 65 per cent. In short, during the last fifty years criminality has trebled itself in France, although the population has hardly increased at all.
1248. "The saddest side of the criminal statistics is that regarding children and young people. From 1878-1880, while misdemeanours of common law had trebled among the adults, the criminality of youths (from sixteen to twenty-four) had quadrupled, that of young girls had nearly trebled, and the number of children prosecuted had doubled. In the period 1880 to 1893 criminality has increased still more rapidly. To-day child-criminality is nearly double that of adults, notwithstanding that minors from seven to sixteen years only represent seven millions, while adults amount to more than twenty millions. In Paris more than half of the individuals arrested are under twenty-one, and nearly all have committed the more serious offences." According to M. Adolphe Guillot, the acts of the young prisoners are marked by an exaggerated ferocity, a special refinement of lust, and a bragging of vice that are never met with to the same degree at a more advanced age.
1249. "Child prostitution is growing, and in ten years the number of children charged with prostitution was estimated at 40,000. In 1830 the number of suicides was 5 in 100,000; in 1892 there were 24 to the same number. By 1887 the suicides of children under sixteen years (formerly extremely rare) amounted to the number of 55. In 1896 we had 375 suicides of young people between the ages of sixteen and twenty-one, and the suicides of children under sixteen were 87."

These are facts written by a Frenchman for French readers in the best known French magazine of the day.*

FRENCH VICE AND HEBREW VITALITY.

1250. If we like to extend our inquiry we find that these figures are taken from the national statistics, and are in harmony with other observations. "Since 1880—that is, during the last twenty years—the consumption of alcoholic drink in France has trebled, and France has passed from the seventh place in order of consumption of alcohol to the first." (Mr. Yoxall, M.P.)

The figures in Mulhall's "*Dictionary of Statistics*," though varying to some extent, are in rough accordance with these. According to this authority, we find that insanity is steadily increasing in France, and that the ratio of suicides has risen from 112 per million in 1880 to 205 (or nearly double) in 1885.

I do not want to press these figures beyond their bare legitimate application. In particular, with regard to alcoholism, this depends on many factors, and is very much governed by the legislation of the country regarding its sale. In England, for instance, there was a marked diminution in national expenditure after the Early Closing Act of 1872, and in France there has been a great increase since 1880, when, as I understand, the facilities for obtaining it were much increased.

1251. But this does not alter the fact that after half a century of trial, with an increasingly limited population, France shows more and more a lowered and still falling moral average, a lessening virtue and strength, and an increasingly national neurasthenia, which seems to crave and to need the help of constant stimulation in order to face the ordinary routine of life.

Here we see a great nation, a people and a land which, next to my own, I think I understand, appreciate and love better perhaps than any other, and to which I wish nothing but good; but a nation so bound by the fetters she has forged for herself that nothing but the life she has deliberately cast aside could apparently save her from her slow decay.

And is not this refusal of life by the French at the root of the deep anti-Semite feeling which otherwise would be so contrary to the frank spirit of the French? The Hebrew race, to their lasting honour, with very few exceptions, have not only kept themselves free from the vice of which I have been speaking, but, by reason of their laws and customs, are the most systematically temperate in their sexual relations of any nation or people I know.

* A very similar or parallel article on the increase of crime in the United States (where "prevention" is exceedingly common) is written by Dr. Buckley in the "*Century Magazine*" for November, 1903.

1252. Consequently, among them the natural breeding of the better stock has never been interfered with, and in a country like France, the Hebrew seems to rise not only individually, but racially, among the people with whom he has his dwelling, until what appears to be an unfair proportion of responsibility and power and wealth rests in the hands of an alien race. When this is discovered, and the cause of it but dimly recognised, there cannot but be bitter feelings of jealousy and even hatred in the great mass of the nation among whom the Hebrew dwells, and it is not surprising that the power of combination and of number is sometimes unjustly used to overcome (if possible) the disadvantage.

So far, I have been dealing only with what is open to observation and experience. But may we not reasonably go a step further? What must be the future of such a society if degeneration goes on and the power of the democracy remains as at present or increases? So long as the race progresses the people can be trusted with the powers of government, but when decadence has been going on for years, or even ages, what can be the final outcome of such democracy but anarchy and confusion?

FAMILY LIFE BEST SAFEGUARD AGAINST DECAY.

IV.

1253. In dealing, or attempting to deal, with the treatment of this grave national evil it is necessary to take a broad and yet sympathetic view of the problem.

It is one belonging essentially to the higher gynæcology, in which no false sympathy or lower obstetric platform must be permitted to interfere with what is really best for the individual and the race. And yet when we recognise that the whole force of modern civilisation, its honour paid to riches, its luxury, its frivolity, its impatience, its society, its manner of life, its very "neurasthenia" seems all more or less opposed to the cultivation of that true family life which is its best safeguard against decay, one needs indeed to temper judgment with a quick appreciation of all the difficulties encountered by every modern wife and mother, and to recognise the almost insurmountable obstacles for the Church, the State, and the Profession of Medicine to slowly overcome.

1254. For, I think, the help of all is needed. The Roman Catholic Church teaches that prevention is a sin, and though this is altogether beyond my province, I would submit that no lower standard of sexual morality should be allowed by those who belong to another communion, and that every effort should be made by the religious and the moralist to inculcate a higher ideal, and a plainer and simpler standard of life.

1255. In the State it might be possible to encourage this higher ideal by regarding the well-brought-up family as one of the attendant qualifications for high distinction and honour, and, in addition, by some wide scheme of old-age insurance or pension, by better facilities for the higher education of children, and by some special remission of taxation to lighten the burdens of those who are bringing up large families to be a credit to themselves, and a lasting benefit to the nation.

Again, where further education is demanded, and legitimately demanded, by any profession or calling as necessary to full qualification, I would have the State rather jealously guard the earliest possible date at which productive work may begin. Part of the difficulties of our modern life seems to be caused by the ever-receding age at which such work is possible. In my own student days many of us qualified at twenty-one, were earning our own living at twenty-two, and yet managed to keep up study and hospital attendance until taking the higher degrees at twenty-five or twenty-six. This may have been mistaken, but I am convinced it is a far greater mistake to keep a young man, with a man's vigour and ambition, from any real independent work through most of the years from twenty to thirty.

1256. In the Medical Profession itself the evils of prevention, both immediate and remote, should be studied more closely, and explained to such patients as need direction and advice.

My own opinion is that while occasional abstinence in married life is perfectly allowable, and may have, as I have suggested, a high moral hereditary value, no artificial prevention is advisable save that which is produced by operation, when deformity or grave disease imperatively demands it.

1357. Certainly in the present day, when septic diseases, as we know, can be reduced to a minimum and should be almost entirely avoided, when surgery can so effectually and safely deal with nearly every kind of difficult or dangerous labour, it is not the time for the fairly healthy parents of one child to shelter themselves behind the terrors and troubles of a first confinement, and demand some easy but evil way of further immunity.

But as civilisation increases, there can be little doubt that the susceptibility to pain increases also, and it may be that the mothers of to-day need a greater consideration and help, during the progress of pregnancy and lactation, than the mothers of former years. Very much more may be done during these periods by suitable advice, management, and diet than many imagine. In some cases, as I showed last year, repeatedly disastrous pregnancies may be changed into ones of healthy type and character solely by what amounts to a special and more liberal dietary before and during pregnancy, and much of the partial collapse and ill-health that is apt to follow parturition and accompany lactation may be modified or altogether avoided by due provision and direction for the hygienic requirements of mother and child, particularly as regards rest and food.

RUIN OF THE NATION'S POWER. DESTRUCTION OF ITS HOPE.

1258. In these ways, and especially by personal influence and example, the medical practitioner may do more perhaps than anyone else to reform the judgment and correct the practice of this and coming generations.

But when all this is said and done, there still seems to be needed some general awakening of the national conscience if any thorough and lasting change is to be hoped for. Let us be careful that the awakening is in the right direction.

1259. One word of caution may be needed. Whatever may be the merits or demerits of celibacy as compared with marriage, statistics show, as I have already stated, that it has but very little practical bearing on the subject before us. "The birth-loss in the United Kingdom must be due to causes operating in the married life of its inhabitants." True celibacy, maintained, as it often is, for the sake of the better service of mankind, is worthy of the highest honour, and may well be subject to a higher law than that of physiological increase. Many noted examples of this will occur to all as I speak, in every profession and of both sexes. These are vicarious fathers and mothers whose children far out-number the limits of a physiological family, and the lives they protect or encourage or save make for that "maximum of life" which is associated with the "maximum of virtue."

1260. There is no reason to fear any high ideal of chastity or continence, and especially none when it is associated with the care of those forces which go for the defence of the nation and that child-life which is its future hope.

On the other hand, there is every reason to fear that debased ideal of married life which is secretly and insidiously working for the ruin of the nation's power and for the destruction of its hope.

1261. Artificial prevention is an evil and disgrace—the immorality of it, the degradation of succeeding generations by it, their domination or subjection by strangers who are stronger because they have not given way to it, the curses that must assuredly follow the parents of decadence who started it—all of this needs to be brought home to the minds of those who have thoughtlessly or ignorantly accepted it. For it is undoubtedly to this that we have to attribute not only the diminishing birth-rate, but the diminishing value of our population.

NATIONS ARE NOT DOOMED TO DECAY. JAPANESE AND HEBREWS ASCENDANT.

1262. No truer words were ever said than those by Ruskin: "The maximum of life can only be reached by the maximum of virtue." Do they not carry with them another truth which has now become almost a demonstrable fact, that the prevention of life is always accompanied by moral deterioration?

And this evil harvest, for ourselves and for our children, is of our own sowing. Some, looking back on past history and bygone civilisations, have imagined that the rise and fall of empire follows some unalterable law, and that nations, like individuals, must necessarily suffer from senility and decay.

But it is not so. National decay or degeneration is by no means the inevitable consequences of age. Our modern ally, Japan, is an evidence of this. After a long and chequered history, quite as long or longer than our own, she has emerged in all the activity and strength of a second youth.

And it is interesting to note that this new-found power is directly associated in the mind of the Japanese with the knowledge of their own racial strength and power of increase; indeed, it is this which gives them—youth.

This is well shown by some recent remarks of one of their more prominent men. He writes:—"Japan is in no danger of race-suicide . . . The mothers are not shirking maternity as in other lands, and the result is that we can spare half a million of men a year for an indefinite number of years and not miss them.

"Barring Formosa and the Pescadores, we have less than 150,000 square miles of territory, of which eleven-twelfths is unproductive of food. Nevertheless, we have close to 50,000,000 folk to feed. Do you wonder that we are land-hungry—that we want elbow-room?" (Reported by Stephen England in the "Daily Mail" of December 23rd, 1903.)

In a somewhat different way the Hebrew race, to whom I have already referred, may also be cited as an example of an ancient people, old in every sense, and still not dying out. Conquest and dispersion have left their ineffaceable impress on the race, but they are with us to-day, not infrequently showing evident traces of centuries upon centuries of nervous training and development, of nervous wear and tear; possessing, too, a history of great achievement in music, art, and literature, corresponding to that development, and yet showing, so far as I am able to ascertain, no sign of real decay or loss of reproductive energy.

JAPANESE, RUSSIANS, AND BOERS WATCH OUR DECLINE.

1263. We have the same power with far better opportunities and a much brighter outlook. At no period in our history perhaps was there less reason for racial suicide, and, apart from this, for pessimism. All of us, both men and women, need a truer and braver conception of life. Life is entrusted to us—

life and the power of life—and we should be ready to work, to suffer and to adventure greatly and cheerfully, for the honourable and wise employment of the entrusted capital.

“Then welcome each rebuff
That turns Earth's smoothness rough,
Each sting that bids, nor sit, nor stand, but go.
Be our joys three parts pain!
Strive and hold cheap the strain;
Learn, nor account the pang; dare, never grudge the throe.”

I must confess, when I hear of thoughtful men among the Boers in South Africa, military authorities in St. Petersburg, and Japanese in far Japan, noticing and counting on their own racial increase, and comparing this, kindly or unkindly, with our own comparative stagnation, I would like, if I could, to sting my fellow-countrymen into some proportionate sense of shame and duty.

My voice is weak, but in the responsible position in which you have so generously placed me, as the temporary head of a great British Society, which may well claim to be the greatest British authority on such questions, I am surely not overstepping my province if I ask for the grave interest of every Fellow in this important subject; if I ask, not so much for any following of my leadership as for the fullest independent investigation into all the facts, figures and arguments I have brought before you. For with us lies a great responsibility, and ours will be to a very large extent the blame if, in after years, the lamp of the Anglo-Saxon is found to be burning dimly.

THE STATUS OF THE CHILD.

Chairman's Address before the Section on Diseases of Children at the Fifty-eighth Annual Session, American Medical Association, 1907. J. ROSS SNYDER, M.D., Birmingham, Ala. (“Journal of the American Medical Association,” August 3rd, 1907).

1264. To all who have given serious thought on conditions of society as they exist in our country to-day, certain changes in our ways of living seem imperative if the integrity of the nation is to be preserved. More and more numerous are the bubbles which, rising on the surface of our civilisation, denote the workings of ferments beneath. The nation is already somewhat taxed with the burden of caring for, while protecting itself against, an army of defective, degenerate and unstable citizens.

The rapid increase in such members continuing, society as a whole will be vitiated, and sooner or later our people will be compelled to give way to some newer, cleaner and stronger power. To live unwarned by the experiences of other older and past civilizations, and to blind ourselves to the evidences of decay within us is not optimism but folly! To insist that if our nation is to endure, further deterioration in the race must be stopped is not pessimism but self-preservation!

Without a stalwart and vigorous citizenship our natural resources, domain, a structural navy and a numerical army will not avail in keeping the nation to the fore among the world's powers. Our people must learn the patriotism, the wisdom and the foresight of so safeguarding our children that an oncoming generation of morally, mentally and physically equipped citizens will ever be assured to the nation.

The dangers in modern society which beset the child are many and various. Some of these are so intimately connected with home life that they will be found easier of correction by education and by wise council than by enactments of law. By virtue of their relationship to the family, physicians, if they but acquaint themselves with certain needs, are in a position to render a great and lasting service to their country. It is then to certain phases of our home life as they reflect on child interests that I wish to invite your attention.

THE UNBORN CHILD.

1265. The position assumed by modern society with reference to the unborn child is a subject which has proved so inviting to sentimentalists that physicians as a rule discuss it reluctantly. But the possible physical effects on our women and our children of a widespread revolt against maternity is a question that medical men, no matter how much against their liking, must consider and answer. A countless number of our young women, even before marriage, are entertaining ideas, notions rather, regarding the hardships and taxations incident to child-rearing.

1266. Thousands of them at the time of marriage have these notions still further exaggerated by the intermeddling of mothers and friends. Now, too, a certain kind of instruction is given which, since its purpose is to prevent motherhood, precludes any education that would fit these young women for that motherhood. I know of nothing more nerve-wasting, nothing more cruel, than the way newly-married girls are beset with older married women, bringing ghosts of child-bed and bugaboos of child-care with which to haunt the bridal chamber. Can we wonder that many of them, who were normal, mentally, physically and morally healthy before marriage, are changed into unhappy, discontented, irritable and hysterical wives, fit neither for wifehood nor motherhood?
1267. A great number of women live in a state of uneasiness and of absolute dread with reference to maternity. Restless, they display their activities in various freakish and faddish ways. They are not perverse, but, by contact with distorted ideas concerning their natures they are made selfish and unreliable. There may be some of us who are inclined to believe that under certain circumstances a limited family would solve perplexing problems of existence. But no matter how often offered as pleas, economic and like considerations do not enter into the studied attempts at preventing conception. The woman who practices those modern arts is actuated by personal fear or by personal selfishness, or by both. With her it is not a question of limiting the number of children—she wants no child at all.
1268. Can the woman who accepts maternity only when the failure of plans compels acceptance, ever satisfactorily perform maternal functions and duties? Is it enough to have the mother become reconciled only when the child is born, and only then to try to do her best? These are not mere academic questions, but are now of such import to the nation that physicians have no right to allow them to be treated only by the mawkishly inclined.
1269. Neither will it do to trust to maternal instinct, whatever that may be, to overcome certain deficiencies in the education and in the preparation of a woman for maternity. An instinct which permits a woman to bestow her affections with equal enthusiasm, if not depth, on a Teddy bear or a poodle dog, and under other circumstances on a baby, is not sufficiently divine to be depended on to offset any great ignorance with which she may be endowed. Maternal instinct can not recover the nerve energy lost "in the fear, the anguish, and the unwillingness with which a child may be conceived." Maternal instinct may create in the woman a desire to nurse her offspring, but it can not produce the life-giving milk in a body which has been abused and maltreated and lent so grudgingly to the purposes of creation. Maternal instinct is a very beautiful, a very poetic thing, but it is neither knowledge, nor nerves, nor nourishment.

DIVORCE AND EXCESSIVE LUXURY.

1270. It is not surprising that the larger percentage of divorces occurs in childless marriages. The surprising and distressing feature is that there is still a large number of marriages in which child rights are entirely ignored or are not sufficiently considered to keep the family intact. Without entering into a detailed study of the complex causes that have brought about the wreckage of 1,400,000 homes in the United States within the last twenty years, it is seen at once that a home with "frenzied finance" on the one hand and restless indolence on the other is encompassed by much that is favorable to a history of unhappiness. With divorce so rampant, we do not wonder that patriotic men are aroused and are putting home life to an analysis.
- Ex-President Cleveland has recently written this message to the American people:
1271. "We have fallen on a time in our national life when it will be well for us to look to the simplicity of our homes. Of course it will not do to inveigh indiscriminately or in wholesale fashion against our country's legitimate advance, which has greatly increased the comforts and reasonable luxury of domestic life. Our plea should be for the subordination of all this to a standard of simplicity which will safeguard the integrity of the home without curtailing the greater comfort and decent living of latter day changes."
1272. In the British race degeneration for the most part has been the result of poverty and of poor living. The hooligan is the combined product of the factory system and the slums. He is an immoral rather than an immoral animal. It is his hopelessness and his inertia that make him so absolutely worthless and, therefore, vicious to society.
- In America, however, the menacing member of society is not always from the ranks of the poverty stricken. A large number of unstables and degenerates come from homes of excessive wealth and luxury. In some of these homes parents are too busy in money-making or in giddy social strife to outrank rankness to give either love or heed to the child.
1273. In a large number, however, parental affection is as deep as anywhere, but parental responsibility seems to begin and end in silly indulgence of the child. First "pap-fed," then pampered and spoiled, the child grows up without discipline and without knowledge of his relations to the rest of society. Thus he is so handicapped by home training, or rather by lack of it, that the chances are against him in attaining good and useful citizenship. He is more likely to become where he dares a bully, but otherwise a weakling on whom is easily fixed, one or all, drunkenness, licentiousness, criminality, insanity and suicide.

1275. I have already mentioned some of the insidious social evils that, creeping on us, are endangering our children. If time permitted there are others of which I should like to speak. Before closing there is one from which I can not withhold brief reference.

Twenty years ago and later, obscene literature in every form was debarred, at least from our homes. Even to-day, if it came to us in any other form, the obscenity of the modern newspaper would be cast out with crimson indignation. And yet the write-up of a recent notable trial, teeming though it did with nauseating detail of indecent situations, was followed closely by children all over the land, who awaited hungrily and greedily for the next issue.

That old dodge of the press, "We print what the people want," is no more lofty than the defence of dive and brothel-keepers. Examine the Sunday edition, baited for children with comic supplement, and then go make a speech on this glorious country of ours, in which the freedom of the press shall never, no never, be restricted, though our children be damned.

HEREDITARY PREDISPOSITIONS : Their relation to Insanity and to some of our Social Problems. EUGEN COHN, M.D., First Assistant Physician, Illinois Southern Hospital, Anna, Ill. "Journal of the American Medical Association," October 10th, 1908.

1276.¹ The physician and those interested in social work are daily brought to realize the important and often serious consequences exemplified by the tendency of progeny to develop a constitution physically, mentally and morally like that of their ancestors. Yet men still seem afraid to face this question squarely, and are apparently blind to the suffering ensuing from this disregard. Doubtless there is nothing which is of more importance in the moulding of our individual and social welfare than the undisputable facts connected with hereditary transmission, and the proper understanding and observance of these laws.

THE LAWS OF HEREDITY.

1277. It is apparent that man, on the whole, uses better judgment and shows more effective interest in the effort to develop a higher type of the domestic animal than in the endeavour to perfect his own kind. And do not the lower animals present on every hand logical and vivid illustrations of the effect of hereditary tendencies? Numerous examples could be given to show how plainly these laws operate, not only on the general physical form, but also on the habits and intelligence of the lower animals.

Why are not these deductions of value to us, and why do we not permit the everyday examples furnished by the animal kingdom to guide us, to some extent, in forming conclusions and suggesting remedies to be applied, as far as desirable, to our own plane? Is it not reasonable to believe that the same general principles apply to man, and that if they were rightly comprehended and heeded, much weakness, disease and many other shortcomings might thereby be prevented? Not only this, but the more important work of developing a higher order of beings might be accomplished.

I realize the almost unsurmountable obstacles presented. I know that in the carrying out of the spirit of this theory, or logic, we should necessarily invade, in many instances, certain rights and privileges of man now considered as sacred ground. It will probably be only after centuries, perhaps, of careful education and continuous striving toward the pursuance of rightful standards of living that anything like the existence of ideal conditions can be attained.

1278. The different tendencies manifested by the mother during pregnancy are of interest in connection with their subsequent effect on the offspring. The conditions, crises, environment and other influences surrounding and affecting pregnancy are manifested in the later environment and tendencies of the progeny. This seems strong evidence that the character, disposition and preferences of the individual may be moulded, to a great extent, prior to birth. It is even possible that parents may take advantage of this, by studying these conditions, in order to further the interests of their children, and to insure for them, as far as possible, the possession of such qualities and inclinations as may seem desirable.

It is also true, conversely, that vicious tendencies on the part of either parent are just as readily transmitted to the progeny. Repeatedly we see illustrated the sad effects resulting from the fact that the mother, during pregnancy, was subjected, perhaps, to painful experiences, and was greatly affected at times by the different emotions, such as grief, anger, jealousy, fear, etc.; or likewise from the indulgence in alcoholics or other dissipations by the mother during pregnancy, or on the part of the father at the time of impregnation. There are many causes arising, as here suggested, sufficient to account for a predisposition weaker than that of a child procreated under more favourable circumstances.

EFFECTS OF HEREDITARY PREDISPOSITIONS ON HUMAN PROGRESS.

1278. Two of the greatest scourges threatening humanity at present, tuberculosis and insanity, are examples in which hereditary tendencies have been proved many times over. It is certainly very doubtful if man ever enters the world afflicted with either consumption or insanity (not classing as true insanity the congenital stunting of brain structure, such as would produce the idiot); but that human beings often inherit the pre-disposition to acquire these diseases easily, when the various exciting causes in after life may arise, is surely an incontrovertible statement.

Examination of the views of eminent alienists of the United States and Europe shows a wide divergence of statistics in the percentage of cases of insanity attributable to hereditary causes. Yet we must bear in mind that a certain number of insanities occur from purely acquired causes which produce organic changes in the brain.

1279. The tendency to transmit the same picture of degeneracy to succeeding generations is not seen so often as would be expected. on the contrary, the several generations more often present different types of deterioration. Thus we find that the parent of the epileptic may be the habitual drunkard, that the offspring of the epileptic may be the insane, or the habitual criminal, that the offspring of the insane may be the congenital idiot, or that any of these may be productive of different types of moral degeneracy, and so on. It is observed in many cases, however, that the type of degeneracy becomes more serious in each succeeding generation. We must add, as bound to these, the milder forms of degeneracy, such as are found in some form of neurasthenia and hysteria; also the many stigmata which show themselves in the physical make-up: frequent malformations, such as extra fingers or toes, hairlip, clubfoot and various defects in the normal contour of the face, skull, ears, etc., often bearing close relation to degeneracies connected with the higher nervous system. Physical stigmata of degeneracy, however, are often found without the existence of mental defects.

It has been disputed whether alcoholism is the effect or the cause of many neuropathic and psychopathic conditions. Both sides of the question can be answered in the affirmative. In many cases alcoholism is one of the most evident of psychopathic traits. We should look on the drunkard, not always as a creature who indulges himself in a vice, but as one chained to a habit through the shortcomings of his ancestors. For the real cause of much of the drunkenness in our land lies even deeper than the existence of the liquor traffic.

Alcoholism is undoubtedly productive of numerous forms of degeneracy, and investigation of the history of those patients received by insane hospitals, as taken from the most authentic records of Europe and this country, show that one-third to one-fourth of the total number have ancestors who were affected by alcoholism. Practically the same percentage holds good in the history of asylums for the feeble-minded and epileptic. Although to a casual observer the habitual drunkard, between periods of intoxication, may appear approximately normal, in time more or less degenerative changes take place in his mental and moral character, betraying themselves in the failing sense of all ethical impulses, and causing him gradually to descend the moral scale, even, perhaps, to depravity and crime; or eventually his weakened mental functions may render him an easy victim of hopeless lunacy. Much said regarding alcoholism applies also to the different drug habits.

1280. Degenerative defects of all kinds, usually coupled with ignorance, and often productive of insanity and kindred diseases, are found in great numbers among prostitutes, and are likewise of frequent occurrence among all criminal classes and their descendants. We must concede that the habitual criminal, like the habitual drunkard, is often, unhappily, an expression of defective mentality, a victim of transmitted tendencies, whose rightful place can not with certainty be pronounced to be the penitentiary.

The weight of authority seems to incline toward the theory that women, in greater number than men, possibly because of the possession of a higher type of nervous organization, are victims of those forms of insanity in which hereditary tendencies play an important rôle, and that the predisposition to this malady and to kindred afflictions is inherited oftener through the mother or through maternal line. The latter statement is disputed, however, by some authorities of note.

1281. Our public schools are also of much value in inculcating right ideals. Would it not be wise if more attention were given to the nervous and mental condition of the pupils, and if part of the education should consist of the early instruction of the pupil in the knowledge of hereditary laws, and in the laws of Nature in general? The natural pride of parents in the accomplishments of their children often results in urging them toward educational and other attainments far beyond their capabilities. While I do not depreciate the value of higher education for those who are in every way fit, I believe that a diploma that is gained at the cost of a wrecked mental or physical organization is surely a very poor investment in life's securities.

SEXUAL INSTRUCTION OF THE YOUNG.

1282. Among other evils that seriously affect the welfare of our young people should be mentioned the cheap play-house, with its lewd burlesque shows and its suggestive performances. These are of direct menace wherever they may exist, as is also much of the cheap literature that is flooding the country

on all sides. It is usually the person of unstable nervous organization and susceptible character who is the ready patron of both, and the direful effect of these forms of entertainment is often distinctly palpable.

1283. There is a necessity for constant vigilance on the part of parents in the rearing of their children. Let me emphasise the fact of the harm that may result from neglect to inform boys and girls of the essential principles relating to facts of heredity, and to the laws controlling human existence. The responsibility of parents is the greater if they are rightly acquainted, as they certainly should be, with their own shortcomings and those of their ancestors. The laws and facts pertaining to the health of the generative organism should be rightly understood by all; also the far-reaching effects of all venereal diseases, especially of syphilis, which, either directly or indirectly, sends countless victims to the asylums for the insane, feeble-minded and epileptic, produces many physical wrecks and perpetuates evils from generation to generation.

1284. At the present time there is evidence of newly awakened interest in many problems affecting the moral and social development of humanity. I believe that no teaching has done more for the spreading of vice with its ensuing consequences, and for the encouraging of a laxity of principle among young men than that abominable and mistaken idea of the necessity of a double standard of morality for the sexes. From the ranks of those so taught, it is quite possible, spring many of those moral and social degenerates, of all classes of society and wealth, who regard with mistaken levity any attempts toward the maintenance of virtuous standards, and whose worthless or vicious offspring contribute a large share to the innumerable types of deterioration. Men should cease to tolerate these pernicious and erroneous ideas, and our youth should understand that a reasonable care for and preservation of the health is a part of morality. Furthermore, in the interests of justice, we should properly require of our sons the full measure of virtue we expect of our daughters. It is an evident truth that what is wrong for a woman is wrong for a man. This truth should receive full recognition in the marriage estate and in all other relations of society, since such recognition is a part of the endeavour to improve the race.

The enduring effects of hereditary laws should convince us that it is necessary that we should understand ourselves, our peculiarities and shortcomings; that we should also heed the lessons of the past; that we owe to every child the birthright of those inherited tendencies which make for strength and health of body and mind; and that proper knowledge should be given children in order that they may be prepared to meet the perplexities of life.

1285. Church and pulpit, school and college, parent and physician, each should contribute a proper share toward the improvement of moral and social influences, and to the publicity and study of various social questions. Fearless and wise education is needful everywhere if the menaces to the general good are to be lessened in any perceptible degree.

INFANT MORTALITY.

Chairman's Address before the Section on Diseases of Children, at the Fifty-ninth Annual Session, American Medical Association, 1908. EDWIN E. GRAHAM, M.D.
(Journal of the A.M.A., Vol. LI., No. 13, September 26th, 1908).

1286. JOHN GARDNER, surgeon, London, wrote in 1838 an interesting pamphlet on "Why so Large a Number of Children Perish." He appreciated certain physiologic differences between a child and an adult, and under "Dentition" wrote:

The true nature of the effect of this natural process on the health and life of children is much misapprehended. In a healthy body, the teeth are always cut without suffering, and not far wide of the ninth month. The passage of the teeth through the gums produces a slight excitement, which is not a deviation from health.

1287. A. BROTHERS, M.D., in his article on "Infantile Mortality during Child-birth, and Its Prevention," in 1896, states that in four years, 1889 to 1892, the total number of births in New York City was 173,126, and that during this period of four years 16,888 children born at term have died within the age of one month. Ten per cent. of the children, therefore, are lost before they reach the age of one month.

Collective statistics from sixteen European cities embracing 1,439,056 children show that 10 per cent. of those born alive die within the first four weeks of life. Eröss's statistics show that the greatest number of deaths occurred on the first day of life, and that the deaths diminish day by day. According to Eröss, 54.24 per cent. of the deaths among children within four weeks after birth are due to congenital debility.

1288. M. BERTILLON stated before the Academy of Medicine of Paris that in a period of ten years there have been in France 9,700,000 births; of those born 1,500,000 died within the first year of life.

Dr. George Reid, in 1906, in London at the National Conference on Infant Mortality, in considering social status as an etiologic factor, divides the working class into three divisions: 1. Those among whom the proportion of the employed, married and widowed females, between eighteen and fifty years of age, reached or exceeded 12 per cent. 2. Those among whom the proportion was 6 to 12 per cent. 3. Those among whom the proportion was below 6 per cent. The decades 1881 to 1890, 1891 to 1900, and for four years 1901 to 1904 were studied. The infant mortality was always highest in group 1 and lowest in group 3. The average yearly infant mortality of group 1 were 195, 212 and 193; group 2, 165, 175, 156; group 3, 156, 168, 149. These statistics point out in no uncertain manner the fact that the infants of women employed in industrial and manufacturing plants during the time of their married life and motherhood are born into this world with less chance of battling with the problem of living than those whose mothers are not compelled to undergo this kind of work. The wives of farmers may and often do perform hard work, but it is done more or less out of doors, and not in the vitiated and contaminated atmosphere of a mill or factory.

1289. HELLE examined into the social status of the parents of 170 infants dying in Graz during 1903 and 1904; 112 infants who died had poor parents; 9 had well-to-do parents, and no deaths occurred among the children of the rich; the percentage of the four classes being 65.9, 28.8, 5.3, 0. The general infant mortality in Graz has markedly decreased in the last twenty years, while the mortality due to gastrointestinal lesions does not show a marked diminution.

In Brün, a city of 110,000 inhabitants, the health statistics for fifteen years show that the general infant mortality during this time decreased very much, while that due to gastrointestinal lesions changed very little.

In Berlin, 1903, Newman investigated 2,701 infant deaths. Where the families were in one-room dwellings, 754 deaths; in two-room dwellings, 754 deaths; in three-room dwellings, 122 deaths, and in larger dwellings, 43 deaths. It seems to be an established fact that the percentage of deaths among infants of the poor largely exceeds the mortality among the infants of the rich.

1290. The deaths occurring during the first year of life are very unevenly distributed. This applies to all countries, and all statistics that I have been able to find prove this absolutely. The greatest percentage of deaths occurs in the first three months of life, and I believe that this percentage is increasing and not decreasing. In London during the years 1839 to 1844, 24,354 infants died during the first three months of life, an infant rate of 68 per thousand. In the same city in the years 1898 to 1903, 56,963 infants died during the first three months of life, a death-rate of 72 per thousand. According to NEWMAN, there has been, in recent years, an increased percentage of infant deaths in England and Wales during the first three months, and a slight decrease in the percentage of deaths during the last six months of the year. Newman asserts that infants die more from immaturity at the present time, and that consequently more infants begin life with less vitality than in former periods. He also states: "Children under twelve months of age die in England to-day, in spite of all our boasted progress and in spite of an immense improvement in the social and physical life of the people, as greatly as they did seventy years ago."

1291. The outside and home employment of mothers is a factor in infant mortality that was appreciated long since, and led Sir JOHN SIMON in 1856 to state that "infants perish under neglect and mismanagement which their mothers' occupation implies." In Dundee, a large percentage of female population of girls and married women, work in the jute and hemp factories. The labour is unskilled, the wages small, and the hours 6 a.m. to 6 p.m. These women and girls are, as a class, subnormal in weight and general physical development; many of the children are born and raised in houses containing only one or two rooms, or in large tenements, where overcrowding and, usually, uncleanness exist. In the ten years 1893 to 1902, the infant mortality was 176 per thousand births; in 1904, out of 174 deaths, 125 were due to prematurity and immaturity, and over 49 per cent. of the deaths occurred in the first three months of life.

1292. In England the Factory Act of 1901 states: "An occupier of a factory or workshop shall not knowingly allow a woman or girl to be employed therein within four weeks after she has given birth to a child." This is positive legislation of a far-reaching character. If the hygienic conditions of air, light and cleanliness were only adequately controlled by law in these mills or factories, and such provisions for sanitary surroundings as are needful were insisted on, much could be done to remove the injurious influences of this class of employment. Much has already been accomplished in this direction, but much still remains to be accomplished.

1293. In Kearsley, a town of Lancashire, of 9,500 population, the infant death-rate increased from 179 per thousand in 1894-1903 to 192 in 1903, and 229 in 1904; and this is due, according to J. C. KAMES, M.D., medical officer of the town, to the town having "developed into more of a manufacturing district."

In Mulhouse, M. DOLLFUS, who owned a large cotton mill, established a fund to which all married women subscribed, and he personally contributed. Each woman subscribing received from the fund sufficient for her support during the two months following her confinement. On resuming work at the end of this two months, she was granted time at mid-day to return home and care for her baby. This procedure alone reduced the infant mortality more than 50 per cent.

1294. In 1876 there was established in England a Society for Nursing Mothers. The object of this society is to save the child's life by preserving the health of the mother. The mothers are cared for in institutions for several weeks before confinement, being well-fed and housed: but what is more important is that, during the first year of the child's life, the mother is cared for wholly or in part, as it is necessary. A physician and nurse visit her at her house and give her the assistance she may require. Each month the child is weighed, carefully examined, and if sick is always cared for. The society has cared for over forty thousand children, and the saving of infant life has been very great.

1295. In Paris since 1904, the COULLET dining-rooms have gone one step ahead of anything done, as far as I know, in America. They have established restaurants in the poorer districts of Paris; any woman who is nursing a baby is given free of all cost two good meals each day. They feed the mother and the mother nurses the baby. [That is puericulture].

EMPIRES ARE BUILT OF BABIES. FRANCE FACING EXTINCTION.

1296. Since all empires are built of babies, unless a change in the trend of statistics of infant mortality shall take place, our future generations will fail to develop physically and numerically along the lines which are both normal and natural. Race suicide is not a theory, but a fact. France is actually facing slow extinction; its birth rate is smaller than that of any European nation. The trouble and expense incident to the care and rearing of children does not appeal to all women of the present day; motherhood is not always synonymous with wifehood. A high birth-rate is usually, but not invariably, linked with prosperity.

Compare these statements with those of Malthus, Mill, and the Political Economists.

COMMERCIAL INFANTICIDE.

1297. Infant life insurance and burial clubs cause the death by neglect of many; statistics prove that a much greater number of children insured and in burial clubs die than of other children in the same cities and towns living under exactly similar conditions. Coroners' inquests should be rigid and impartial, and if there is any question or possibility of infanticide, the case should be thoroughly investigated and proper punishment imposed on the guilty. Of 864 children dying under one week of age in Philadelphia, inquests showed, according to Parry, that 210 died from "unknown causes," 293 from "asphyxia," 94 "still-born," 62 from "exposure and neglect," and 22 from "want of medical attention." In these cases the coroner's physician believed that the majority of those which he examined were murdered.

IMMUNITY OF THE BREAST-FED.

1298. Of 300 infants admitted to the Dresden Children's Polyclinic in 1900 to 1901, there were 53 deaths. All the deaths, 53 in number, were among the bottle-fed babies. Among 93 breast-fed babies, during the same period, in the same hospital, there was not a death. Breast-feeding is surely a powerful measure with which to combat death.

1299. According to the census of 1900, the infant mortality per 1,000 in the United States was in those states where registration was in force.

	Per 1,000 births.
District of Columbia	274.5
Rhode Island	197.9
Massachusetts	177.8
New York	159.8
Connecticut	156.8
Maine	144.1
New Hampshire	172.0
New Jersey	167.4
Vermont	122.1
Michigan	121.3

The census of 1900 shows the returns of infant mortality from many cities and towns of the United States. The infant mortality in some of these cities is very high, over 400 per 1,000 in Charleston, S.C. A number of them show a mortality over 300, and over 100 cities exhibit an infant mortality above 175 per 1,000.

The important point to be decided is as to the influence which has been exerted on this infant death-rate in recent years. Have we been able to reduce in any appreciable degree this great and unnecessary waste of infant life? A careful study will show that a great saving of life has been accomplished in recent years, and much will surely be accomplished in the future.

1300. In 1903 the infant mortality of France was 137. In the previous twenty years it was 167, and yet this death rate ought to be still more greatly reduced, for we know that Ireland has an infant death-rate below 100. Norway in 1902 had an infant death-rate of 75, and Sweden 107 per 1,000.

HOW TO SAVE LIFE.

- 1301.** The following have occurred to me as being important factors in lessening infant mortality :
- Abatement of nuisances.
 - Milk inspection ; milk dispensaries ; visiting nurses.
 - Free antitoxin.
 - Improved sanitation.
 - Good food.
 - Education of girls and married women in the duties and requirements of motherhood.
 - Maternity fund in all industrial establishments where married women are employed.
 - Care of poor pregnant women before and after confinement.
 - Laws carefully protecting all children who are cared for by private individuals, apart from their parents ; rigid enforcement of these laws.
 - Elementary principles of hygiene taught in all schools, public and private.
 - Nursing of all babies as far as possible, by their mothers.
 - Sending children to the country in summer.
 - Pasteurizing milk during the hot months.
 - Farming out, under proper medical supervision, of foundlings and institution infants, and the appointment of nurses to visit these infants regularly.

1302. There is a plain and sufficient statement addressed to the largest medical association of the world (32,000 members). And still the authorities of Great Britain, at the head of the Empire which is "built of babies," allow the recommendation of their own Commission of Inquiry to pass unheeded and unenforced (Vol. 1, par. 1224), which would provide unadulterated and unsophisticated milk "for infants and invalids!" If the same milk were also for the use of cattle and poultry, the babies would be safe, for the law requires that food for the former be pure and genuine, without "preservatives," under heavy and increasing penalties. (Refer "Fertilisers and Feeding Stuffs Act, 1906".)

DECEPTION AS AN "ECONOMIC" RIGHT.

"The Times," London, leader, 7th July, 1908 :—

- 1303.** The late Mr. Bright is said to have described adulteration as a mere form of competition ; and to have been unwilling to hamper trade by placing any difficulties in the way of those by whom it was practised.

"Pall Mall Gazette," 8th July, 1908 :—

A BILL TO CLASSIFY MURDER.

- 1304.** The bill to classify murders and to amend the law regarding suicides and infanticide, which Mr. G. Greenwood proposes to introduce in the House of Commons on Tuesday, is based upon the recommendations of the Royal Commission of 1866, of which Mr. John Bright, the Duke of Richmond, Lord Stanley, and Mr. Stephen Lushington were members. The bill abolishes the death sentence in all cases save premeditated murder, and infanticide is no longer to be murder.

COMMERCIAL HOMICIDE.

- 1305.** Not only is the sale throughout the British Empire of secret and fraudulent quack remedies commonly called "patent medicines," encouraged by British law, but the State of Great Britain demands and gets a one-eighth share in the gross retail price of these frauds before sale is permitted.

1306. Because of this participation, but not without it, the frauds are sold to the citizens. Not only are these injurious and even murderous frauds thoroughly well known to the authorities ; they have been during many years, and are still, every month authoritatively exposed by "The Lancet" and "The British Medical Journal," both responsible and representative serials of the surgical and medical professions. Further, they have been exposed and denounced in the high courts of the realm, but the very things, unaltered, thus officially exposed, are still sold and the State receives its dividend in advance before sale is permitted.

1307. The London Chamber of Commerce has a special section for the protection and furtherance of the selling interests of the quack medicine vendors. And in all parts of the Empire its influence is exerted in their behalf. The whole iniquity of this quackery has been fully exposed in my first volume.

The "Lancet" of June, 1906, page 1839. remarks :—

1308. A most able and veracious physician has truly asserted that "quackery has destroyed more in this country (Great Britain) than the sword, famine, and pestilence united." And never was there a period in the history of British medicine at which the force and truth of this opinion was more obvious than at this day.

1309. The "Journal of the American Medical Association," on page 1033, Vol. XLIX., 21st September, 1907, declares :—

The homicide record of advertised secret nostrums will probably never be fully made up, but it would be appalling to the public could it be known.

1310. It is hard to imagine deeper-rooted decay than is thus set forth, and whilst in Australasia there has certainly been legislative movement towards reform—an ineffective commencement at all events—Parliament in England is wholly unmoved. Abortifacient preparations are universally offered. The traffic, instead of decreasing since our New South Wales Royal Commission, has widely spread, whilst the same remark applies to preventives of conception and to the practice of infanticide. As in Rome, and amongst other obliterated nations, it has been found that this last is "safer" to the woman. And clearly if the parents have under modern, as under ancient paganism, the right of life and death, it is merely a matter of choice when to take the life. In a period of decadence it is also hard to imagine how anything less than religious obligation could have restraining effect. But then it is imperative to bring law into line with morals, towards which every step is a national gain.

INTERNATIONAL PREVENTION OF CRIMINAL ABORTION.

1311. The French Obstetric Society, at its recent annual meeting, Paris, October, 1908, appointed a permanent committee to study ways and means to be suggested to the public authorities for the prevention of criminal abortion. The committee includes nine of the prominent obstetricians of France, besides the officers of the society, and Treub of Amsterdam, Bossi of Genoa, Guzzoni of Messina, and Keiffer of Brussels. Resolutions were adopted stating that, while it was not within the province of the society to discuss the subject on social, moral or religious grounds, yet it felt the urgent need for warning and calling attention to the great frequency and extreme gravity of the accidents consequent on criminal abortion, whatever the methods employed or the precautions observed. Statistics establish that in the large majority of cases long and serious local affections follow ; that in two-

thirds of the cases very serious affections develop, menacing life, entailing incapacity for work for months, years, or permanently, and that the survivors are left infirm. Death usually spares women delivered normally at term, but carries off at once or not long afterward 6 per cent. of the women delivered by abortive practices. Recent statistics from the lying-in hospitals of the large cities show further that these practices destroy prematurely about a third of all the products of conception. The appeal for concerted action in this line was made by Bossi of Genoa, who delivered an address on the subject. Doléris, the president of the society, testified that at Paris 25 per cent. of the deliveries in the hospitals were the result of criminal abortive practices, and that the morbidity of the criminal abortions amounted to 66 per cent, and the mortality to 6 per cent.—Journal A.M.A., 9th Jan., 1909.

1312. Dr. B. A. MOREL, "*Traité des Dégénérescences*" page 581, says: "The conditions of arrest of development, and sterility, are the essential characters of beings arrived at the extreme limit of degeneracy."

"DEGENERESCENCE" (Paris, Felix Alcan, 1907).

MAX NORDAU, Vol. II., pages 560, et seq.

I regret not having the German original before me, but I have translated the following from the French edition:

1313. All sane and moral men are under the sacred duty of co-operating in the work of protection and salvation of those who are as yet not gravely infected. The intellectual epidemic can only be checked provided that everyone does his duty. It is not permissible to shrug one's shoulders and to smile with contempt. So long as the indifferent console themselves with the idea that "no reasonable person takes this absurdity seriously," folly and crime do their work and empoison a whole generation.
1314. The mystics, but especially the egoists and pseudo-realist dealers in filth, are enemies of society of the very worst species. It is the bounden duty of the latter to defend itself against them. Those who hold with me that society is the natural and organic form by which alone humanity can live, prosper, and evolve towards its highest destinies; those who regard civilisation as a thing of value and worthy of defence; those ought to crush inexorably under foot the anti-social vermin. He whose enthusiasm is, with NIETZSCHE, for "the carnivorous voluptuary roaming free," to him we cry, "Away from civilisation! Roam far from our tracks! Be a carnivorous voluptuary in the desert. Suffice for yourself; level your own roads, build your huts, dress and feed how you can! Our streets and our houses are not built for you, our weavers have no stuff for you, nor for you are our fields tilled. All our work is accomplished by men who respect one another, are mutually helpful, and can bridle their egotism for the general good. There is no room amongst us for the carnivorous voluptuary, and if you dare to sneak into our ranks, we shall club you without mercy."
1315. And with still more energy we must take sides against the swinish herd of professional pornographers who batten upon ordure. These have no claim to the measure of pity that we may still accord to degenerates, properly so called, that are merely diseased, because the former have freely chosen their vile industry and practise it through love of lucre, of vanity, and of hatred for work. Systematic excitation to lubricity leads to the gravest disorders in the physical and intellectual

health of sexually over-excited individuals, who knowing no longer any restraint, any discipline, or any shame, are on the sure road to ruin, being too spineless and flabby to be fit any longer for fulfilment of the great tasks of life. The pornographer poisons the springs whence flows the life of future generations. No work has been harder for civilisation than that of conquering concupiscence. The purveyor of filth wants to snatch from us the fruit of these, the most violent efforts of humanity. To him we owe no sort of indulgence.

1316. These scoundrels, as described in general and in particular before the Joint Parliamentary Committee (pars. 43 c. s.), are now to be threatened with mere prosecution before magistrates, together with men who have tumbled to excess, boys who play pitch-and-toss, or women who cheek a policeman. The punishment for the poisoners of our sources of life is to be a fine of forty shillings, or a month's confinement! But the man in London who pulled the tail feathers out of a parrot that had bitten him was elaborately prosecuted by a fashionable society for the protection of animals, and was sent to gaol for six weeks! Max Nordau continues:

1317. The police cannot help us in this business. The prosecutor and the judge in the criminal court are not the defenders indicated by society against crimes committed by pen and pencil. In their intervention they mix up too much consideration for interests which are not always, and which are not necessarily those of cultivated and moral people. The policeman is obliged so often to place himself at the service of a privileged class, with the insufferable arrogance of administrations, with the presumption of infallibility of ministers and other rulers, with the unworthiest byzantinism and the stupidest superstition, that he no longer dishonours the shoulders upon which he places his heavy hand. Now, here is the question—the pornographer ought to be marked with infamy, and a criminal verdict is not certain to have that effect.

And a little further on this Hebrew gentleman, who in detail bravely scorches and withers by his caustic criticism the debasing literature of our time, concludes his thousand-page work with these noble words:

1318. This is the treatment, that I hold to be efficacious, of the evil of our epoch: The characterisation as diseased of the degenerates and the hysterical who are heads of movements, the unmasking and stigmatising of humbugs as enemies of society, and the putting of the public on its guard against the lies of the parasites.

We who have assigned to ourselves the task of our life to fight old superstitions, to spread the light, to defend the liberty of the individual against oppression, we are bound to oppose ourselves energetically against the miserable fakers who seize upon our dearest words of order so as to catch, by their aid, the simple in their snares. The "liberty," the "modernity," the "progress" and the "truth" of these persons are not ours. We have nothing in common with them. They want sybaritism; we want labour. They want to drown conscience in the conscienceless; we want to fortify and enrich conscience. They want to scatter ideas and to replace them by drivel; we desire attention, observation and knowledge. Here is the criterion which will permit anybody to recognize the true moderns, and to distinguish them with certitude from the impostors who impudently arrogate to themselves this name: he who preaches indiscipline is an enemy to progress, and he who adores his "ego" is an enemy to society. Society has for its first premiss the love of one's neighbour and the capacity for sacrifice, whilst progress is the effect of a subjugation of the beast in man, which becomes always harder, of a restraint of himself which becomes always more severe, of a feeling of duty and responsibility always more delicate. The emancipation for which we enter the lists is that of judgment, not that of covetousness. To state it by a profoundly significant phrase of Scripture (St. Matthew V., 77): "Do not think that I am come to abolish the Law or the Prophets, I am not come to abolish them, but to fulfil them."

THE RELATION OF THE MEDICAL PROFESSION TO THE SOCIAL EVIL.

ROBERT N. WILLSON, M.D., Philadelphia. Journal of the A.M.A., July 7th, 1906.

THE FATUITY OF SILENCE.

1310. The social evil as an immoral abstraction does not concern the physician except in his capacity as an individual and citizen. The social evil as conducive to disease forms a territory peculiarly his own as a privileged guardian of the public welfare!

At the present moment, however, there is little need of the sign "No trespassing" to guard from approach the pathway across a field deserted alike by the lay and medical traveller as soon as it is determined how near the dread territory of personal embarrassment and distaste it leads. For formality's sake, though no answer is necessary, I ask the question, Why is it that physicians and laymen alike avoid this topic, one of such vital interest from the standpoint both of preventive and curative medicine? Why is it that, when its direct outcome is the dissolution of the home, almost certain disease for the individual, and by no means infrequent death, the social evil is refused the publicity that will insure the protection of the people, and is accorded only that infamous notoriety that will cause the newspaper to sell?

I have said more than once in public that just so long as the American public shows itself willing to tolerate the consequences of the social evil, just so long will it reap the full harvest, and by so doing scatter the seed for a still more afflicted, though far less numerous posterity.

It marks a condition of affairs as old as Biblical history. Adultery was punished with death by the law of Moses; also by that of Lycurgus, the Greek. The early Saxons burned the adulteress and hung her companion on a gibbet erected over her ashes. Under Canute the ears and nose were cut from both offenders. Even New England in earlier days made the social evil a capital offence for both parties. The present enlightened age periodically imprisons the female public prostitute and releases the active male dupe, when apprehended, on payment of a fine, unless he be known to the magistrate as an influential factor in the politics of his district, or mayhap an officer whose oath has been registered to enforce the law, and, therefore, does not come under the necessity of always subserving it. In higher life, male and female, with impunity, assume and discard vows which pledge them to marital purity and loyalty on each and every one of the two to four occasions on which the marriage rite is celebrated.

NOT LESS THAN HALF THE YOUNG MEN INFECTED WITH VENEREAL DISEASE.

1320. Why is it, I now ask, that when smallpox and measles are guarded against by the isolation of the patient and even by placarding the door—not until convalescence has set in, but until recovery is complete—why is it that venereal disease, the most widespread and a thousand times the most costly from the standpoint of social economics, is, with its breeding ground the social evil, not only ignored, but wilfully and studiously passed by as though its victim were the unfortunate among thieves, and you and I the priest and Levite shuffling to the other side? The sole difference rests in the raised hands and the averted face and the false modesty of the prude. For no other name can characterize layman or physician who refuses to heed a single instance of innocent infection of a clean woman or child by a moral leper, a member of either sex, who has contracted disease by that means which we so delicately and considerably term the social evil. We may even excuse the layman for shrugging the shoulder and saying, "Why do you always exaggerate this matter?" He has a passion which he is gratifying, ignorant of danger to himself and posterity. This stock phrase hardly satisfies the conscience of the medical man, with his knowledge that 800,000 young men reach maturity every year in this land of ours, of whom a large percentage—not less than 50 per cent.—are or will be infected with some form of venereal disease prior to their thirtieth year.

Last year Philadelphia and New York City each distributed many thousands of tracts warning the public against the dangers of tuberculosis. Why? For fear others might contract the disease who need not, and in the hope and certainty that tuberculosis might thus in time become a memory instead of a condition. What, then, of those diseases in comparison with which the tuberculosis number as one to five, and in gravity do not compare, either in their results on us or on our children? If taken in time, tuberculosis can be cured and leave no heritage. Only in those who are, at a given time, physically degenerate or syphilitic is tuberculosis likely. At the worst it only kills, and requires little delay in the killing. Moreover it is not dishonourable to write "tuberculosis" on the death certificate as the cause of fatality.

1321. Venereal disease may also be cured, but often, perhaps in the majority of instances, it is not, owing either to the patient's neglect or to the physician's shortcomings. You and I well know how little qualified are the general practitioner and the general surgeon, who see the vast majority of venereal infections and all their constitutional sequelae, to treat to the best advantage and with the best hope of cure the average sufferer with acute venereal disease. Neither their experience nor the

facilities of their office enable them to do him justice. Even those who devote their time to the study of venereal infection freely admit that many cases are beyond their control. Were they not so candid, the internist need merely point to the all too frequent results of former excesses displayed on the case book. We forget, moreover, that venereal infection may also kill—usually after many years—by a slow death. And the cause? Ah, the physician is expected to call the contributing cause the active influence, while the active force is hidden in the cuff of one's conscience until after the funeral, for the sake of the family, or for the name's sake of the corpse! It seldom appears on the certificate or reaches the board of health! If the truth leaks out it is known by the few, is soon forgotten—and we rightfully spare the dead! Venereal disease of the blood vessels in its denouement is termed apoplexy; that of the spinal cord is called locomotor ataxia; that of the kidneys is termed acute or chronic Bright's disease, as the case may be; that of the brain is mollified into softening; that of the epididymis is called female sterility; and who, may I ask, can deny that these terms are accurate or true? Yet what a row of white sepulchres are these same dignified, gaunt, funereal, cabalistic hieroglyphs! They cover what they dare not disclose; they injure by their very silence in the neighborhood of curable misfortune or guilt.

1322. May I raise the corner of the curtain? I see first—and as a student of internal medicine I read from case histories that are supposedly not pregnant with venereal conditions—one young man of 38 years under treatment for pulmonary tuberculosis. A few days later he has an apoplexy, which, with his pulmonary lesion, recovers promptly under generous treatment for a former venereal infection. Only a few days before this case I recall a still younger man of 30, requesting treatment for a more popular and less dreaded, but no less serious, infection. In spite of careful instruction and informing literature placed in his hands, that young man infects his eyes, of which the sight is preserved after a strenuous and exciting race between treatment and permanent blindness. The oculist to whom I refer him tells me casually of another young man, at that time in his care, of equally good family and of supposedly equally good moral standing—whatever that may mean to-day—whose infection had spread from the eyes back to the sphenoid cells, there probably to remain until death, the only effective cure, separates the disease and its victim. A lad of 24 has now hardly left my care with the knowledge that, as the result of a venereal infection of several years ago, he has only one chance of children by his affianced wife. If an operation fails to restore the now prized function, he faces the necessity of a frank avowal of his state, or the old story—the sacrifice of the woman to the passion of the man.

These are the experiences of one fortnight in the practice of a student of medicine whose duties would supposedly divert from him the opportunity of contact with venereal disease. In very fact, such patients confide only in their physician, and at times can not be led to the specialist, because the object of their visit is known to all as soon as they enter his door. The genito-urinary specialist can never control venereal disease in all ramifications, because he comes in contact with only those patients who are intelligent enough to place prompt cure before all other considerations, or such as are forced to apply in the sorrow of despair, while not a day passes in the doctor's office without abundant evidence of the results, and oftentimes the living reality of the almost invariable attendants on the social evil.

DOES THE SOCIAL EVIL AFFECT THE HOME?

1323. Ask yourselves this question as medical men and as fathers. I read from the national census that during twenty years (1867-1886) we have recorded 328,716 broken homes. How many of these were ruptured because of the husband's infection of the wife, no one will ever know! Perhaps it is as well that no one ever should. Every physician knows of more than one such instance, and one is enough to set manhood aflame. To-day approximately 10.5 per cent. of all marriages end in divorce. The physician needs no figures from the census to tell him that many a separation should be granted that is refused, because the true state of the sexual life remains unknown to judge and jury; or to convince him that many a divorce comes as a godsend to an already infected wife who can no longer cherish the transmitter of an eternal woe.

DO THE CHILDREN GO FREE?

1324. Not a few! The hundreds and thousands who die before they see the day, to which they have an immortal birthright—these reach a happier home by a short cut which they have the opportunity neither to court nor to refuse. Not, however, the illegitimate 70 out of every 1,000 children born in this America. These can hardly be said to escape the penalty of the social evil, even though their bodies, perchance, remain healthy and clean; their fatherless and motherless future is a curse beside which venereal infection would rank a blessing, if it included a kind home. Even the blindness which stocks our asylums with from 10 to 20 per cent. of all their inmates as the result of venereal disease, would be less harrowing were it only innocent in origin. Shall I read the health bulletins of this Quaker city for the edification of those who think we are drawing a dangerously long bow? Does it

cause surprise to learn that the records of the past twenty weeks included 27 certificates of death from one congenital venereal disease, only four weeks out of the twenty yielding no reported cases? This recital is of itself a sufficient commentary on the prevalence of venereal disease and, primarily, of the social evil. Each instance implies the same disease in father and mother. And shall I ask you to compare with this meagre total the actual number that must have been reported as dying from marasmus and other misomers, but which should rightfully be attributed to the social evil? In France these figures are kept and given to the people, as they will be here, and the infant death rate in France from venereal disease numbers over 25,000 in a year. The knowledge of those figures would, one might think, deter at least the physician from engaging in the social evil.

DO THE MOTHERS PAY FOR THE SOCIAL EVIL?

1325. I think if the decision were left to the women the men must needs depend on Nature to satisfy her own demands. She is amply able, and never intended that her task should be delegated to any other than the wife and the mother. No physician exists to-day who dares to gainsay this assertion in the face of the consensus of the International Conference of the Students of Venereal Disease (Brussels). Had this congress come to any other conclusion, a physician's own experience and heart would give it the lie. And yet the teaching on this point has been either non-existent or unqualifiedly bad until recent years. As a consequence, there have been two standards of morals, one of enforced chastity for the woman and one of indulgence for the male, who has avoided the titles of adulterer and prostitute only because the physician has allowed him to pretend he was satisfying, at the woman's expense, an imperative demand of Nature. There are those who still, whether through ignorance or even more culpable carelessness, hold this ground. Only a few weeks ago a boy of the type from which real men are made received such advice from a physician in the town in which he was at boarding school. He came to me to learn if it was necessary to his health to do what his senses told him was a crime.

I submit the price paid by the mother of the home in the terms of those who care for her in her darkest moments. Six of your most prominent obstetricians and gynæcologists replied to my question, What approximate percentage of all your operative cases would cover the conditions caused by venereal disease?*

Dr. John G. Clark wrote: "It is very difficult for me in an offhand way to give you an approximate percentage of the cases operated on by me which are directly due to gonococcal infection. Of the pelvic inflammatory cases, however, I believe I would be safe in saying that 50 per cent. originated from this source."

Dr. Edward P. Davis wrote: "In hospital patients I should say that from 5 to 10 per cent. show evidences of venereal affections, usually gonorrheal; in private patients, the percentage is much smaller. I recall, however, distinctly two cases which illustrate the possibility of such an infection among private patients. In one, gonorrheal infection of the vagina infected the eyes of the child, causing a dangerous ophthalmia; in the other case a woman married to a man who had syphilis, and who was assured by his physician that he was cured and could safely marry. The result has been the destruction of the fetus in three successive pregnancies and the infection of the wife; the wife's infection was not very severe and has been controlled by treatment, so that destructive lesions have not occurred."

Dr. Joseph Price wrote: "I do not hesitate to say that 90 per cent. of all pelvic suppurations are due to gonococcal infection. In addition to these many other abdominal conditions are due to venereal diseases."

Dr. Charles P. Noble wrote: "Less than 10 per cent." (referring to all operative work).

Dr. Richard C. Norris wrote: "I have come to divide my patients into two general classes—the well-to-do private patients and the dispensary class. Among the latter I would approximately estimate a large majority, probably 80 per cent., as due to gonorrhea. Of the former the proportion is, I believe, considerably smaller, due, not so much to the greater freedom from gonorrhea of the husband as to the fact that a large proportion of such husbands receive better and more persistent treatment of their disease, and their intelligence being greater, the sum total of infections produced by this class is less frequent and less virulent."

Dr. Barton Cooke Hirst wrote: "It is impossible for me to compute the proportion of cases in my practice due to venereal infection. In a general way, I should say that this proportion is much lower among the upper classes than among the poor. I find among my private patients a very small proportion indeed of venereal infections. I should say that less than 8 per cent. of my inflammatory cases in the better class of private practice are due to this cause. In my dispensary and ward patients

* It will be observed that two of the six reported on general gynæcologic operative work, while the other four limited their estimate to pelvic conditions.

the percentage rises enormously. The majority of inflammatory cases I believe to be due to gonorrheal infection. I should be disposed to put the proportion at something like 75 per cent.

My friends, if these figures carry on their face the proof of immoral male tyranny, let us make the most of them !

DOES THE BODY POLITIC SUFFER FROM THE SOCIAL EVIL ?

1326. Does the tree suffer when the worm is busy at the root ? Does America most need her 14,000,000 young men in a healthy, active state for business and defence, or can she use them to equal advantage when crippled, sterile, or infectious to others, or suffering from this trio born of the devil's malice toward man ?
1327. Does it mean anything to a nation's prosperity that at some time before adult life at least half her young men are laid aside for a time owing to venereal disease, and become the means of incapacitating others ; that some receive permanent disabilities ; and that not a few are rendered industrially useless ? Does she suffer from one year's (1900) census mortality of 1,591 (934 males, 657 females), a mere fraction of the unreported total ? Does she pay a heavy tax when a large percentage of those infected, men and women, become sterile, permanently and perpetually disabled from propagating their kind ? Does it count that these diseases are responsible for many of the insane and the blind ? Does she find cause for regret that the immoral element takes bodily hold of politics and rules the town ? This state of affairs pertained in Philadelphia only a few months since. And does the community learn with surprise of a needless annual outlay of public funds in that in 1904 there were treated at the Philadelphia Hospital of males alone 791 unnecessary cases of venereal disease as such, and in 1905, 663 males and 175 females ; while in the medical and surgical wards were as many if not more, in a chronic state ?

WHAT CAN BE ACCOMPLISHED IN THE CONTROL OF THE SOCIAL EVIL AND VENEREAL DISEASE ?

1328. Everything, if every physician will but lend a hand ; a great deal, with the few who are already openly able and willing to help. The effort is repaid if one boy or girl is thereby saved from venereal and moral infection. Would that there were no more in the medical profession who felt it necessary to see this movement become popular before offering his active approval ! There are, indeed, practical methods, and following are a few that have been tried and have stood the test.
1329. First and Foremost.—The physician is responsible for a sane understanding of the normal sexual functions among his own clientele. He can impart this knowledge to the individual, male and female, either in his office by word of mouth or through literature ; but if necessary he has the lecture room at his elbow. One or the other method should be employed. The fantastic notions and the ignorance of otherwise intelligent adults regarding the normal sexual phenomena and the proper care and respect for their genital apparatus is not a high tribute to our supposedly unremitting thought for their welfare.
1330. Second.—Almost equally important is the instruction of fathers and mothers regarding the prevalence of the abuse of these functions, the reasons therefor, and the consequences, including the statistics of the insane and blind asylums and of venereal disease, and the communicability of the latter. These data furnish the only argument needed to do away with the double standard of morals for the man and woman. The woman suffers more and should, if either, have the greater moral license. The prevailing cry is, " Spare our children the need of learning these facts." You have been sparing them, my friends, for many a year, and your children are now grown. In spite of your consideration, or because of it, all they have learned is a smattering of the truth, usually in an inaccurate, unhealthy, unclean way, in jest or in song, from the stableman or the nurserymaid. The guttersnipe is far more apt in gaining the ear of your boy than his pastor ; his lesson sinks deeper and is more lasting ! The consequences, you must admit, deserve attention. Have you another remedy to suggest, or will you test the one offered ? Will you tell him clearly that which he has a right to know about himself, or shall he hear the distorted story, as he surely will, from the ostler or the schoolboy degenerate ? Shall the mother advise her girls of their high privilege in life, or shall they learn first of these things in gossip, or, as sometimes occurs, from an infected and infectious husband ? I heard a noted gynæcologist exclaim only a few nights ago, after operating on a beautiful girl, " My God ! I'd rather my daughters should never marry than see them on the table like that ! And yet how can I prevent it ?" he added. When I heard this cry I said again to myself, " The women, at least, must be given the opportunity of knowledge, and the right to intelligently choose between the diseased and the clean."

Third.—The criminal false modesty and prudery that has led and almost forced the medical profession to conceal the prevalence of venereal disease should be exposed, and must yield to measures calculated actively to protect the public. If disease is in our midst, and if innocent infection is possible owing to ignorance of the possibility, and largely preventable when the facts are known, then all but true modesty must step aside, or the physician shoulder the blame.

1331. Fourth.—Societies are being formed the country over of which the privileges of membership are extended to the laity of both sexes, who are invited and urged to aid in the work. A new field opens for women, both lay and medical, which men can not cover. These societies should be local organizations, with the needs of the individual city or town as the immediate object in view. They can if they desire, send delegates to a national organization.

The names of these societies should plainly indicate their purpose, and display none of the false sentiment for the dissipation of which they sprang into existence. Such organizations already exist at home and abroad for the "Study and Prevention of Venereal (or Social) Disease." Their work should be essentially educational. If legislation ever becomes possible it will only be through an enlightened public whose knowledge at present amounts to the densest ignorance. My city is for the first time considering instruction in the principles of normal sexual hygiene in the colleges and schools, one of the brightest signs that the ground has been broken for the sowing.

Sixth.—In all public and private expositions of the subject there must be strict emphasis laid on the dignity and nobility of the pure sexual life as a God-given privilege.

Charges of exaggeration and fanaticism are the inevitable attendants on every movement that inconveniences a portion of mankind. Substantial ground should never be afforded on which such claims can stand. The statistics of the social evil and venereal disease are of such magnitude that they require no amplification.

CONCLUSION.

1332. We can not cleanse the world of venereal disease in a day or in a lifetime. It can be accomplished as surely as any other right problem, and as certainly as that of tuberculosis, which, we must recall, was also impossible only ten years ago. A small beginning may have no end. Conviction and same enthusiasm will win over many who are now opponents to the cause. There will be enough work for each father and mother in the individual home, no matter how clean; that work should rest on the family Bible handed from father to son.

There will be more than any one physician can accomplish in the safeguarding of his patients from harm. He should never give them the opportunity to curse him for their ignorance of facts to which they have a clear title.

Enough has been said to convince the most reluctant that earnest men have engaged in a struggle to the finish, and that your duty and mine is to be up and doing, unless we would learn of America, as it is true of France, that the death-rate exceeds the birth record, and from the same causes—alcohol and venereal disease. Medical men are walking with eyes wide open along the edge of a slough of despond so treacherous and so pitiless that the wonder can only be that they have failed to warn the world away. Not a signboard! Not a caution spoken above a whisper! All mystery and seclusion! Gatherings strictly medical, the stenographer excused for the occasion, a brief notice in the medical journal, and, as a result of this studied propriety, a world more full of venereal infection than of any other pestilence, and no other existing so regrettable and so unlikely, under the present regime, of ultimate escape.

SEXUAL EDUCATION IN THE HOME AND ON THE BIBLE.

1333. It becomes plainly your duty and mine to educate, first, the physicians who are ignorant or carelessly deny the facts; and, secondly, through them, to arm the fathers and mothers so that they may guard our girls and boys. One generation of preliminary, elementary education—that education which Divine characteristics as the "one unquenchable hope of those who care profoundly for their fellow-men"—and we will have at our sides or in our places a body of public spirited citizens who will not only make the attempt, but will storm the citadel of this social evil. I am not one of those, as you already know, who doubt the ability and ultimate purpose of man's Maker with regard to this moral and physical disease. We have only too recently had evidence that we do not begin to estimate His power. It is certain that there will be small need for its exercise if mankind will for the first time decide to aid the Almighty with their best effort.

Already the women of this country are receptive and are being prepared. They suffer most as the result of the abomination, and, if their men will not cure it, theirs is surely the right of self-preservation. Who dare deny it to them? Certainly not the men who have been feeding the flame! With each new day I believe more heartily that the control of the social evil and of its consequences will be attained through and by the women, and by the elementary sexual education of both sexes in the home and over the family Bible. When the time arrives for the American women to realise her full power, even to the point of forcing her sons and husbands to be clean, and to live true to the ideal of American manhood and womanhood; in that day will have been accomplished the restoration and preservation of the American home altar.

"Happy he with such a mother
Faith in womankind beats with his blood;
And trust in all things high comes easy to him;
And tho' he trip and fall, he shall not bind his soul with clay."

INFANTILE MORTALITY AND INFANTS' MILK DEPOTS.

By G. F. McCLEARY, M.D., D.P.H., Medical Officer of Health, Battersea. London :
P. S. King & Son, 1905.

1334. By the name and from such a source a valuable book would be expected. No one will attempt to deny that in Christ-like practicality, in self-abnegation and devotion to duty, the lines of work indicated, the book itself, and its inculcation, represent the very spirit of the medical profession of our day the world over. Our leaders of thought have taught and practised and brought about much that is earthly, sensual and devilish, yet there remains thoroughly sound tissue whereby the nation may be saved if our people will only listen to the practical healers, follow their example and accept salvation. Now, as nineteen hundred years ago, it is not the poor and lowly and ignorant who so much need conversion as the religious, the rich, the wise and the prudent. Scribes and pharisees, sadducees who teach there is no resurrection, we have them all.

JOHN STUART MILL AND "THE DEVASTATING TORRENT OF BABIES."

The book opens thus :

1335. During the greater part of the last century the fear of over-population was a fruitful source of pessimism to Political Economists. "The spectre of Malthusianism," to use PROFESSOR MARSHALL'S phrase, "cast a gloom over economic speculation." It certainly haunted the mind of JOHN STUART MILL, and appears in chapter after chapter of his "Political Economy." Nor were the disciples of Malthus to be found only amongst serious students of social phenomena. The doctrine of the fatal tendency of the population to outgrow the means of subsistence was preached from the pulpits of economic orthodoxy with such effect that it became a popular possession, and it was widely held that in order to secure a lasting improvement in the condition of the poorer classes it was before all things necessary to stem "the devastating torrent of babies."

1336. At the present time the population problem presents another aspect, and there are signs that the real danger is not over-population, but depopulation. During the last thirty years there has been a remarkable decline in natality in this country, and there is reason to think that there will be a further decline in the future. From the following table it will be seen that the English birth-rate, which in the quinquennia before the seventies had maintained a high level, has since that period undergone a steady and continuous decline. (I omit the table).

THE COURSE OF DECAY WILL OPERATE IN THE FUTURE AS IN THE PAST.

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1337. From the figures it appears that the decline in English natality has been brought about by a decrease (1) in the fecundity of marriages; (2) in the proportion of married persons at fertile ages; (3) in illegitimacy.

Of these, the first has had much the greatest effect, while the decline in illegitimacy (which, of course, cannot be regarded as other than satisfactory) has had the least. Each of these factors requires separate consideration, and a far more searching analysis than can be attempted in these pages. It may be said, however, that it is difficult to suggest any cause for our declining natality that may be expected to operate with less force in the future than it has done in the past, and there is little doubt that we are rapidly approaching a period when, apart from immigration, the population of this country will have become stationary, or have begun to diminish.

1338. MR. H. G. WELLS has attempted to minimise the significance of the decline in the English birth-rate. In "Mankind in the Making" pp. 88-90, he points out that although the birth-rate has fallen, the death-rate has also fallen, and that therefore the excess of births over deaths is much the same now as it was 50 years ago. Hence the fall of the birth-rate is of no importance. The validity of this argument depends upon implied assumption that the death-rate can be reduced to zero—a difficult achievement even for the New Republicans of Mr. Wells' Utopia. The lower death-rates of recent years are partly explained by the fact that the declining birth-rate has diminished the proportion of children (whose mortality is high) in the population and increased the proportion of persons at ages of low mortality. When these persons pass middle life and enter the age periods of high mortality the death-rate will rise unless checked by extensive hygienic reforms. But when we remember that in a normal stationary population a death-rate of 10 per 1,000 implies a mean age at death of 100

years, it is clear that the English death-rate cannot be expected to be maintained much below the rate in 1903, viz., 15.4. In France, where the birth-rate has been low for many years, the proportion of elderly persons is high, and the death rate is over 20 per 1,000. A birth-rate, however, is governed by different conditions; not only can it go down to zero, but this must actually have happened to the extinct races, and some modern communities appear to be making good progress in the same direction. According to M. ARSENE DUMONT ("Natalité et Démocratie") the birth-rate in the Department of the Orne for the decade 1883-1892 was 8.7 per 1,000 population! Mr. Wells attaches importance to the decline in the illegitimate birth-rate, which he accepts as evidence that we are becoming "not only more hygienic and rational, but more moral and temperate." It would be pleasant to share this optimism; but it is probable that the decline in illegitimacy is to be attributed less to improved morals than to increased knowledge accompanying the increasing urbanisation of the population. The causes of the declining fecundity of marriage have probably been operative also in the decrease of illegitimacy.

1339. It has been argued that this country already contains as large a population as it can hold comfortably, and any considerable increase is to be deplored rather than encouraged. If England were a self-contained country much could be said from this point of view. But England is now regarded as the nucleus of a great Empire, with colonies which, though vast in extent, are poor in population, and the fact must be faced that in view of our declining natality, the stream of emigrants that formerly left our shores cannot be expected to continue. If the colonies are to be peopled with men and women of British blood they must depend on their own fertility, and not on that of the old country.

RAPID DECLINE IN AUSTRALIA FAR FROM ITS LOWEST POINT.

1340. When however, we examine the vital statistics of our more important colonies, we find a decline in natality greater even than in this country. In the Australian colonies, which may be considered as forming a type to which, in some respects, other British communities tend to approximate, the birth-rate has declined so rapidly as to cause considerable anxiety. In 1903, the Government of New South Wales appointed a Royal Commission to inquire into the decline of the birth-rate in that colony. The Report of this Commission, issued in March, 1904, contains an immense mass of information bearing on questions of natality, and should be read, together with Mr. Coghlan's essay on the same subject, by all students of this most important question. These documents show not only that there has been a marked decline in natality in the Australian States, but also there are good reasons for concluding that the decline is far from having reached its lowest point.

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1341. The decline of the Australian birth-rate is one of the most remarkable of modern sociological phenomena. That a young and vigorous people, living in an immense and undeveloped country, and oppressed by no burdens of militarism, should voluntarily limit their natality is an event so striking as to call for the deepest attention and study. The significance of the phenomenon to Australia is well expressed in the concluding portions of the Report of the New South Wales Commission.

ANGLO-SAXON DECAY IN CANADA.

1342. The Canadian vital statistics are much less complete than the Australian, but there is little doubt that the natality of the inhabitants of British origin is remarkably low. In Ontario, where our stock predominates, the birth-rate in 1901 was only 21.1, while in the province of Quebec, which is chiefly French-Canadian, the rate was 35. In the 35 counties of the latter province, whose population is almost exclusively French-Canadian, the mean birth-rate in 1902 was 42.2, and in the following counties the birth-rate indicates an extraordinary exercise of reproductive power:—Beauce, 53.2; Bellechasse, 49.3; Champlain, 49.1; Charlevoix, 65.6; Rimonski, 48.8.

[These figures are not in exact agreement with the "Census of Canada, 1901," official publication.]

In the official vital statistics of the city of Montreal the population is distributed into three classes, viz., French-Canadians, other Catholics, Protestants, and in 1902 the birth-rate of each class was as follows:

French-Canadians	43.5
Other Catholics	22.4
Protestants	23.7

ANGLO-SAXON DECLINE IN SOUTH AFRICA. THE PARALLEL OF GREECE AND ROME.

1343. In South Africa vital statistics are also incomplete, but there is evidence that the British element is comparatively infertile.
1344. It would appear, then, that all over the Empire our race is becoming less and less fertile, and

although only the future can show whether this decline in fertility can be arrested, it cannot be said at the present time that the prospect is hopeful.

1345. Declining fertility associated with a high civilisation is nothing new in the world's history. Depopulation by sterility is given by Thirlwall as one of the most important of the causes that destroyed the power of the Greeks * and according to the historian of our own Empire, it was sterility that brought about the decay of Rome.
1346. "Barbarians might enter freely and take possession. Vandal corsairs from Carthage might outdo the work of Hannibal, and Germany avenge at her leisure the invasions of Cæsar and Drusus, for the invincible power had been tamed by a slow disease. Rome had stopped from a misgiving she could not explain to herself in the career of victory. A century of repose had left her weaker than before. She was able to conquer her nationalities. She had centralised herself successfully and created a government of mighty efficiency and stability. But against this disease she was powerless, and the disease was sterility." "Men were wanting: and the Empire perished for want of men." (J. R. SEELEY, "Roman Imperialism: Lectures and Essays.")
1347. There is reason to fear that the disease which destroyed the Roman Empire has attacked our own race, in our own country, and in the dominions beyond the seas.

VITAL STATISTICS IN EDINBURGH.

1348. The report of Sir Henry Littlejohn, health officer of Edinburgh, contains much matter of interest. Once more the falling birth-rate has touched its lowest figure, 21.68 per 1,000. The death-rate also is falling, but whereas the death-rate has fallen since 1861 from 23.15 to 14.38—a drop of 60 per cent.—the fall in the birth-rate is still greater—from 33.40 to 21.68, about 63 per cent. The falling birth-rate is not due to diminution of the number of marriages, for that has slightly increased. It is evidently due to the widespread desire of married people to have a limited number of children.—"Journal of the A.M.A.," 5th September, 1908.

THE INFANT, THE PARENT, AND THE STATE. A Social Study and Review.

By H. LLEWELLYN HEATH, D.P.H. (Cantab.), etc., etc., Ex-medical Officer of Health, Ipswich. London, P. S. King & Son, 1907.

This work has exactly the same noble aim as that of DR. McCLEARY quoted above. In the Introduction, PROFESSOR C. SIMS WOODHEAD of Cambridge says:

1349. Some of the facts brought forward are of a most startling character, and as interesting as they are startling; as, for example, that the number of infants dying in a large provincial town in the first week of life is so great that were it to continue at the same figure for forty-two weeks every infant born alive would have succumbed within such period. And again, the striking evidence that the unborn child may suffer through the imperfect nourishment and overwork of the mother. Can nothing be done to remedy this? It appears from the statistics as though the loss to the nation in this way may be infinitely greater than if all the women who now act as wage-earners were fully pensioned and allowed to attend to their proper duties.

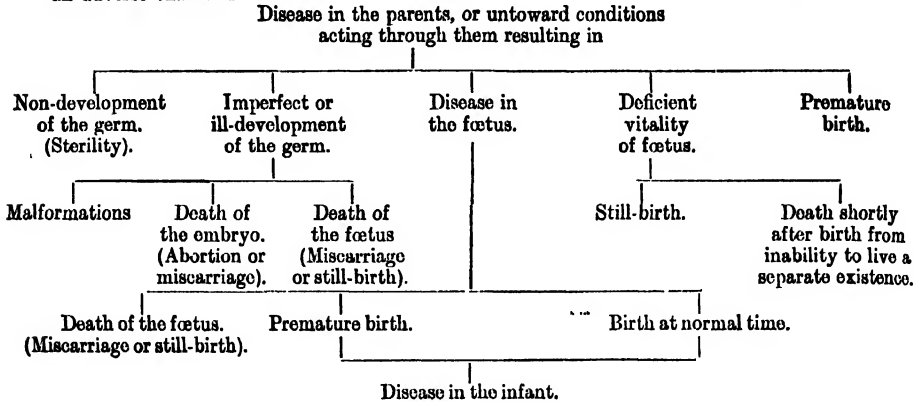
* THIRLWALL, "History of Greece."—According to Thirlwall the decline of population in Greece was not due to Roman misrule, but had been going on for many generations before. He quotes POLYBIUS as to the cause of the decline: "In our times all Greece has been afflicted with a failure of offspring—in a word with a scarcity of men, so that the cities have been left desolate and the land waste—though we have not been visited either with a series of wars or with epidemic diseases. Would it not be absurd to send to inquire of the oracles by what means our numbers may be increased, and our cities become more flourishing, when the cause is manifest, and the remedy rests with ourselves? For when men gave themselves up to ease, and comfort, and indolence, and would neither marry, nor rear children born out of marriage, or at most only one or two, in order to leave these rich, and to bring them up in luxury, the evil soon spread imperceptibly, but with rapid growth; for when there was only one child or two in a family for war or disease to carry off, the inevitable consequence was that houses were left desolate, and cities by degrees became like deserted *nives*, and there is no need to consult the gods about the mode of deliverance from this evil; for any man would tell us, that the first thing we have to do is to change our habits, or at all events to enact laws compelling parents to rear children."

1350. On the question of the present defects of our milk supply the author speaks strongly, but not one iota too strongly, and his chapter dealing with this matter is to be heartily commended to those who take an interest in this very important matter. . . .

Physical degeneration and deterioration are terms to conjure with in these days, but they raise no new problems. Let us make the most of them, however, whilst they are still potent.

1351. Mr. Heath says :
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The following table illustrates some of the ill results attendant upon parental influence of an adverse character.



DECLINE IN NUMBERS INVOLVES DECLINE IN QUALITY.

1352. Immaturity, as a cause of infantile mortality, is increasing, and it is to be noticed that this change is coincident with a decline in the birth-rate. . . .
Page 4—

“This has been attributed to the neglect of the children by the women, but it is probably in large part due to innate weakness of constitution in the children in relation to the lessened fertility of their parents.”

The causes of immaturity may be roughly classed as being due to :—

(1). The action of certain poisons upon the reproductive cells and organs of one or both parents. These are various and are associated with alcoholic excess, lead and other metal poisoning, syphilis, tuberculosis, and other diseases. The most common are the first, second and third.

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We see that of 100,000 children born alive, there will die under 12 months of age, 9,147 of the rural infants and 15,817 of the urban.

An extension of the analysis showed that 13,027 of the rural and 23,693 of the urban born, failed to reach their fifth birthday.

MOST BRITISH MOTHERS DO NOT SUCKLE THEIR INFANTS.

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1353. Dr. Hall of Leeds, considers that more than 80 per cent. of English mothers do not suckle their infants.

“ An intellectual city mother who is able to nurse her child successfully for the entire first year is almost a phenomenon. Among the poorer classes in our cities a marked decline in nursing ability is also seen, although not yet to the same degree as in the higher social scale.”

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In a letter to the writer a lady says: “I know many mothers among my own friends, I am sorry to say, who did not at first want to nurse their babies; but who, on being persuaded by their doctors to do so, were as reluctant to give it up as they had been to begin.”

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Most striking evidence of the superiority of breast-feeding was furnished at the time of the Lancashire cotton famine; the Coventry depression of 1861, and the siege of Paris. In Lancashire, during that terrible period of privation, although the general death-rate was increased, there was

a marked reduction in the rate of infantile mortality, because the mothers were compelled to suckle their infants. During the siege of Paris the general mortality as a result of privation increased 100 per cent., but the infantile mortality fell 40 per cent. for the same reason as in Lancashire.

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1354. The greatest mortality was observed amongst the artificially fed children when their diet had been condensed milk.

Of all fatal diseases of infancy there is not one which shows more markedly the disadvantages of artificial feeding than does diarrhoea.

It was found in New York, that of 1,943 fatal attacks of diarrhoea only fifty-eight were in children fed exclusively on the breast: that is, 3 per cent.

Dr. Howarth found, in an inquiry in Derby covering three years, that the death-rate per 1,000 from diarrhoea and epidemic enteritis was 8.6 for the breast-fed, 21.6 for the mixed-fed, and 51.7 for the hand-fed infants.

In the year 1904 it was found in Stockport that 95 per cent. of the infants which died from diarrhoea were not breast-fed.

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"Out of nearly 300 cases of *tabes mesenterica* observed during the last twelve years, I have never known one to occur in a child which has been fed strictly on the breast, the whole of them without exception having been reared on cow's milk for some considerable period."

ANGLO-SAXON DECAY IN ENGLAND AND CANADA.

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1355. The decline in the general birth-rate is a condition that must be viewed with alarm. It has been said that a decline in the fertility of a race is always associated with higher civilisation—if so, it is an optional concomitant.

Civilisation, per se, does not cause the decline, neither does any increase in poverty, for amongst the poorest section of the community we find the largest families. The factors that are influencing this change are of individual rather than communal origin, and may be roughly summarised as being due to a growing disregard for assuming a responsibility that can be evaded.

The English birth-rate for the ten years 1871-1880 was 35.4 per 1,000 of the population; in 1905 it was 27.2. [In 1909 it declined to 25.4].

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1356. In our Colonies, with a marked exception, we see the same startling decline in fertility. The exception is amongst the French-Canadians. The Medical Officer of Health for Montreal, in his report for 1902, classified the birth-rates of different portions of that city, and we find that the birth-rate amongst the Protestant community was 23.7 per 1,000, but amongst the French-Canadians—the Roman Catholic community in the main—the birth-rate was 43.5 per 1,000 of the population.

Referring to the French provinces in Canada, a writer says:

"It is a land of families—fifteen quite a usual number—and the enormous development in population of the French-Canadians, contrasted with the falling birth-rate in the Anglo-Saxon stock, is likely to have strange results in the future of the race."

1357. It is worth noting that the Anglo-Saxon birth-rate of Montreal is precisely that of South Australia. The "strange results" expected are not strange at all. They are simply lower numbers, lower quality, lower vitality, less power of reproduction, less capacity for lactation, and as already explained, more insanity, idiocy, still-births and cancer.

ANGLO-SAXON DECAY IN THE UNITED STATES.

DR. CHARLES HARRINGTON, an American sanitarian, writes:—

1358. "In our own country, among the descendants of the original colonists and earlier immigrants, the same decline is most evident. Whereas in colonial times and in the earlier years of national independence, families of a dozen, fifteen and more were exceedingly common, nowadays one of six or eight becomes a subject for comment, surprise and even ridicule. The large families of to-day are mainly those of the more recently arrived immigrants and of their first generation."

Such evidence suggests that the decline may be due to artificial and purposeful and not natural causes, and support is given to this contention by the fact that in countries where the tenets of Roman Catholicism—which forbid such artificial causes as are referred to—are most firmly rooted in the populace, a decline in fertility either does not exist or only to a slight degree.

1359. This is hardly a chance connection; we see it in Austria, Spain, and amongst the French-Canadians. Ireland, with two-thirds of her population embracing this creed, showed during the decade

1891 to 1900 a minimal percentage-decline in her birth-rate, equalled in its small figure by Austria and Spain only, amidst all the countries of Europe. This is the more significant when we recollect how large a number of emigrants leave Ireland for the United States every year, the majority being at child-bearing ages.

1360. If a decline of religious orthodoxy—using the term in its widest application, without reference to any particular creed—in a nation is associated with the growth of the social evil to which we refer, the outlook for those countries where the religious element ceases to be a part of the character of the individual is dark. We may recall the words of a prelate of the English Church, applicable to this subject though used in another connection by the speaker, “There are not many steps in the descent from a non-religious to a non-moral nation, and from a non-moral nation to a nation in ruins.”

THE FALL OF GREECE AND ROME WAS BY VOLUNTARY STERILITY.

1361. The power of Greece and of Rome ceased not so much from outside conquests as from an intentional decline in their fertility, with a consequent lack of men, and moral and physical deterioration of the race as a whole. Before it is too late, let nations of to-day take to heart these lessons from the past.

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Says a North country man, whose wife worked in one of the mills for a time:—

1362. “How can you expect to have a fine race of men and women brought up under the conditions which prevail throughout Lancashire at the present time? At half-past five in the morning the young children are taken out of their warm beds and carried in shawls to the house of a neighbour. Between eight and nine the mother comes back and suckles the baby and returns again to work; the same thing happens at midday; then in the evening both the parents return to their home tired out with the day's work, and the children are put to bed. Is it surprising that with such a strain upon the mother—the racket of the mill interposed between the care of her family—and such physical conditions for the child, infant mortality is so appallingly high, and that the vitality of those who survive is low?” (*Life and Labour*,” *Daily News*, September 21st, 1905).

JOURNAL OF THE AMERICAN MEDICAL ASSOCIATION, September 28th, 1907, p. 1126.

INSANITY IN GREAT BRITAIN IN 1906.

1363. The annual report of the British Commission in Lunacy, just published, is a “dry-as-dust” document, containing no illuminating papers. From a perusal of the report, it might be easily imagined that the commissioners do not recognise insanity as a disease. The compilation of statistics seems to be looked on by them as their sole duty. The report reveals with more or less clearness the fact that insanity is increasing in England, despite the continually reiterated suggestion that, notwithstanding the increase of numbers in asylums, insanity might not be increasing so rapidly as figures would lead us to suppose. On January 1st, 1859, the total number of the certified insane in England and Wales was 36,762; and on January 1st, 1907, it was 123,000, a rate of increase equivalent to 237.2 per cent. The estimated general population increased during the same period only at the rate of 77.5 per cent., so that the amount of recorded insanity has increased during the past fifty years at just about three times the rate of population. As to the causes of insanity, the commission appears to be at sea, although reference is made to drink, venereal disease and other causes usually brought forward. The medical control of asylums in England has been more concerned with discipline than with the requirements of science.

DENTAL DISEASE IN CHILDREN.

1364. A paper was read on this subject at the recent meeting of the British Medical Association. According to Mr. Edmund Owen, one of the chief causes of dental disease in children is faulty feeding. Mr. Owen further insisted that all advertised sterilised foods are bad for children's teeth, and if a child must be brought up on cow's milk, the milk should not be dealt with in any way likely to destroy that living something, which is essential to the well-being of the child. The manufacturer of drugs, the mere tradesman, has of late taken on himself to teach medical men how to prescribe, and the vendor of patent foods dictates to the profession and the public as to how children should be fed, while the profession and the public allow themselves to be led. In his opinion, prevention of dental disease in children is a better study than its treatment, and the so-called “high” civilisation of the day is accountable for most of dental troubles. (*Jour. A.M.A.*, 1907, page 1126.)

ARTIFICIAL CHILDLESSNESS AND RACE SUICIDE.*

J. NEWTON HUNSBERGER, M.D., Skippack, Pa. "Journal of the A.M.A.,"
10th August, 1907.

CHILDREN THE ONLY TRUE MISSIONARIES.

1305. Of all fundamental conditions of society none is of greater moment than that of the propagation and preservation of the human race. Beside it all other sociologic and material conditions fade into insignificance. For it is self-evident that only a few decades without a single birth would mean practically the depopulation of the entire earth, and though this will probably not occur, yet we are undoubtedly facing a diminishing birth-rate, especially among the better class of American-born citizens.

I will not tire you with statistics, for they are often incorrect and usually misleading; but I would ask each one of you to compare the number of children born twenty years ago in your immediate neighbourhood with the number born to-day, and I feel sure that you will note a decided reduction.

1306. In Massachusetts, where vital statistics are accurately kept, the decline of the birth-rate among those families who have lived there for generations has been alarmingly rapid. In enquiries made by the colleges regarding the number of offspring which the various classes, twenty-five years after graduation, of both sexes, had, the reports all show an exceedingly small percentage of children. But why reiterate what every thoughtful physician knows, that the birth-rate among the class best equipped to have and to rear children is very much lower than it should be.

1307. I am aware that among the very wealthy, with some exceptions, families are small, but as they form such a small percentage of the entire population they need not be seriously considered. It is also true that among the very poor and shiftless we frequently see large families, but they again form but a small percentage. It is in the great middle class, the class from which have sprung, and from which will continue to spring, the ablest, the cleanest and the best men and women, the "leaven which leaveneth the whole lump," and who constitute the backbone [par. 538] of our national supremacy—in this class, I repeat, the birth-rate has fallen off most markedly. Do we understand and fully appreciate what this means?

1308. It means that the curse of selfishness is sapping the very roots of life. It means the decay of spiritual ideas and the death of true patriotism. It means the breaking up of homes. It means the divorce court and the triumph of sensualism. The joys as well as the sorrows of parenthood do more to redeem men and women than all the religious creeds in the universe. Children are the only true missionaries; the only beings really Christlike. "Except ye become as one of these little ones, ye shall in no wise inherit the kingdom."

1309. The responsibility which children bring inculcates self-denial and self-restraint. Thinking for others becomes a habit. Those who are childless, through their own wrong-doing, do not know the pleasures of self-denial, their natures become narrow, selfish and warped and their souls atoms. It is a truism that from large well-born families come the best citizens. They early learn self-reliance; are free from false sentiment; are tolerant and helpful to each other, and lose the egotism and self-consciousness so commonly seen in an only child. Luxury seldom enters into such homes. Satety is unknown with its blasé expression. Want may even show his gaunt form. But in spite of all this, there are more manly men and womanly women found in large families, and more real happiness, than is ever dreamed of by a childless couple, or where a single child is surfeited, stunted and spoiled by needless luxury and display. The large families of our forefathers were big factors in the building of our nation; while we are slowly but surely drifting to the shoals of a decreasing birth-rate, on which France has already stranded her best hopes, with its selfishness, worldly prudence and sensualism for which it stands sponsor.

THE VALUE OF CHILD-LOVE.

1370. We are not brought into this world for ourselves alone, nor is it intended that we should go out of it without leaving some one to fill the place we vacate. Humanity has placed a heavy mortgage on each one of us and demands satisfaction, or she will surely exact a penalty. And is it a hard mortgage to satisfy? Is a little bundle of pink and white helplessness, as it cuddles its warm body against ours, so very objectionable? And is the clinging clasp of its tiny hands so hurtful? Is there anything in this world—position, wealth, honor or achievement—that can balance it? Listen to WILLIAM ALLEN WHITE:

"In every heart that is not a dead heart, calloused to all joy or sorrow, some little child is enshrined—either dead or living—and so child-love is the one universal emotion.

* Read in the Section on Hygiene and Sanitary Science of the American Medical Association, at the Fifty-eighth Annual Session, held at Atlantic City, June, 1907.

"A child's soul is such a small thing, and the world and the systems of worlds, and the infinite stretches of illimitable space, are so wide for a child's soul to wander in, that, sane as we may be, stolid as we may try to be, we think in imagery, and the figure of little feet setting off on the far track to the end of things, hunting God, wrings our heart-strings and makes our throats grip and our eyelids quiver.

"And then a child dying, leaving this good world of ours, seems to have had so small a chance for itself. There is something in all of us struggling against oblivion, striving vainly to make a real impress on the current of time, and a child, dying, can only clutch the hands about it and go down—forever. It seems so merciless, so unfair. Perhaps that is why, all over the world, the little graves are cared for best. It is to the little graves that we turn, and not to the larger mounds, in our keenest anguish, to the little graves that our hearts are drawn in our hours of triumph; and so the child, though dead, lives its appointed time and dies only in the fullness of its years. The little shoes, the little dresses, the 'little tin soldiers, covered with rust,' and the memories sweeter than dreams of a honeymoon, these are life's immortelles that never fade."

1371. Remember that this is a doctor of medicine talking only to his colleagues! If our race is sinking like the Cities of the Plain, and even the clergy preaching vice, there are still faithful prophets left.

SELFISHNESS THE SOLE MOTIVE.

1372. There is a certain proportion of marriages unfruitful through no fault of the individuals. These, however, constitute a comparatively small percentage and are the exception. As a rule, the childless couple is childless and the family with one or possibly two children is small, because means are used to prevent or destroy the product of conception. We frequently see one or possibly two children born quite promptly after marriage and then child-bearing suddenly ceases. It is plainly evident what is taking place.

What reasons and what influences are at work which produce such unfortunate conditions? They are many and varied: The extra expense which children bring, probably being as potent a factor as any, coupled with the selfishness that refuses to deprive itself of any pleasure or luxury for the child.

1373. There are many young men in the professions or in business who will not marry until financial success is absolutely assured, or if they do, refuse to be burdened with large families. Many of the better class of skilled labourers with good wages refuse the little sacrifices necessary to rear a family. Girls who had been earning their own living previous to marriage, and who often get erroneous ideas of life through their associations, frequently refuse motherhood. Another factor is the living in boarding houses and flats where "children and dogs are not allowed." It is almost considered vulgar and bourgeois in a certain class to have a good-sized family. How the mother of to-day pities and sympathises with her daughter if she should be so unfortunate as to have a baby, and is not above instructing her how to prevent a repetition of the accident. Many, many reasons, but never a good or valid one, and all of them, every one of them, based on selfish motives!

DISHONOURING MARRIAGE.

1374. There are also far-reaching influences which play their rôle: The so-called emancipation of women, which has come to pass during the last century, with its freedom from mediæval slavery. This new freedom has been perverted and misconstrued to mean a relief from the duties and obligations, which, though they may appear burdensome, women can not expect to escape. And while woman's sphere is not alone to bear children, yet if she refuses her God-given part toward propagating the race, she is worthy of nothing but scorn—she is not womanly.

1375. Though the law may sanction and the church bless, yet such an one just as truly prostitutes the marriage bed as the woman of the street. The violent opposition in certain quarters to houses of ill-repute, and the time spent on devising ways and means to regulate or abolish them, would better be directed in other channels nearer home. There are very few of us fit candidates for a stone-thrower's license. The inmates of these houses are usually dowered long before they enter the portals, and the maudlin sympathy of our specialists would best be withheld until occasion arises when it can be worthily bestowed. It is a well-known fact in the underworld that houses of prostitution could not exist if it were not for the patronage of married men. Undoubtedly, one of the reasons of this unfortunate condition is the objection on the part of the wife to bear children, while the cold-blooded devices to prevent conception simply drive their husbands from them.

1376. Ah! you divorce investigators, you are afraid to call a spade a spade, or else are ignorant of conditions as they exist, or you could easily locate a large percentage of the trouble. Though I believe the woman is oftenest at fault in preventing conception, yet the husband is usually more than a willing accomplice in the crime, and for reasons less valid than his wife's. Such a man marries only for the selfish gratification of his own passions and is hardly on a par with a brute.

HOMAGE TO THE MOTHER WAS THE STRENGTH OF ROME.

1377. The world does homage to the man who works and to the soldier who fights, but to a far greater extent do the right-thinking men and women do homage and reverence to the woman who performs her great duty, and no greater or more ennobling one was ever given to woman than that of propagating her kind. In Rome's halcyon days it was the mother, and she who was about to become a mother, who were given precedence and homage savoring of idolatry. While this worship continued Rome was superb, unbeaten, matchless. When her affections and homage were transferred to mistresses and vestal virgins her boasted supremacy became a byword.

PREVENTION IS A CRIME.

1378. It has been proved that among families which can properly have children the population will not materially increase, if there are fewer than four children. Three children in a family are insufficient when allowance is made for those who do not marry, for those who physically can not have children, and for the children that die. This is a most conservative estimate. While I do not believe that the best interests of mankind are served by rearing children with a rapidity that undermines the mother's health, or bringing children into a life of abject poverty, wretchedness and disease, yet the hideous vice and crime which marks the prevention and destruction of the product of conception must be abhorrent to every right-thinking man and woman. And mark you! this is not the vice of the woman of the street alone, but is practised by what appear to be the best people of our land, not excepting the clergy. It may be the result of thoughtlessness; it may be done through a perverted sense of right and wrong, or it may be moral obtuseness. But whatever be the motive back of the act—the act itself is a crime, and nothing can ever give it the garb of respectability.

Just a short quotation from PRESIDENT ROOSEVELT in conclusion :

1379. "If a man or woman, through no fault of his or hers, goes through life denied of those highest of all joys which spring only from home life, from the having and bringing up of many healthy children, I feel for them deep and respectful sympathy—the sympathy one extends to the gallant fellow killed at the beginning of a campaign, or the man who toils hard and is brought to ruin by the fault of others. But the man or woman who deliberately avoids marriage and has a heart so cold as to know no passion, and a brain so shallow and selfish as to dislike having children, is in effect a criminal against the race, and should be an object of contemptuous abhorrence by all healthy people."
1380. Here follows a long, interesting and valuable discussion by several medical men upon venereal diseases and the vast influence they exercise upon the health, happiness, vitality and reproduction of the population. Its importance is inestimable, but it cannot be reprinted herein.

TEACH THE TRUTH TO BOYS AND GIRLS.

1381. DR. G. LLOYD MAGRUDER, Washington, D.C., said he has been a physician to some colleges and has been thrown in close contact with students. Those students were taught that they were to avoid the brothel and were to live an upright life; and they were restricted and especially warned against temptations. He has received valuable information from West Point. He was especially interested in this academy, having had a son there and having been on the board of visitors. He watched the curriculum during the four years while his son was there. Colonel Havard, the present acting surgeon-general, wrote a brochure of a few pages and handed it to every cadet and every enlisted man on the reservation. He laid stress on the dangers of gonorrhoea and syphilis; he cited the various statistics that had prevailed in the German, the French and our own army; he also laid stress on the fact that the same rule should prevail for the man as for the woman. Having his son there who was intimately associated with the boys, he questioned him to know how they were affected by Colonel Havard's teachings. That work produced a magnificent impression, and there is no finer set of men ever sent out from any school than from that place.
1382. DR. G. W. DRAKE, Hollins, Va., said that the papers which have been read on the subject of prevention of conception should not be ignored. He thinks that there is no greater evil which threatens us to-day than the increasing habit of limiting the number of children in the families—voluntary limitation, in whatever way it is performed. We ought to teach, as selfishness is a governing principle, it seems, of our lives, the deteriorating effect on the father, on the wife and on the husband. When a resolution is passed appointing a committee to take up this subject, let the instruction in regard to this prevention of conception be included. He thinks the time has come when a physician should remember that the word doctor, primarily, means teacher; and a doctor's advice is worth more than his medicine. He should advise his patients; he should advise the community; he should teach on every proper occasion all the rules of health and all the preventives against disease; and he agrees with one of the speakers that a department should be in all of our colleges—male and female—a depart-

ment of guidance ; and in that department everything conducive to health should be taught, nothing omitted. He emphasized the importance of attention to the papers which have been read on the prevention of conception.

1383. DR. W. F. SNOW, Leland Stanford, Jr., University, California, said that among college students, as is true everywhere, there is great ignorance on these questions, combined with an over consciousness of the moral side of venereal diseases. In the college of which he spoke, experiments had been tried in giving separate lectures to the young men and to the young women on this subject. The lectures were carefully planned and were given in registered university courses in personal hygiene by one of the instructors, but these particular lectures were given separately to the men and the women of the class, and he believes that certain harm and additional accentuation of self-consciousness comes out of just such deference to the moral side of the question..

As an experiment, Dr. SNOW began three years ago a course of lectures on infectious diseases, in which he took up tuberculosis, typhoid fever, etc., following with syphilis and gonorrhea, not with regard to the moral side of the subject at all, but simply as infectious, communicable diseases. The classes in this particular institution are open to both the men and the women ; and he gave these talks directly to the mixed classes, not attempting to emphasize in class anything outside of the fact that these diseases are communicable. He found a very immediate and wholesome response on the part of the students. The young men, for instance, do not laugh at such a course ; they do not think that it is a subject to make fun of outside of the class room. It seems to him to be a wholesome experience to drive these things home to them as epidemiologic facts in the presence of the young women of the university. If these facts are brought before the public as they are brought before physicians, and prostitution is subordinated in the discussion simply to its place among the many other channels of infection, then the public will frankly discuss gonorrhea and syphilis, as they now do typhoid fever, recognising without undue emphasis or embarrassment that personal contact is one of the very important modes of communication, but only one of the modes.

1384. DR. J. NEWTON HUNSBERGER, Skippack, Pa., said that too little attention is paid to conditions as they really exist. He did not for a moment wish to belittle the harm which a gonorrheal or syphilitic infection may do ; but there are other conditions and other evils of far greater importance, and which are a thousandfold greater factors in race suicide than these infections. The specialist is prone to allow certain ideas to run away with him, especially if they are congenial ones. No one can convince the general practitioner, and no reliable statistics can be produced, to prove that gonorrhoea or syphilis are nearly so dangerous and destructive to life and health as they would have us believe. And they certainly are not the great factors in race suicide.

EXTRACTS FROM THE REPORT OF THE NEW SOUTH WALES ROYAL COMMISSION UPON THE DECLINE OF THE BIRTH-RATE.

Inference from Statistics.

1385. (69.) The inference we draw from the statistical evidence is that the main factor in producing the decline of birth-rate in New South Wales is one which is independent of :—
- i. variation in the age-constitution of the population ;
 - ii. variation in the age-constitution of the woman of conceptive age ;
 - iii. physiological tendency towards lessened fertility ;
 - iv. variation in marriage-rate ;
 - v. birth-place of husbands or of wives ;
 - vi. all other natural causes ;
- and is a force over which individuals themselves have control.

V.—THE IMMEDIATE CAUSES OF THE DECLINE OF THE BIRTH-RATE.

WRECKAGE OF HEALTH AND LIFE.

1386. (70.) Having been led, by a careful consideration of the statistics, to the conclusion that the cause or causes of the Decline of the Birth-rate must be a force or forces over which the people themselves have control, we proceeded to examine many prominent gynecologists, obstetricians, and physicians, with a view to ascertain, if possible, the nature of these forces.

(71.) There is a remarkable unanimity of opinion among the medical men, who are perhaps better able to judge than any other persons in a community, that deliberate interference with the function of procreation has, during recent years, become extremely common. We learn also, from their evidence, that the means used to effect the end desired are both deleterious to general health in numerous instances, and frequently bring about such temporary and even permanent disability of the

reproductive organs of woman as creates forms of pathological sterility. They also tell us of the great and growing frequency of the occurrence of induced miscarriages and of the terrible destruction of reproductive capacity and wreckage of health and life which ensue.

1387. (72.) The conclusions which we draw from the evidence on this branch of our subject are inevitable, namely, that there is a diminution in fecundity and fertility in recent years, which is due to:—

- (a) deliberate prevention of conception, and destruction of embryonic life;
- (b) pathological causes consequent upon the means used and the practices involved therein.

(73.)—From the evidence of the medical witnesses, police officers, and others, we are led to the conclusion that:—

- (a) The practice of preventing conception by artificial means is common among all classes of the community and in all parts of the State;
- (b) this practice has greatly increased during the last fifteen years; and
- (c) the extension of the deliberate and intentional avoidance of procreation by means used to prevent conception is a main factor in producing the decline in birth-rate which we have ascertained to have taken place in New South Wales since the year 1888.
- (d) Induced miscarriage is frequent in the married as well as in the unmarried, though not to the same extent in all classes;
- (e) it has become more common in recent years; and
- (f) its increase is sufficiently apparent to justify its being regarded as a well-defined factor in producing the decline in the birth rate.

(74.)—There is no evidence of any increase of physiological sterility in women in New South Wales.

THE PROFITS OF NATIONAL DECAY.

1388. (75.) The evidence given by the medical witnesses, in regard to the prevalence of inhibiting reproduction, is amply supported by the result of our inquiry into the importation, the manufacture, and the distribution of drugs and appliances accessory to the practices referred to.

(76) The returns made from time to time during the continuance of the Commission by the officers of the Federal Department of Trade and Customs in Sydney, of the kinds and number of articles introduced from other countries, appear in Exhibits Nos. 72, 76, 83, 131, and 160, and show a considerable importation. There is no prohibition of the introduction unless the goods are of such a character as to come within the meaning given by the Department to the words "indecent and obscene," used in the Customs Act, I. Edw. VII. No. 6, sec. 52; but at one time, for a period prior to 1891, certain rubber goods referred to in the returns were stopped at the New South Wales Custom House. These rubber goods are reputed to be part of the usual stock-in-trade of retail druggists but their sale is not confined to druggists.

1389. (77) There are other articles used for preventing conception which have also for many years been regularly stocked by druggists (with the exception of a few who have, on principle, declined to participate in the trade): and we have it on good authority that the demand for them has been steady for ten or fifteen years: while there are certain other articles, of more recent introduction, the sale of which has increased enormously in the last few years. Some of the articles referred to are manufactured by wholesale and retail druggists, both in Sydney and in the country, with whom this branch of business has evidently, in recent years, become lucrative.

(78.) There is ample evidence also that both the demand for, and the supply of, abortifacients is very considerable.

1390. (79.) Consideration of the evidence given before us leaves no room for doubt that the trade in materials used for the prevention of conception and the destruction of foetal life has become not merely of great volume, but also of wide-spread extent, seeing that, in addition to the trade carried on by druggists and others, these articles are carried from house to house by hawkers, and by women (some of whom wear a dress resembling that of a nurse), who find their way into the homes of the people on various pretexts for the purpose of trading in these "preventives," or abortifacients.

HOW OUR PRESS "TAKES TOLL OF BLOOD."

1391. (80.) We have received ample evidence to satisfy us that the number of persons—midwives, nurses, lying-in home keepers, and others, including some few medical practitioners—plying the business of abortionists, is not only large, but is increasing; and that they carry on this business with comparative impunity, owing to the inherent difficulty of obtaining sufficient evidence for conviction of this form of crime.

(81.) The freedom with which those who pander to the demand for facilities to avoid child-bearing advertise their wares or their skill is evidenced by the fact that 237 advertisements of this nature, 103 advertisements regarding the cure of "nervous debility, &c.," and 105 other advertisements, all objectionable in regard either to their patent or latent indecency, were collected from a single recent issue

of 141 of the newspapers published in this State. In this no account is taken of the number of advertisements of nursing-homes and nurses (63) concerning many of whom we have evidence to show that they are engaged in criminal practices. The freedom allowed in the dissemination of information regarding preventives, abortifacients, and abortionists, is also shown by the numerous leaflets, pamphlets, and books which are transmitted through the post office or openly distributed from door to door. A number of prosecutions under the "Obscene and Indecent Publications Act, 1901" have been undertaken from time to time, with the result that, since it was passed, the character of the advertisements we have referred to has been much altered, the number has been much reduced, and the meaning, though still plainly to be inferred by those to whom it is intended to appeal, has been sufficiently veiled to escape the law.

VI.—THE DESIRE TO RESTRICT FERTILITY.

DECADENCE ANCIENT AND MODERN.

1392. (82.) The desire to keep fertility within such limits as each one for himself deems reasonable has generally been characteristic of a decadent state of society. It must not be assumed to have had its origin in modern times, for the contrary is thoroughly well established by history; nor is it, in modern times, peculiar to the State into whose social condition, in respect of population, it has been our special duty to inquire. Though we have found that the free play given to this desire has been the main factor in the decline of birth-rate in New South Wales, it must be born in mind that in all the countries, including France, England, and the United States, where a decline of natural increase due to scarcity of births has been studied, the prominence of the same factor has been recognised.

1393. (83.) Witnesses one after another, in the course of this inquiry, have testified to the exercise of this desire; they have also referred to the readiness, and even spontaneity, of married people in admitting a deliberate restriction in the number of their children by recourse to artificial checks. In addition to this, we recognise that there may be a certain number of instances in which the restraint of natural impulse is effective in marriage as well as in postponing marriage. The reason almost invariably given by people for restricting procreation is that they cannot conveniently afford to rear more than a certain number of children. In some instances we believe the people are sincere in stating this as their reason; and that they honestly, though mistakenly, believe want of adequate means to be a sufficient justification for interference with the course of nature. The witnesses themselves, however, suggest that, in the majority of cases, this is not the true reason; they say that there are—

- i. An unwillingness to submit to the strain and worry of children;
- ii. A dislike of the interference with pleasure and comfort involved in child-bearing and child-rearing;
- iii. A desire to avoid the actual physical discomfort of gestation, parturition, and lactation; and
- iv. A love of luxury and of social pleasures, which is increasing.

(84.) It will be seen that the reasons given for resorting to limitation have one element in common, namely, selfishness. They are, in fact, indicative of the desire of the individual to avoid his obligations to the community; and they serve to exemplify the observation that "the effort of the race towards its increase in numbers is in inverse ratio to the effort of the individual towards his personal development." They are the same kind of reasons as might be expected to be given in any community where the phenomenon of the voluntary limitation of the size of families is observed.

THE APOSTOLATE OF BRITISH DECAY.

1394. (85.) The question, however, has presented itself to us why, during the last twenty years or so, the avoidance of procreation in New South Wales should have become so prevalent as to materially reduce the birth-rate. The answer seems to us to be, not so much that the future prospects for the rising generation are unfavourable, as some have suggested; but that the restraints, which previously operated against the desire to regulate the size of families, have lately been either weakened or removed. These restraints, we consider, have been mainly of two kinds: first, religious feeling, which, we think, formerly actuated a larger proportion of the people; and, second, ignorance of the means of accomplishing the desire. In regard to the latter we see that, during the last quarter of the nineteenth century, a wave of popular feeling spread over a great part of the civilised world favourable to the individual control of the size of families; and with it there has been a general diffusion of the knowledge of methods by which restriction might be accomplished which previously was wanting. The history of this movement is matter of common knowledge. Despite Malthus' repudiation, early in the century, of artificial checks to the growth of population, these checks soon had their advocates; and towards the end of the third quarter of the century, a prominent school of writers on social subjects arose, with Charles Bradlaugh and Annie Besant as its chief exponents, who thought they saw in the limitation of families a means of alleviating the burdens of poverty. Since then the followers of this school have availed themselves, in times and places of prosperity and plenty, of the instructions intended by the

Neo-Malthusians only for the very poor, with the result that marriage-rates and birth-rates have diverged in many parts of the world. This propaganda of limitation of families was followed by a traffic in the materials used for the purpose of prevention, which, in its turn, has encouraged the popular tendency, and brought facilities for prevention within the knowledge and reach of a very large proportion of the community. In due course, these doctrines and this branch of commerce established themselves in Australia, and their introduction and extension have been concomitant with the commencement and acceleration of the decline of the birth-rate which has attracted our attention.

VII.—THE EFFECTS OF THE RESTRICTION OF CHILD-BEARING ON THE WELL-BEING OF THE COMMUNITY.

DISEASES OF THE WOMB. NEURASTHENIA. CONSTANT INCREASE OF INSANITY.

1335. (88.) In the course of our inquiry we have been much struck with the emphasis with which learned writers, whose works have been studied, and medical and other witnesses, have referred to the very serious injurious effects on the health of women which are the results of the practice of the prevention of conception. The following are some of the quotations from their evidence:—
1336. (i.) Dr. C. W. Morgan, a medical practitioner of wide experience in many parts of New South Wales, regards the practice of prevention as very deleterious in its effects on the nervous system of women, even to the extent of leading to insanity. (Qs. 1075–1076.)
1397. (ii.) Dr. S. H. McCulloch, Honorary Surgeon to the Woman's Hospital, Sydney, and Examiner in Midwifery to the Sydney University, stated that women who practice prevention so injure themselves as to render it difficult for them to conceive afterwards when they may desire it; the practice may also induce conditions which may lead to septic inflammations of the womb, and of the other organs of generation; and that these septic diseases cause sterility. (Qs. 2516, 2520, 2486–2494, 2558–2564.) He also stated that during recent years the number of women who became invalids because of diseases of the reproductive organs is larger than previously, and that increase is partly due to the practice of prevention. (Qs. 2507–8.)
1398. (iii.) Dr. A. Watson-Munro, Honorary Surgeon to the Women's Hospital, expressed the opinion that there has been an increase during recent years in the number of women suffering from serious destructive diseases of the organs essential to generation (Qs. 2656–2661), and that the prevention of conception has taken an important part in causing this increase. (Q. 2687.) Speaking of one method practised, he said it would “cause irritations and congestions and disturbances of the circulation in the organs; and often, as well, would lead to the introduction of microbes, and cause septic diseases and inflammations.” (Q. 2696.) Of another method (which the evidence leads us to believe is the one most commonly practised) he said it was “likely to produce affections of the nervous system.” (Q. 2698.)
1399. (iv.) Dr. Ralph Worrall, who has been for many years connected with the Women's Department of the Sydney Hospital as Honorary Surgeon, not only associates hysteria and nervous diseases with these practices, but refers to the possible liability to new growths resulting from the chronic congestion which they produce. (Qs. 2934–2969.)
- (v.) Dr. E. T. Thring, who has a similar experience of the Gynæcological Department at the Prince Alfred Hospital, confirms what other witnesses have said about the association of prevention with nervous ailments in women. (Q. 3077.)
- (vi.) Dr. R. Scot-Skirving, Physician to the Prince Albert Hospital and Surgeon to St. Vincent's Hospital, connects neuroticism in both men and women with these practices, and attributes an increase in such functional nerve disorders to the greater prevalence of the practices. (Qs. 3154–3159, 3161.)
- (vii.) Dr. W. J. S. McKay (Hon. Surgeon, Lowisham Hospital for Women) holds similar views. (Q. 3313.)
1400. (viii.) Dr. John Harris, Government Medical Officer at Newcastle, a practitioner of wide experience, says that it leads to uterine disease, especially endometritis, which, he considers, is much more common than formerly. (Q. 3854.) He adds, also, that another effect of this practice is to make women look old. (Q. 3880.)
1401. (ix.) Dr. Chisholm Ross' experience as an alienist justifies the assertion that the mental stability of women is affected by the continual practice of methods for the prevention of conception (Q. 3951), and he regards it as a factor in the causation of some cases of insanity (Q. 3954), and a cause of mental deterioration. He recalls cases of insanity whose curability was affected by the fact that they had habitually practised prevention (Q. 3998). He recognises the prevalence of neurasthenia, and regards it as opposed to reproduction, and a very likely consequence of meddling with the natural functions (Qs. 3989–3991)

1402. (89.) It will be seen that, in the opinion of several of the expert medical witnesses whose evidence we have quoted, the continued practice of certain methods of prevention is at times associated, to a certain degree, with neurasthenia, and occasionally with mental instability in its graver forms; and that neurasthenia has become much more frequent in recent years than previously. Having this before us, we caused inquiry to be made into the statistics of insanity between the years 1870 and 1900, and the result of the investigation will be found in Exhibit No. 161, a diagram prepared by Mr. Trivett. In this remarkable diagram the birth and insanity rates for New South Wales and New Zealand are compared; and it will be observed that:—

(a) In New South Wales—

- (i.) there was a continuous slight decline of birth-rate between 1884 and 1889, when a further sudden decline of a very pronounced character, which has continued to the present time, became apparent;
- (ii.) the insanity rate (the rate per 1,000 of population who have been legally certified to be insane) was practically constant up to 1893, and since then has been continuously rising;
- (iii.) the rise in the insanity rate did not commence until some four years after the decline in the birth-rate had become strikingly evident.

(b) In New Zealand—

- (i.) the birth-rate has fallen almost continuously since 1878;
- (ii.) the insanity rate has had a slight but uniformly upward tendency since 1874; and this tendency became pronounced in 1878;
- (iii.) the pronounced tendency to increase of insanity became evident in the same year as the fall in the birth-rate began.

On comparing New Zealand with New South Wales, however, it is seen that both the fall in the birth-rate and the rise in the insanity-rate have been of greater intensity in New Zealand than in New South Wales.

ABUSE OF THE MARRIED STATE. PROFESSOR EMMETT: DR. BERGERET:

1403. (91.) Professor T. A. Emmett, M.D., LL.D., in his "Principles and Practice of Gynecology," asks, "Can any one, accustomed to treating the diseases of women, say in truth the statement is exaggerated that we can see on any one day more sorrow and misery resulting from the abuse of the married state than would be found in a month from uncomplicated child-bearing?" The writings of Dr. Bergeret, "Les Fraudes Conjugales," and of others, amply bear out what our local witnesses have told us in regard to the physical evils for which the practice is responsible. (Exhibit No. 147.) Dr. H. S. Pomeroy, of Boston, in his book, "The Ethics of Marriage," deals with the whole moral, social, and medical aspects of prevention with modesty and moderation. This book is one which is worthy of the most careful perusal of all who have an honourable wish to understand this subject.

1404. (92.) This mass of evidence amply proves that the practice of preventing conception, no matter what method is adopted, is the cause of many dire evils, far worse than any bad consequences that could naturally result from the bearing and rearing of a family. The nervous system is deranged; frequently distress of mind and body are caused; the general health is often impaired, and sometimes ruined; and inflammatory diseases are set up which disable the reproductive organs. Following in the train of these diseases there may be temporary, or even permanent, sterility. Thus, as those who resort to limitation are seldom desirous of being absolutely childless, but desire to postpone the fulfilment of their conjugal obligations for a few years, they are often surprised to find—on ceasing to practice prevention—that their conduct has resulted in inability to conceive. Not only do the practices resorted to for the purpose of avoiding conception result in physical evils, but they are also productive of psychical effects not less serious. Men and women who adopt, or submit to the adoption of, such practices, must lose in self-respect and in respect for one another—they must, indeed, feel that their higher instincts are debased; and long continuance of these practices, in conjunction with their spread over a large proportion of the community, must result in a distinct degradation of character, and lowering of the moral standard of the people.

DISASTERS OF ABORTION.

1405. (93.) Bad as are the consequences of prevention of conception, still worse is the destruction of health and life which follows the procuring of miscarriage. Without exception the medical witnesses we have examined have stated that its effects are disastrous. Dr. C. W. Morgan, Dr. C. MacLaurin (Honorary Visiting Surgeon, Prince Alfred Hospital), Dr. S. H. McCulloch, Dr. Watson-Munro, Dr. R. Worrall, Dr. E. T. Thring, Dr. R. Scot-Skirving, Dr. G. Armstrong (Honorary Surgeon, Sydney Hospital), Dr. W. J. S. McKay, Dr. Fourness Barrington (Honorary Surgeon, Lewisham Hospital for Women), Dr. Grace Russell (Honorary Physician, the Women's Hospital), Sir James Graham, Knt. (Honorary Surgeon to the Benevolent Society and to the Women's Hospital, Lecturer in Midwifery, University of Sydney), Dr. G. H. Taylor (Government Medical Officer), and Dr. John Harris, have all contributed testimony to show the disastrous results of seeking to avoid the birth of children by artificial interference with the natural process of gestation.

1406. (94.) They tell us that, in the course of their professional practice, they meet with very numerous cases in which ailments and illnesses arising from inflammatory and septic disease of the organs of generation in women are attributable to the results of miscarriage. They are evidently of opinion that, in a large proportion of these cases, the miscarriage has not occurred from any natural or accidental cause; but has been brought about by deliberate interference in some artificial way with the natural processes following conception; and that this interference has been undertaken with the intention of bringing gestation to an abrupt termination. One witness referred to a **chemist in the country as having bragged that he had at one time nine women under treatment to procure their abortion by mechanical means.** Another said that the voluntary producing of miscarriage was certainly common in the community. "Every medical practitioner," he said, "knows that a woman will come and say 'I am in the family way; I want to have an abortion procured.' 'Well,' you say, 'I can do nothing for you.' 'Oh, very well; I will go somewhere else, where they will do it.' And they do, and you meet them a month or two afterwards, no longer pregnant." Another said that it might be surmised that, in about one-fourth of these cases, the miscarriage had been deliberately induced. Another estimated that in his practice at one hospital during the last five years he had been called on to treat about 150 women suffering from the effects of abortion.

1407. (95.) It is implied that the cases are very numerous in which the illness which accompanies or results from miscarriage does not necessitate engaging the services of a medical practitioner; and that in many cases in which the treatment of the illness has been successful no manifest physical disability ensues. On the other hand, there are scores of cases, we are told, in which a little sepsis has been introduced; and, though the illness may not be severe at the time, the infection may settle in the fallopian tube, creating prolonged and painful ill-health, from which relief may have to be sought in surgical operation. It would seem that many parts of the pelvic viscera may become affected by the inflammatory or septic disease which miscarriage initiates. Sometimes the disease may be confined to the lining membrane and the muscular substance of the uterus; sometimes it may involve the less active tissues that surround this organ, causing its displacement or fixation, with or without abscess in these tissues; sometimes it may focus itself in the fallopian tubes; sometimes it may spread to the peritoneum; and sometimes it may be so virulent in its poisonous and infectious character as to lead to septicæmia that may prove fatal. These last cases are those to which one witness referred when he spoke of "**the tragedies that come out in the newspapers.**" Then we are referred to the instances where, from the mere fact of one or more miscarriages having occurred, there ensues an **inability for the natural process of gestation to run its course, so that miscarriage spontaneously arises whenever conception takes place.**

INCREASE IN THE DEAD-BORN. INCREASING MUTILATION OF WOMEN.

1408. (96.) From these cases we follow the witnesses to the consideration of the sterility, which, they tell us, results so commonly from inflammatory or septic disease of the pelvic viscera. Miscarriage they all recognise as a potent cause of sterility. The illness of women, who complain that they are not able to bear children, is often found to have commenced with a miscarriage. Or there may be an incomplete miscarriage with subsequent putrefactive or septic disintegration of the embryonic structures remaining unexpelled. And in this, or in other ways, there may originate an infection and a consequent inflammation or suppuration of the tissues essential in the process of ovulation or fertilisation; or the obliteration or distortion of both the fallopian tubes, or other structural disorganisation may occur, which makes child-bearing impossible, and leads to months or years of physical suffering. There are, we are told, a large number of women affected by septic disease of the reproductive organs: a large number of miscarriages in recent years: an increase in the number of cases admitted into the hospitals for operations necessitated by recent miscarriages: while in all the hospitals there are never less than four hundred "curettings" a year, the majority of which are done to remove the effects of miscarriage. The removal by surgical operation, of ovaries and of uterine appendages in which the disease has been originated by miscarriage, is of common occurrence. The experience of the older practitioners goes back to a time when septic conditions of pelvic viscera of women in the country, where such are now of common occurrence, were rarely met with.

1409. (97.) In connection with the great increase in the procuring of miscarriage which has been observed, it is a very significant fact that the proportion of deaths of women in child-birth increased, in the period 1890-1902, by 50 per cent. on the rate for 1881-1890 (Q. 543.)

1410. (98.) Diseased, or even septic, conditions of the reproductive organs of women have undoubtedly become much commoner in recent years, and there is absolute unanimity among medical experts in ascribing the greater part of this increase to the deliberate and unnatural efforts of women, both married and unmarried, to obtain release from what they regard as an unwelcome encumbrance. It is a matter of frequent observation that many women's lives are wrecked by the numerous congestive, inflammatory, and suppurative diseases which affect their reproductive organs. There is no branch of medical or surgical science in which so much experience has been gained during the last fifty years as that which goes under the name of gynaecology. So exacting have been the demands on medical skill for the treatment of these diseases that special departments of hospitals, and even special hospitals, have sprung into existence in all large centres of population, while the class of physicians and surgeons who

find it necessary to devote the whole of their time and skill to this one branch of work has been everywhere increasing. Despite the fact that advance in knowledge and skill has enabled many more cases of this kind of physical disorder to be brought within the range of treatment, there can be little doubt (Q. 224) but that there is a larger proportion of subjects for treatment to-day than there used to be before the days of modern gynæcology, and many of these women with wrecked lives owe their sorrows to the direct or indirect effects of abortion. Medical experts are of one mind in attributing a very large proportion of the inflammatory and septic diseases, which not only cause sterility but actually disable women and spoil their lives, to this degrading crime.

DECREASE IN MORAL SENSE. LOSS OF SHAME.

1411. (99.) A circumstance that causes grave misgivings as to the future is that so many women do not realise the wrong involved in the practices of prevention and abortion. They converse with one another upon these subjects apparently without shame, and freely approach doctors and chemists in order to procure the means to gratify their desires, as will be seen from the following excerpt from the evidence :—

(i.) Dr. C. W. Morgan, of Pambula, stated :—

“ 1085. Q. Have you noticed that women frequently leave the country and come to the metropolis with an apparent view to have abortion procured ? A. Yes ; I have seen such cases often. The people in the country, and in some of the towns as well, . . . will come and ask a medical man to procure miscarriage for them. I remember a woman coming and asking me, and I said I did not do that sort of thing ; and she said, ‘ Oh, it would be just as well ; I have been down twice before to Sydney, but if you do it for me it would not cost so much.’ ”

“ 1086. Q. Have you, in your practice, found that women now more readily approach the subject of having abortion procured than they did in your early practice ? A. I am sure they do. To a medical man they do not scruple to talk about it ; they do not see the moral wickedness of it.”

[Here follows much evidence from physicians, surgeons, and representative persons.]

VITIATED ATMOSPHERE. AUSTRALIA LOSES A MILLION LIVES.

1412. (101.) We recognise the great immorality of deliberately preventing conception in marriage, and the still graver immorality and criminality of inducing miscarriage. The mere fact that criminality does not attach to prevention while it does to abortion is a distinction which has in the past led to the belief that the former practice is not wrong ; but we consider that, as modes of avoiding procreation, they are equally opposed to that morality upon which the welfare of the race essentially depends. The mental condition of any population, moreover, in which the avoidance of parentage is condoned, and even advocated, we regard as one which tells its own tale of social and moral deterioration. Such practices as are necessarily resorted to as alternatives for that restraint of natural impulse, which is alone justifiable for this end, we agree with the reverend witnesses and other witnesses whose evidence we have quoted, violate the sanctity of marriage, and tend to convert the marriage contract into a sexual compact. We consider that they lower the standard of right-living and right-thinking in the community, create laxity of morals, debase character, and ignore the sanctity of human life.
1413. (105.) The suppression, however effected, of the growth of population, must ever be an impediment to progress and prosperity. What measure of this suppression has been in New South Wales may be seen by the very significant statement made in paragraph 59 of this Report, which is to the effect that, had it not been for the reduction in birth-rate and the excess of mortality among illegitimate children over legitimates which have occurred in the period 1864–1902, the population of New South Wales would now be more than 250,000 greater than it is ; while for Australasia—assuming that the same phenomena have characterised the birth-rates elsewhere as in New South Wales—the approximate loss of population due to these two factors amounts to 940,000.
1414. (107.) It is thus shown that the practices involved in the limitation of families are responsible for much physical suffering, for a deadening of moral sensibility, and for a degradation of character among those who resort to them ; and these effects must have an unwholesome influence on the general character of the people who move in a social atmosphere so vitiated. Defective health, defective morals, and defective character are already manifesting themselves as a warning of more marked deterioration likely to ensue. The effects on trade and commerce must be equally marked. With the proportion of births decreasing, and the natural increase of population diminishing, the demand for the products of industry must flag, and the capacity of the nation to use the natural resources of the State must tend to fail. Who can tell what progress New South Wales might not have made if, since 1864, 280,000 citizens had not been lost, and had performed their share in the development of the country ; or what strides in prosperity Australia might have taken, in the same period, with the assistance of nearly a million more inhabitants ?

XVII.—CONCLUSION.

NATURE'S BEST SCHOOL DIES OUT.

1415. (169.) In conclusion, we desire to reiterate our opinion that there has been a very serious decline in the birth-rate of New South Wales since the year 1889, and that this decline cannot, in any measure, be ascribed to any change in the physical characteristics of the people; nor, in any material degree, to other causes dependent upon natural law. On the other hand, we have been reluctantly, but inevitably, driven to the conclusion that the people—led astray by false and pernicious doctrine into the belief that personal interests and ambitions, a high standard of ease, comfort, and luxury, are the essential aims of life, and that these aims are best attained by refusing to accept the consequences which nature has ordained shall follow from marriage—have neglected, and are neglecting, their true duty to themselves, to their fellow countrymen, and to posterity. Forgetful of the lessons of history, ignoring the teachings of science, bent on gratifying their selfish desires, and on pursuing social advancement, they are seeking to follow the dictates of a narrow reasoning, and blindly imagine that, in raising the standard of their own physical comfort, they are smoothing the path of life for themselves and for posterity, while leaving to others the creation of that posterity for which they profess to be so concerned. They seem to think that, in the deliberate curtailing of reproduction, they have found a panacea for the ills of life. **The time must come, however, when there will be a cruel awakening to a realisation of the truth.** Already we see, in the injury to health, the wrecking of life, which is manifesting itself, how Nature has begun to avenge herself on those who oppose her laws. We see, in the lessening of parental control, the commencement of dissolution in the family bond; and, in the dwindling of the size of families, **the dying out of Nature's best school for teaching the lessons of life, and the weakening of the social structure at its base.** We look at the number of the young girls of to-day who will be the young mothers of the next decade; and **find that the proportion their numbers bear to the total of females who have not passed the child-bearing age is less than formerly;** and we observe how inevitable it is that, in the course of the next few years, unless some effective change is quickly introduced in the mental attitude of the people towards the question of reproduction, **the material provided by the present generation for the continuance of the race in New South Wales will be inadequate to maintain even its present rate of increase in the numbers of the native-born population.**

VICE WHICH IS AN ATTACK UPON THE RACE.

1416. (170.) We find also that the practices and habits which the doctrines of limitation inculcate tend to undermine the morality of the people, to loosen the bonds of religion, and obliterate the influence of those higher sentiments and sanctions for conduct with which the development of high national character has ever been associated. Duty we recognise as being conduct favourable to the safety of the race; virtue as an attitude of life and character consistent with the preservation and continuance of man on earth; and since vice is the reverse of virtue, it must include all conduct that is an attack upon the race.
1417. (171.) We do not hesitate to declare that the doctrines which advocate and justify the deliberate restriction of child-bearing in marriage are vicious, and that Malthus was right in deprecating artificial checks to the growth of population on the ground of their viciousness. **With a decay of individual and social morality we must expect the loss of all those qualities which have made the British race predominant.**
1418. (172.) We have spoken thus far in this chapter in reference solely to the State whose population is the immediate subject of our inquiry; but what applies to New South Wales is obviously no less applicable to the whole of Australasia. The interests of the Commonwealth of Australia are bound up in the interests of its separate States. The future of the Commonwealth, and especially the possibility of maintaining a "white Australia," depend on the question whether we shall be able to people the vast areas of the continent which are capable of supporting a large population. This can only be done by restoring and maintaining a high rate of natural increase, or by immigration on a large scale, or by both these means of recruiting posterity. With the maintenance of a high rate of natural increase is inseparably connected the preservation of infant life. **We have shown that the defective birth-rate is aggravated in its effects in reducing natural increase by an excessive death-rate among the newly-born.**

A GRAVE DISORDER SAPPING THE VITALS OF AUSTRALIA.

1419. (173.) Mr. T. A. Coghlan, in his essay on the Decline in the Birth-rate of New South Wales, says, at page 69, "Large as is the area of the Australian continent, it is impossible that its people will ever become truly great under the conditions affecting the increase of population which now obtain. Immigration has practically ceased to be an important factor, the maintenance and increase of population depending upon the birth-rate alone, a rate seriously diminished and still diminishing. No people has ever become great under such conditions, or, having attained greatness, has remained great for any

lengthened period. The problem of the fall of the birth-rate is, therefore, a national one of overwhelming importance to the Australian people, perhaps more than to any other people, and on its satisfactory solution will depend whether this country is ever to take a place amongst the great nations of the world."

1420. (174.) From time to time in recent years public men, seeing in the establishment of the Australian Commonwealth the first step in the construction of a great nation, and anticipating therefrom a rapid increase of national prosperity and progress, have referred hopefully to the day when Australia with her teeming millions will hold a commanding place among the peoples of the world. The patriotic ardour inspired by this hopeful anticipation is, however, destined to be cooled in the contemplation of the fact that, while Russia and Japan, prospective rivals of Australia for supremacy in the Western Pacific, are already seeking outlets beyond their own borders for the energies of their over-growing people, it will be **forty-six and a half years before Australia**, with her three and three-quarter millions of inhabitants, and dependent alone on her natural increase (if this even be maintained at its present rate), will have **doubled her population** : 113 years before she will have twenty millions of people ; and 168 years before her numbers will have reached the present population of Japan.
1421. (175.) In whatever way the waning birth-rate of New South Wales (still more of Australia) is viewed, whether in its effects on the health, character, or social worth of individuals ; on the value of the family as the basis of national life ; on the quality and dignity of civic life ; on the character of the people ; on their social, moral, and economic progress ; on their national aims and aspirations ; **or on their capacity to survive in the rivalry of nations** : and whether it is viewed in the light of history or of science, it is seen as a grave disorder sapping the vitals of a new people, dispelling its hopes, blighting its prospects, and threatening its continuance.
1422. (176.) Patriotism dictates that the people of to-day should consider what these facts mean to the future. It is the duty of the present generation of Australians to see to it that their patriotism is not impugned in time to come ; and that the loss of this fair heritage of the British race, which, under existing conditions, the philosophy of history foretells, is not made attributable to them by those who may in the days to come, have to sacrifice their blood and treasure in the vain hope of defending it.

NATURE'S PREMIA TO PROLIFICACY. PENALTIES TO STERILITY.

1423. Throughout this work the aim has been not merely to cite authorities but to display the basic authenticity of their representations. For of course their assumptions are sometimes not authentic. The student of racial decline will get far astray if he do not watch for substantiation all the time. Take, for example, a paragraph from Professor KARL PEARSON'S "Problem of Eugenics," London, Dulau and Co., 1909, page 10 :

The frequency of children born after the mother is 40 is less than the frequency before 40. Hence a great change in the age distribution might mark a great fall in this method of estimating the birth-rate. **I believe this to be largely the source of the fall in birth-rate in our colonies, for only the active younger women emigrated in the early days.** Now that emigration [immigration] is not the chief source of population there are many more elderly women, and the birth-rate has naturally fallen.

1424. Thus upon a reasonable belief is promptly formed an important conclusion which is wide from the truth. The "active younger women" immigrants in the 'fifties, 'sixties and 'seventies were already either married and with young children, or they quickly married and became prolific, as the statistics of all the Colonies prove. The children, until Mrs. Besant's colonial mission, when grown up and married, lived normally and reproduced to standard. This phase of the subject, the question of age-constitution, has received searching examination. Able and conscientious statisticians extracted the figures of the Australasian Colonies and supplied them to the New South Wales Royal Commission, whose Report sets forth the truths with precision. Because of the factors above-stated, namely the few old lives (parents) dropping out in the course of nature whilst leaving young and prolific progeny, the age-constitution became in the Colonies

exceptionally favourable and is so still. These facts, exactly in opposition to Professor Pearson's assumption, are amongst the more salient truths presented by our investigation. There is no use in cloaking maladies.

In his otherwise very valuable monograph, on page 14, he writes :—

1425. Now I think it impossible to study such curves [decline in English birth-rates] as I have put before you and not appreciate the national gravity of the situation. **The English population has not reached, but it is in a fair way to reach in the course of the next fifteen years, the condition of France, in which it will not reproduce itself and will depend for maintenance on immigration.**

THE CHILD AN "ECONOMIC ASSET."

1426. He attributes the decline in natality to the Factory Acts in conjunction with the Education Acts, and proceeds to demonstrate this thesis. From the first page to the last of the little book there is not a line to show agreement with the French demographer who said "this is a question of morality, or rather of immorality." His "eugenics" are not at all to be confused with the Spinozist position "*homini nihil utilius homine.*" Professor Pearson's dogma is simply that of Thomas Robert Malthus or Yves Guyot in another dress. The child is firstly to be regarded as an economic asset, and by the alleged demonstration is so regarded in England, whilst the author thus treats it throughout.

1427. The Workshops Regulation Act of 1867, the Education Act of 1876, and the Factories and Workshops Act of 1878, the Mines Act of 1887, and 1891 Act as to women and children, mark the special stages in increased restriction of the employment of children, and correspond to the steps of accelerated decadence in our birth-rate curves. The child has ceased to be an economic asset till it is 13 to 14 years of age, and its value after that age has been much reduced. But this increased burden of parentage for the mass of the population would not have led at once to its full consequences had not the trial of Mrs. Besant in 1877 resulted in a widely spread knowledge of the possibility of differentiating marriage and parentage. (My own observations would point to the decade of 1885 to 1895 as the period when systematic Neo-Malthusian propagandism was first started in the rural districts). Thus the accelerated effect of the Acts 1876-1878, 1880, 1887, and 1891 is far greater than the very fundamental Act of 1867.

1428. If, as I believe, our present precarious condition with regard to the birth-rate is a direct effect of the destruction by legislation of the economic value of the child, surely a great lesson may be drawn for practical eugenics? Does it not demonstrate that whatever law affects the economic status of a portion of a community, must also be dealt with from its biological aspects? **And in this case the biological aspects are far more subtle than even a halving of the birth-rate.** Before we consider the practical bearing of this reduction in the economic value of the child, I should like to point out to you some further biological results of our reduced birth-rate. If our observations are correct, and I believe them to be so, then the mental and physical condition of the first and second born members of a family is differentiated from that of later members. They are of a more nervous and less stable constitution. We find that the neurotic, the insane, the tuberculous, and the albinotic, are more frequent among the elder born. Dr. Goring's results for criminality show the same law. The diagram I put before you will bring this out ;

you see in the tuberculous, the insane and criminal stocks that the first few members are weighted.

1429. But the result of this law is remarkable. It means that if you reduce the size of the family you will tend to decrease the relative proportion of mentally and physically sound in the community. You will not upset this conclusion in the least, if, as I suspect, the extraordinarily able man, the genius, is also among the early born. For you will not lose him, if you have a larger family, although you will lose the sounder members if you curtail it.

I wish, however, to emphasize two practical points. The first is, that legislation intended to increase racial fitness may end by penalising parentage and motherhood. The second is, that the economic value of the child will in the long run govern its production

The child is economically a commodity and, like any other ware, is produced to meet the demand

I am very fully aware that this fundamental principle that the child is a ware and, in a community which has learnt how to restrict its birth-rate, will be produced in proportion to its economic value, will not be a popular doctrine. Above all it will not appeal to the sentiments and imagination of the cultured classes. With those classes the child has never been an economic asset; it is a luxury which we know we must pay for, and expect to pay for, until after college and professional training, and in the case of unmarried daughters, often long after our own lives are concluded.

1430. The Professor may be the most spiritually-minded of men—that matters not to the discussion—but no mention is made of allegiance by parents to the Divine Intelligence in that matter which transcends all others in importance: reproduction of the derived intelligences. We ought to be clear: either there is positive moral rule or there is not. *Fas, mos et lex*, whence come they? Is there source and sanction, or did they just grow, like Topsy? Is man and his mentality, who in all ages and places shows an inherent similarity—*facies non omnibus una, nec diversa tamen*—a mere coincidence? Those countless millions of individuals not all alike nor yet different, were just accreted out of “forces” and “matter,” together with their instincts, reason, aspirations, abstractions and mental perceptions?

1431. And He called a little Economic Asset and set him in the midst of them and said, “Verily I say unto you, except ye be converted and become as little Economic Assets ye shall not enter into the kingdom.”

That is the re-revised version. But He went on to say:

“Whosoever therefore shall humble himself as this little child, the same is greatest in the Kingdom of Heaven. And whoso shall receive one such little child in My name receiveth Me. But whoso shall offend one of these little ones which believe in Me, it were better for him that a millstone were hanged about his neck and he were drowned in the depths of the sea!”

- 1432. John Stuart Mill, Charles Bradlaugh, Joseph Garnier, Miss Martineau, George Jacob Holyoake, and the rest of the wise and prudent who taught our people the Economic Gospel, were logical in rejecting Him and His Origin. But the perception of a “babe” is faculty enough to see that His teaching and principles are so interwoven with life and the perpetuation of it, that His words will endure and will enlighten mankind when the names of our little philosophers, their cure for poverty by racial decline and the cures for their cure, together with our Empire, nation and Anglo-Saxon race, shall have sunken to extinction and oblivion.

NATURE HANDICAPS SMALL FAMILIES.

1433. The graphs supplied by Professor Pearson may have been founded upon the tables of the national bureau of statistics. They show the same position as that of Australasia in regard to decline in birth-rate and as to increase in the aggregate of lunacy in Great Britain. As I have already explained, the lines form in each case a letter X.

He shows that amongst first-born children the frequency of criminals is more than twice as great as the calculated expectation (as 56 to 120). For second-born over one-third excess. For third-born a normal position. For fifth, sixth, seventh and eighth children much less criminality than the expectation, falling even lower than one-half in the case of the eighth children.

In the distribution of tuberculosis first and second born children are afflicted by an excess which is enormous compared with the incidence of the disease upon third, fourth and later born children. In the first-born the frequency of consumption as compared with the normal proportion [the expectation] is as 67 to 112.

Insanity afflicts the first-born in a much higher degree than the second, third and fourth born. But all of these show more than their normal share (or expectation) whilst all the other cadets, fifth, sixth, seventh and so on, show much less than their normal share.

Albinism, which indicates weakness and inefficiency, makes the same claim upon the early born, handicapping them in favor of the later-born.

It would be in the extreme interesting and important to know the figures of heredo-arthritis in like manner to the above. Unsupported the suspicion is of no weight, but it is strongly to be suspected that the predisposition to "rheumatic" disorders also loads the early lives heavily, hence tending to sterility.

Leaving the latter out of account, enough has been shown by Professor Pearson and by others, to prove the operation of the *vis reparatoria nature* by this her own astonishing method. The lesson, of course, will count for little or nothing with those to whom self is all and whose puny powers would confront the impregnable fortresses of God. They can die out, they are free to do that, but that is all.

We can perceive how, in part, the heredity of disease tends to work itself out, and how premia are offered by nature to large families. In many forms she confers advantages upon the prolific, whilst the rule that "nothing is more advantageous to mankind than man" works out at compound interest.

Thus again we see the folly of the current gospel as spread every day by newspapers and politicians that "it is better to have few children, say two or three, and bring them up well than to have many and weakly children."

Was it not Metternich who said that had the Almighty consulted him at the time of the Creation he could have given Him some useful hints? But having the infinite universe to provide for, from eternity to eternity, the impious jest has just meaning enough to show us our own presumption, and that the Eternal directs but not consults.

"THE ECONOMIC ASSET."

1434. It is unprofitable to controvert statements made positively and with unreserve such as, "the child is a commodity, and like any other ware is produced to meet the demand in proportion to its economic value. If we can give the child economic value the birth-rate will rise." How is it to be known that parents in general resolve upon pro-

creation with such a remote and doubtful commercial speculation as their actuating principle? Is it the reader's case, or that of members of his or her family? Do his friends tell him so of themselves, and if they did would he believe it?

Take a sentence from the Registrar-General, August, 1909:

1435. In the seventy-six great towns of Great Britain the average birth-rate for the quarter was 26.6 per thousand, varying from 15.9 in Hastings and 17.6 in Halifax to 36.1 in Merthyr Tydvil and 40.9 in Rhondda.

1436. Like figures could be multiplied ad libitum. In Halifax the "economic assets" would be earlier realisable than in Merthyr Tydvil and Rhondda. They could come in as "half-timers." So they would in Paris and Lyon, still earlier in agricultural Orne, Rhône-et-Saône and Lot-et-Garonne. But they do not produce them in the textile towns of Yorkshire and Lancashire at like rates with the iron and coal towns, the rate of the latter exceeding that of the former by fifty to one hundred per cent. The same with the French cities and departments named above as examples, compared with the Nord and the Pas-de-Calais populated by workers in coal and iron. It would seem, but it is not hereby asserted, that a contrary conclusion to that of Professor Pearson would be tenable. In iron and coal districts the workers' wives remain at home and more generally nurse their own children. But the latter are still liabilities rather than assets in the "economic" view, although such children are more normal in every way.

1437. It really should not need any argument that to breed human economic assets would be as rotten a commercial calculation as it would be a rotten moral code. It is not imaginable that a race would so perpetuate itself, and if it did the world should be better without it.

The Malthusians of all shades resemble the teachers of CHRIST's day whom He compared to petulant children playing at weddings and funerals in the market-place. "We have piped to you and you did not dance, we have mourned to you and you did not lament."

THE GENESIS OF GENIUS.

1438. As to the Professor's suspicion that "the extraordinarily able man, the genius, is also among the early-born," it is extremely difficult to confront it with statistics. The question has often been considered, but cannot be regarded as settled. To take rows of solitary instances as they come to hand is a widely different method to taking all available persons, en bloc, into account and then dissecting the reckoning. The latter method, even if limited, can be accurate, whilst the former is haphazard and unsafe. But accepting what is offered, I extract from "The Decline in the Birth-rate," by FREDERICK L. HOFFMANN in the "North American Review" for May, 1909:

1439. DMITRI IVANOVITCH MENDELEEFF was born the seventeenth child, in 1834, at Tobolsk, Siberia—no doubt under social and economic conditions more or less unfavourable—and became one of the foremost minds in chemistry. His works have been translated in repeated editions in the English and German languages for the instruction of the world, and his "periodic law" will endure in chemistry as certainly as the law of gravitation in physical science.

1440. The duty of maternity may impose heavy burdens and responsibilities, but it is one which no normally married woman can shirk, save at the risk of bodily

and moral ruin. AUDUBON, the naturalist, was the twenty-first child, and DANIEL WEBSTER was the seventh, and so frail at birth that his life was despaired of. The mother of BENJAMIN FRANKLIN was the ninth child, born under conditions of adversity on the Island of Nantucket—fortunately the women of that period were a different type and lived their lives in a natural manner, being compensated with more true happiness and self-realisation than the childless women of to-day in the midst of plenty.

1441. According to an extremely suggestive and original investigation by Dr. LOUISE G. RABINOVITCH, of New York, into the "Genesis of Genius," as quoted in the "Medical Record," comparatively few men of genius have been the first-born of their parents; in fact:

"Not only were these men of genius not the first-born, in a very large number of cases they were the youngest or next to the youngest of the family. Thus COLERIDGE was the last of thirteen children, JAMES FENIMORE COOPER was the eleventh of twelve, WASHINGTON IRVING was the last of eleven, BALZAC the last of three, GEORGE ELIOT the last of four, NAPOLEON was the eighth, and probably the last; DANIEL WEBSTER the last of seven, BENJAMIN FRANKLIN was the last of seventeen, and the last-born of the last-born for several generations; REMBRANDT was the last of six children, RUBENS the last of seven, SIR EDWIN LANDSEER the fifth of seven children; JOSHUA REYNOLDS was the seventh child of his parents, CARL MARIA VON WEBER the ninth, RICHARD WAGNER the last of seven, SCHUMANN the last of five, SCHUBERT the thirteenth of fourteen."

What miserable philosophy of living and dying there is embodied in the shameless suggestion of immoral doctrines by those who by education and social status should be immeasurably the moral superiors of those who live in the slums!

1442. There is no moral justification whatever for a deliberate limitation of the family, nor is there anything in the argument of the Neo-Malthusian drawn from economics. The very fact of a constant and large immigration contradicts every argument in favour of a limitation of the family of the native-born of native stock. It is not, however, among the very poor, who might possibly be justified in limiting the family, that such doctrines hold sway. It is among the prosperous and the rich that we find the "no-child" or "one-child" theory defended, even by young wives of supposed innocence, with every prospect of material well-being and abundant resources for the more than necessary maintenance of a normal family. **Only children, or only boys and girls, seldom represent a superior and successful type.** There are, of course, exceptions to this rule, but the evidence upon this point is conclusively summed up by E. W. BOHANNON, who holds that:

1443. "These only children are unmistakably below the average in health and vitality. Mental and physical defects of a grave character are much more common among them than among children generally. Their success in school work is below the average. A large number of them do not have as good command of themselves socially as does the average child. Their social relations are, therefore, more frequently characterized by friction. Selfishness is the most frequently named of the worst traits, whilst affection is most often named among the best traits. As a rule, the home treatment had been that of unthinking indulgence, which generally develops in a child the habit of expecting concessions on all sides, and corresponding unwillingness on his part to make them to others. A right appreciation of the conditions with which the child must be concerned outside the family life requires that he be given ample opportunity for companionship with children of corresponding ages."

NATURE'S VENGEANCE.

1444. Bearing in mind the figures adduced by Professor Pearson—and we may be assured that his data are obtained by patient and faithful research—first and second born children are all round heavily handicapped by extra liability to imperfections, weaknesses and diseases both physical and mental. His figures and calculations are in accord with those of many other authorities. Add to that the simple fact that the parents are inexperienced, more particularly where they are themselves of thin stock—that is to say single children or of “limited” families—and it is easily understood why so many first-born are lost altogether or only escape, damaged. Now we have had it on sworn evidence as Royal Commissioners, and again in agreement with the observations of demographers, that it is a very common practice in Anglo-Saxondom—as it is in France—to postpone by genesic frauds the arrival of the first-born. Which implies also that even the first child is sometimes accidental and undesired.

Comments are hardly needed, but the Neo-Malthusians themselves supply them in abundance, to show the lack of maternal welcome—not to mention the absence of all-embracing affection, of that paternal love which in the course of nature should be omnipotent amongst the passions.

Conceived in such manner, developed in such pre-natal conditions, born into such circumstances, only too often refused the mother’s milk—as declared by every medical association that we can read of—and fed upon advertised proprietary foods, what sort of human product is to be expected? What we get. Parliamentary reports upon physical deterioration supply detailed answers.

1445. Now it has been shown in the figures supplied to us by statisticians that the average family in Anglo-Saxon communities has fallen to three or even less per marriage. This means that the larger proportion of married couples have one or two only, who thus bring the chances of physical and mental vigour in their offspring to the lowest, whilst raising the chances of subsequent criminality, or of mental and physical diseases in their progeny, to the highest scale. Moreover, whatever controversies may exist regarding heredity of certain diseases—tuberculosis and cancer for instances—there is none as to heredity of qualities or defects predisposing to disease. Neither is there any as to heredity of insanity and idiocy, or of the tendency, which is the same thing. Hence there is proved a priori by the observed facts of the authorities, including Professor Pearson, that there is a tendency to increase of insanity which will bear an inverse ratio to the decline of natality. Taken a posteriori, the actual count of the insane in Anglo-Saxon communities shows a rapid and constant augmentation since the aggressive mission of J. S. Mill, Drysdale, Allbutt, Bradlaugh, Besant and the other militant advocates of child suppression.

1446. Thus we see how the hail of the Eternal destroys our refuge of lies and the waters overflow our hiding-place. We were and are still told that children healthier in mind and body would be the result of limitation of families by sexual frauds. We have been told (1909) by an ex-cabinet minister, who states “The Case for Labour” politically, in a newspaper, that “we do not need to increase the birth-rate (in Australia), we need only to decrease the death-rate.” But those who extenuate in this way the selfish exclusion of children from life’s banquet are preparing a great and certain rise in the death-rate within the near future.

- **1447.** Look at these tremendous truths from another side. Families of one, two, or three children are now “the fashion.” Apart from that, under normal and natural conditions, the numbers of seventh, eighth, ninth, tenth, twelfth, fourteenth children are scarce in an accelerating ratio. As then these are by nature rarer, are they intrinsically of better quality? Yes, that is the rule in an ascending ratio, as shown by Professor Pearson’s graphs, by all the evidence laid before the New South Wales Royal Commission, and by the testimony of the Commission Extra-Parlementaire.

1448. It would be an unsafe guide to take comparisons made between members of the same family and add them together, as collected. It is very likely that the numerous children of a healthy matron—and matrons—would present but little difference. The marked differentiation displayed by the tables is therefore as between large families and small, the latter being greatly predominant. Of course, as there are in any community vastly more first and second born than tenth or twelfth born, that fact is allowed for in displaying “expectations” with their plus or minus.

Vitio parentum rara juvenus—once more. Let anyone visit foundling hospitals and find out that which was abundantly shown to Commissions of inquiry like our own, and he will know that there are myriads of children born who are already marked with the finger of death. They are diseased from conception, by the vices of the parents. He will find a mortality of fifty per cent. to be quite usual, whilst in one hospital conducted by a religious order the mortality reached the excessive figures of 85 per cent. Now it must be reiterated that the very persons, the only persons who struggle to lessen that terrible toll, are the physicians and their assistants who warn the people all the time against their vices.

There is no escape, either by the refuge of lies or in any other way. To the Jews of old in the imperishable story, to ourselves, and for all time, there is but one choice: choose you between blessing and cursing—between life and death.

THE BRITISH ECONOMIST AND THE BRITISH MOTHER.

1449. There is no vocation more lofty, no mission more glorious than that of the human mother. The scorn and insult flung upon our English matrons by John Stuart Mill and the rest of the Political Economists, some of whose sentences are quoted herein, will yet be held in national shame and humiliation. From their writings volumes could be filled with the contumelious arguments directed against the mothers of our people, many of their statements being couched in still coarser language though not more debasing doctrine.

1450. The instinct of motherhood is a divine implantation, and woe is to those who profane the sacred call.

“Tu excitas ut laudare te delectet : quia fecisti nos ad te, et inquietum est cor nostrum donec requiescat in te.”

[Thou movest the soul to delight in Thy praise : because Thou hast made us unto Thyself, and unquiet is our heart until it find rest in Thee.]

Meaningless words to the British Economist and to those who speak of the “wriggling mass called humanity” (par.1609/10). But AURELIUS AUGUSTINUS meant them in full, and, oft quoted as they are, they still find echo in British hearts more by their clearness of perception than through the thrill of their pathos. To bear and to train children for the Eternal—that glorious appeal will do more than the call of patriotism, loud as it ought to be, or than cupidity after economic assets. However loving the attraction of the All-Father as expressed by St. Augustine, we have but to drop the scales from our eyes and see all around us how frightful and inexorable is His severity.

APPENDIX TO DIVISION IV.

THE STUDY OF CANCER.

1451. The following article is from the brain of a great and good man, recently passed from work to reward, DR. NICHOLAS SENN.

The Chairman of the Section of the A.M.A. on Surgery and Anatomy, 1908, DR. RUDOLPH MATAS, thus addressed, in part, his fellow surgeons upon their common loss. We are enabled in some degree to perceive the quality of the men whose advice is offered for our personal and national guidance.

1452. I feel, as your presiding officer, that I would be remiss in the discharge of my duty and grievously at fault with my own sentiments, if I failed to notice that this day is made sadly notable by the absence of one who for more than a quarter of a century was a Titan in our midst, and whose voice, now stilled forever, thrilled and swayed our assemblies with the fervour of his eloquence, the magnitude of his accomplishments, the stimulus of his example, and the vast power of his exhaustless energy—Nicholas Senn.

1453. Vir præclarus et ornatus [noble and illustrious man] Senn, the incomparable teacher, the peerless clinician, the scrutinizing pathologist, the perennial investigator, the faithful historian and charming raconteur, the world-traveller, the philosopher, soldier, patriot and organiser; Senn the philanthropist, the citizen of the world; one of the greatest masters of our art—will remain an imperishable name in the great pantheon of American surgery Again, in the councils of this Association, which he strengthened by his wisdom and example; in the gatherings of this, his special section, where he stood as a high priest at the shrine of science throughout the American continent, and wherever the science and art of surgery are taught and practised, and the language of medicine is spoken, the name of Nicholas Senn will always be mentioned with reverence, honour and affection.

A PLEA FOR THE INTERNATIONAL STUDY OF CARCINOMA.*

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"Sed oportet privatis utilitatibus publicas, mortalibus aeternas anteferro; multoque diligentius muneri suo consulere, quam facultatibus."

1454. This noble quotation is from a letter of PLINIUS SECUNDUS to a friend (CANINIUS) regarding a public endowment by the latter. Dr. Senn with excellent taste, uses the word "munus" in the transposed sense of "talents." The literal translation is: "Now it behoves us to place public before private advantages, eternal before temporal; and much more diligently to consider the interest of one's gift than those of one's own property."

INTRODUCTORY REMARKS.

Humanitarian Service.—From time immemorial the medical profession has been in search of ways and means to reduce the sum of human suffering in its efforts to prevent and treat disease.

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1455. The physicians of all times, more than any other class of men, have devoted a large part of their time, talents and energies to promote the happiness, welfare and usefulness of their fellow-beings without any expectation of a pecuniary gain for their unselfish, self-imposed and often arduous task.

The philanthropic spirit has always animated medical men and their organizations, large and small. A liberal part of the transactions of the medical societies throughout the entire civilised world is devoted to subjects which have a bearing on the prophylaxis of disease. The public will never realise the vast amount of work that has been done in this direction by the mass of the profession inspired by men of the highest scientific attainments. The growing knowledge of the real cause and nature of disease, the outgrowth of original research and accurate scientific investigation by a host of earnest students the world over has already resulted in erasing from our nomenclature a number of formidable diseases and in limiting the spread of deadly epidemics.

1456. Preventive Medicine.—The crowning glory of our profession in the future will be preventive medicine. The sphere of the general practitioner will become more and more circumscribed; that of the scientist will expand and keep step with the progress and advancements of preventive medicine. Rational preventive medicine had its origin contemporaneously with the foundation of the new science of bacteriology, and its further development and sphere of usefulness must necessarily depend on the progress and expansion of the latter. We may confidently look to the near future for more men like Jenner, Haffkine, Lister, Pasteur and Koch, who will do their good share in blotting out preventable diseases.

Surgery has not been idle and has contributed its liberal part toward reducing the death-rate and diminishing human suffering. Based on the teachings of Pasteur and Lister, a system of aseptic and antiseptic precautions has been gradually perfected which is now in force wherever modern surgery is practised, and which has been the means of almost entirely eliminating from wound complications the disastrous affections due to infection and has greatly increased the range of operative procedures. Primary healing of wounds is now the rule, instead of the exception, as was the case only a quarter of a century ago. Hospital gangrene, the black monster of military and civil hospitals less than half a century ago, has disappeared from the face of the earth never to return. Erysipelas and pyæmia (blood-poisoning) have become pathologic curiosities. Secondary hemorrhage, such a frequent and dangerous occurrence formerly, seldom now disturbs the peace of mind of the operating surgeon since he has come in possession of the aseptic absorbable ligature.

CARCINOMA A MYSTERY.

1457. There is one dark chapter in surgery to which I wish to call your attention on this occasion, and in which I desire to enlist the interest of the medical profession throughout the entire world—it is carcinoma. It is an old, old subject, which has interested the profession for centuries and, which, notwithstanding the prodigious efforts which have been made to solve the mystery of its real cause and nature, remains unexplained. Carcinoma is so common and, according to recent statistics unquestionably on the increase that it behooves our profession to make use of every possible means and avenue to discover its real cause and nature and, having accomplished this, to open up the way for its prevention and more successful treatment.

The prevalence of this disease, its relentless course and obstinacy to all known methods of treatment surround it with the gloom of fear and hopelessness to the public. By hearsay and observation the masses of the people are firmly impressed with the idea that carcinoma is a fatal disease, and when such a diagnosis is made it is regarded as a death sentence. The medical profession is equally aware of the painful fact that in the great majority of patients afflicted with this disease it proves fatal within three to five years, and that the only cases which recover permanently are those in which an early radical operation is performed.

A LOCAL DISEASE.

1458. One feature of this dreadful disease has been definitely settled, and that is that it begins as a local affection, and it is in this stage that it is amenable to successful treatment by an early radical operation, and it is safe to state that not more than 25 per cent. of all the patients who apply for surgical aid are within reach of successful operative intervention. Left to itself, the intrinsic tendency of the disease is to destroy life. Its malignant course is not influenced by any kind of internal medication or local treatment short of complete destruction or removal of every vestige of carcinoma tissue. The prevention and successful treatment of any disease depend on the neutralisation or removal of its cause. Material progress in the treatment of carcinoma can only be hoped for after we have succeeded in demonstrating its essential cause.

NON-PARASITIC.

1459. The most intense interest in the study of carcinoma was awakened with the origin and rapid growth of the modern science of bacteriology. As soon as it became known that all inflammatory processes are caused by specific pathogenic (disease-producing) micro-organisms it was very natural that, by reasoning from analogy, the conclusion was reached that carcinoma must be a parasitic disease. There are so many similarities between chronic infective diseases, notably tuberculosis

and carcinoma, that we can readily appreciate the motives that led to the investigations in all parts of the civilized world concerning the microbic origin of carcinoma. Various methods of tissue staining, cultivation and inoculation experiments have all been utilised by thousands of earnest investigators in their strenuous efforts to discover and prove the essential microbic cause of carcinoma. A number of intracellular and extracellular bodies have been found and described as the specific parasitic cause of carcinoma, but for none of them has the claim been substantiated by crucial impartial laboratory and clinical tests. Searching criticisms from different reliable sources have disarmed all such claims.

1460. From an etiologic standpoint, very little has been added to our knowledge of the nature of carcinoma since the epoch-making researches of Virchow, Cohnheim, Thiersch and Waldeyer. The pathology of carcinoma has been materially advanced by the most painstaking and accurate microscopic work concerning the origin, growth, multiplication and life history of the carcinoma cell and its manner of local and general dissemination. The atypical, irregular mitotic (cell-division) figures which are seen in the segmenting carcinoma cell are in strong contrast with the regular, symmetric, karyokinetic (cell-division) processes observed in direct division in normal tissue cells. The metastatic (disease transferring) processes have been traced, step by step, through the lymphatic channels and the systemic circulation, and it has been demonstrated beyond all doubt that the secondary tumors are the direct offspring of migrating carcinoma cells from the primary tumor, and that the pre-existing mature tissues take no active part in the tumor formation, primary or metastatic.

1461. This tends to prove that the histology (cell-study) and histogenesis (cell-production) of carcinoma speak against the parasitic origin of this disease and in favour of a disease of the epithelial cells independent of infection. The mass of tumor tissue, the parenchyma (functional element) of carcinoma, is invariably made up of epithelial cells in the primary, as well as in all metastatic tumors, regardless of their anatomic location. Inflammatory products, on the other hand, present the same histologic structure independent of their anatomic location or character of the tissue involved. Infective processes are caused by the pathogenic action of micro-organisms on pre-existing tissue, and the inflammatory swelling is made up of the products of effusion and cell migration through the damaged capillary walls plus new tissue cells generated by the pre-existing tissues acted on by the microbic cause of the inflammation.

1462. Carcinoma is a tumor that invariably starts from a matrix of embryonic epithelial cells of prenatal or postnatal origin, and in its growth only epithelial cells take an active part; hence, if its microbic nature should ever be demonstrated, it will be a microbe which has a special predilection for epithelial cells, a very unlikely, exceptional phase in the vast field of bacteriology. The failure to discover the microbic origin of carcinoma, together with the histology and histogenesis of the tumor, speaks strongly against the parasitic origin of the disease. Inoculation experiments have so far only proved the negative side of the question. As an additional proof of the truth of this statement I will mention an experiment which has confirmed me in the belief of the non-parasitic nature of carcinoma.

1463. Author's Experiment.—On May 4th, 1901, I inoculated myself with carcinoma tissue immediately after I had completed a radical operation for advanced carcinoma of the lower lip. The patient from whom the malignant graft was obtained was an Irishman, 60 years of age. The submental and submaxillary (beneath the jaw) lymphatic glands were involved. The excised glands were immersed in a warm saline solution, and from one of them a fragment, the size of a split pea, was used for implantation. A small incision was made about the middle of the forearm, over the supinator muscle, under strict aseptic precautions. One of the margins of the skin wound was undermined sufficiently to make a pocket large enough to receive the graft. After implantation of the carcinoma graft the wound was closed with a horsehair suture and iodoform collodium. The carcinomatous nature of the glandular affection was proved by microscopic examination of the gland from which the tissue was taken. In the course of a week a subcutaneous nodule, the size of a pea, made its appearance, which remained stationary for two weeks, when it gradually disappeared. At the present time a faint linear scar remains, indicating the site of the incision. This, as well as a few similar experiments made by Alibert, furnish strong, if not convincing proof, of the non-parasitic nature of carcinoma. The bacteriologic search for the supposed microbic cause of carcinoma will continue in the future, but undoubtedly will be as devoid of positive results as it has been in the past.

INTERNATIONAL CO-OPERATION INVITED

1464. It seems to me that the time has come when it is necessary, by joint and persistent action, to study the etiology of carcinoma from other standpoints, and it is for this reason that I have chosen as the subject for my oration "A Plea for the International Study of Carcinoma." The vast importance of this subject merits united systematic efforts, in which representatives of all nations should take a willing active part. It is only by such concerted action that we may expect to reach the final solution concerning the true nature of this strange disease, and in doing so prepare the way for a rational and more successful treatment.

So far as our present knowledge goes, carcinoma must be regarded as a tumour caused by an atypical proliferation of epithelial cells from a matrix of embryonic cells of congenital or postnatal origin. The epithelial proliferation takes place in vascular tissue where epithelial cells are never

found in a normal condition. The heterotopic (misplaced) location of these cells distinguishes carcinoma from all benign epithelial tumors. Atypical proliferation of epithelial cells signifies their growth and multiplication in a locality where they have no legitimate citizenship.

The malignancy of carcinoma is due to the fact that the epithelial cells remain in their embryonic state, fail to reach maturity, retain their abnormal vegetative capacity until degeneration sets in, and by virtue of their amoeboid (amoeba=cell with power of changing) movements invade the neighboring tissues, enter the lymphatic channels and finally give rise to regional and general metastasis. It is this abnormal behaviour of the epithelial cells, their prodigious vegetative capacity and their migration into all adjacent tissues, irrespective of their histologic structure, that characterises their life history and intrinsic pathologic tendencies. What are the general influences or local conditions productive of such a morbid, erratic cellular life? The disease in its incipency being local, it would be natural to search for local causes. If this be the case, where do the first textural changes take place? Are they to be found in the epithelial cells or in the tissues in their immediate environment? These are questions that must be answered before the etiology of carcinoma is definitely settled.

FACTORS IN THE ETIOLOGY OF CARCINOMA.

1466. That the general condition of the organism, an aptitude, has some influence in determining the disease there can be no question, but that it is entirely responsible for it is more than doubtful. If a general predisposition were the principal agent in causing the disease, autoinoculation experiments ought to have proved successful. In the case of an inoperable carcinoma of the leg, a few years ago, I implanted subcutaneously fragments of carcinoma tissue from the same patient at two points on the affected limb. A little nodule formed at the seat of inoculation, remained stationary for about two weeks, and then disappeared entirely. The same experiment has been made by several other surgeons, with a similar negative result. The microscope has proved an invaluable aid in the study of the histology and histogenesis of carcinoma, but so far it has been powerless in demonstrating its cause. Future microscopic researches may yield unexpected results, but it appears to me that the time is at hand to extend our inquiries regarding the etiology of carcinoma beyond the confines of laboratories and explore other fields less cultivated in search for its cause or causes. United action on a large scale, embracing enthusiastic investigators of all nations, concerning the influence of heredity, age, race, climate, diet, habits, trauma (wound), prolonged irritation, chronic inflammation, scar tissue and benign tumours in the causation of the disease, could not fail in bringing more light on this perplexing subject.
1467. Heredity.—The influence of heredity in the etiology of carcinoma is unquestionable. Every surgeon of large experience has observed cases in which the disease could be traced through several successive generations. The percentage of cases in which carcinoma has been shown to be hereditary is estimated at from 12 to 33 per cent. by different authors. More extensive and accurate statistics from all available sources are needed to prove the influence of heredity in the etiology of carcinoma. In studying the influence of heredity, it is not fair to exclude from the statistics distant cancerous relatives, as has been done by Cripps and others, because it is well known that congenital deformities, physiognomy and mental peculiarities frequently reappear several generations apart and in distant relatives. There is no reason to doubt that at least a predisposition or aptitude for carcinoma is transmitted in a similar manner.
1468. Age.—It is a familiar fact that advanced age plays an important rôle in the etiology of carcinoma. Of the 9,906 cases collected by De la Camp, there were only 19 less than 20 years of age. I have seen a carcinoma of the mammary gland in a girl 21 years of age; a carcinoma of the rectum in a boy of 17, and several cases of carcinoma of the stomach in persons between 25 and 30 years of age. There appear to be conditions, local or general, antagonistic to carcinoma during the most active physiologic processes concerned in the growth and development of the body, and the disease manifests a special predilection for the aged when all the active processes in tissue formation are on the decline. Age has also a decided influence on the clinical course of carcinoma, as it is well known that its malignancy diminishes with advancing age. The senile state favors the development of the disease, but exercises an inhibitory influence on its progress, while, on the other hand, the juvenile tissues are antagonistic to it, but when it does occur in young subjects it pursues an unusually malignant course. The influence of age on the prevalence and malignancy of carcinoma merits more careful study in searching for the key that will eventually unlock the mystery of its etiology.
1469. Racial and Social Influences.—It is a well-known fact, confirmed by reliable and extensive statistics, that some races are much more predisposed to carcinoma than others. The black and yellow races are not as susceptible to the disease as the whites. Our North American Indians have been and still are peculiarly exempt from this disease. As a rule, to which there are few exceptions, it may be stated, without fear of contradiction, that the primitive races, as long as they remain true to their original habits, customs and manner of living, seldom suffer from carcinoma; on the other hand, the disease is most prevalent where civilisation has reached its climax. This difference in the prevalence of carcinoma among the ignorant and educated, the savage and the highly civilised, is undoubtedly due, to a large extent, to diet, brain rest on one side and a strenuous life, worry and

discontent on the other. That the state of the nervous system plays a part in the etiology of carcinoma I am satisfied, and have seen it repeatedly demonstrated in my practice. Future statistics based on racial and social influences will bring out many important facts that may forge the connecting link in the long chain of evidence necessary to reach the final aim of etiologic research.

1470. **Climate and Topography.**—The very unequal geographic distribution of carcinoma over the surface of the earth points to local conditions, climatic, racial and dietetic, which favour or inhibit the development of the disease. Like lepra, carcinoma has its favourite geographic haunts. A careful study of the local conditions where carcinoma is most prevalent should form an important part of future researches relating to the etiology of this disease, and, if done on a large scale by the most competent men in such localities, may lead to important results.

Legrain makes the statement that carcinoma is unknown in Algeria, except as it appears in the European. Behla has made a study of the geographic influences in the causation of carcinoma. According to his observations, it is very rare in the extreme northern and southern countries. It occurs with greatest frequency in the temperate zones of Europe, Asia and America. It is very rare in Central Africa, the South Sea Islands, Central America, and almost unknown in New Guinea. Haviland, in his researches, found the disease in the same latitude most prevalent along river courses and in localities subjected to periodic floods, while it is less frequent in high altitudes and in the spring districts at the river sources. It was a noteworthy fact that geologically the alluvial soil appeared to constitute a local cause, while a chalky or lime soil exercised the opposite effect. Heimann made similar inquiries and came to the same conclusions.

1471. **Diet.**—For a long time popular belief has accused certain articles of food, such as meats, tomatoes, condiments, as causes of carcinoma. Verneuil and Reclus long ago called attention to the fact that herbivora were much less liable to carcinoma than the carnivora, and they ascribe the great increase in the number of patients suffering from carcinoma that came under their observation during forty years to the increased consumption of meat by the labouring classes. That diet may have some influence as a predisposing influence there can be no doubt, but to assume that it is the sole or even the principal cause of carcinoma would be a position which is not sustained by facts.

During my trip last summer to the very heart of the Arctic to within 650 miles of the North Pole, I made special observations and inquiries in reference to the occurrence of tumours among the aborigines. These people have lived for unknown centuries on an exclusive animal diet, blubber and meat; they do not know the taste of a single article of vegetable diet; they are the filthiest people in the world, as they never wash themselves, and wear fur throughout the entire year, and yet they appear to be immune to tumor formation of any kind. The idea occurred to me that this immunity might be due to the iodine contained in the food obtained from the sea animals.

The North American Indians, who in their primitive state lived largely on an animal diet, were likewise singularly free from tumor formation, more especially carcinoma. The subject of diet as a causative element of carcinoma deserves further and more thorough and systematic investigation.

1472. **Habits.**—Certain habits appear to be conducive to the occurrence of carcinoma. Habits and occupations which expose certain parts to repeated and prolonged irritation deserve special mention here. I will refer to two only as most striking illustrations, smoking and betel chewing. Justly or unjustly, smoking has been accused for a long time as being a frequent cause of carcinoma of the lower lip, tongue and tonsils. The clay pipe has an unenviable reputation in this respect in cases of carcinoma of the lower lip, and probably deservedly so. It is singular, however, that in many countries where cigarette smoking is practiced to the greatest excess, like Turkey, Palestine, Algeria and Morocco, carcinoma of the lip and mouth is of rare occurrence. The vice of betel chewing, so generally practised in Ceylon and all through India, is unquestionably responsible for the frequency with which carcinoma of the mucous lining of the mouth is met with in those countries. The principal constituents of "betel" are the betel leaf, areca nut, caustic lime and some sort of a strong condiment, all powerful irritants of the mucous membrane. The disease affects the buccal surface of the cheek, generally commencing opposite the teeth of the lower jaw and spreading with varying rapidity according to the pathologic type of the tumour.

1473. **Trauma.**—The influence of traumatism in the etiology of carcinoma is variously estimated by different authors. Trauma exercises a more important rôle in the causation of sarcoma than carcinoma. In most cases in which an alleged single trauma has been charged with having caused the disease, the carcinoma was present when the injury was received, the injury having called the patient's or physician's attention to it. Carcinoma seldom, if ever, follows a single injury, but develops more frequently in consequence of

1474. **Prolonged Irritation.**—Frequently repeated and long-continued irritation is a generally recognised exciting, if not the principal, cause of carcinoma. Certain occupations, habits, malposition and diseases of teeth, and displacement of organs, due to abnormal sources of irritation, must be included under this category as agencies which so often precede carcinoma, and which must be regarded at least in the light of determining causes, as without such local harmful action the disease might not have made its appearance. The local irritation effects tissue changes conducive to carcinoma formation in persons who are the subjects to a hereditary or acquired predisposition or aptitude to the disease.

It would be well to study more thoroughly and on a larger scale, experimentally and clinically, the effect of chronic irritation on the etiology of carcinoma.

1475. **Chronic Inflammation.**—While the histologic (cell) processes observed in inflammation have nothing in common with carcinoma, clinical observations appear to prove that carcinoma not infrequently develops in an organ or part which is the seat of a chronic inflammation. It is not at all uncommon to find a carcinoma take its starting point in ulcers of the stomach and chronic ulcers of the lower extremities, in tubercular lesions of the skin, and in chronic inflammatory affections of the mucous membrane of the tongue and other organs. Goodhart has called special attention to ichthyosis (scaliness) of the tongue as a cause of carcinoma. It has been well known for a long time that this superficial inflammation of the tongue frequently precedes carcinoma.

Another inflammatory product, very often the starting point of carcinoma, is the wart. Warts on the forehead, cheeks and hands of aged persons, "*verruca senilis*," most frequently undergo such malignant transition. The inflammatory process is undoubtedly concerned in laying the histologic foundation for carcinoma by causing the penetration of embryonic epithelial cells into the inflammatory product, where they are brought in contact with vascular tissue, which increases their vegetative activity and alters their habits of life.

The influence of chronic inflammatory processes involving the epithelial cells of glandular organs and the surface of the skin and mucous membranes as one of the causes of carcinoma should receive more careful attention than has been devoted to it. Extensive and reliable statistics on this phase of the etiology of carcinoma is what is needed in the further elucidation of this subject.

Scar Tissue.—The origin of carcinoma in scar tissue has been so often observed that German surgeons designate it as "*Narbenkrebs*." The tumour almost invariably begins as a subepidermal nodule from a matrix of embryonic epithelial cells buried in the mesoblastic (the middle of the three principal tissues of the germ) tissues during the process of healing by granulation of the injury or lesion which gave rise to the tissue defect.

1476. **Trauma, irritation, inflammation and cicatrization** as causes of carcinoma undoubtedly play a double rôle in lighting up the disease in persons predisposed to it, as any of them may be the means of transporting the essential tumour elements, epithelial cells, from their normal vascular physiologic habitat into a vascular district, and may likewise be concerned in stimulating their vegetative life by diminishing the normal physiologic resistance of the adjacent tissues.

Benign Tumours.—The frequency with which benign epithelial tumours undergo transformation into carcinoma remains a matter of individual opinion and isolated experience. In papilloma and adenoma the epithelial cells which make up the parenchyma of the tumours are not in touch with the blood vessels. Any and all influences, local and general, which are capable of stimulating cell growth beyond the limits observed in benign tumours, and which result in penetration of the *membrana propria* by embryonic epithelial cells, are the causes on which depends the transition of a benign epithelial tumour into a carcinoma.

1477. **Among the local causes which bring about such a malignant transformation may be enumerated trauma, prolonged or repeated irritation, and incomplete removal of the benign tumour by excision or the employment of caustics.** Benign tumours on exposed surfaces of the body are most prone to become malignant, because they are most subjected to injuries and irritations which result in histologic changes favourable to the development and growth of carcinoma. From a scientific as well as a practical point of view, it is extremely important that by concerted action more light should be shed on the frequency with which benign epithelial tumours become the starting point of carcinoma and the influences which determine such transition.

CONCLUDING REMARKS.

1478. I have only briefly alluded to a number of the most familiar conditions, influences and lesions which are known to favour the origin and growth of carcinoma, with a view of inciting a more general and concerted interest in the study of the etiology of this disease outside of laboratory methods. Laboratory research will be carried on until the real cause of carcinoma has been discovered, but this method of investigation will receive material, if not essential, aid by a more careful and extended inquiry concerning the relations of what might be designated as some of the exciting or predisposing causes of the true nature of carcinoma.

I would like to see this congress take the initiative for the international study of carcinoma in all its phases, but with special reference to its etiology as influenced by the agencies which I have enumerated. For this purpose a committee should be appointed representing all nations who have sent delegates to this international gathering, and this committee should be requested to report the results of their investigations at the next meeting of the Congress.

I am confident that earnest, united work on such a large scale, representing practically the entire inhabited surface of the earth, would contribute invaluable material for the final discovery of the essential cause of carcinoma. Investigations on such a basis may finally lead to a successful

treatment of carcinoma, without resort to the knife, by the employment of remedies which will either destroy the abnormal cells or cause them to reach maturity, either removing the tumor or rendering it stationary.

It is the duty of the medical profession to lend every effort toward accomplishing this object, as the old sentiment ever remains true:

"Salus populi lex suprema est."

1479. The foregoing, from a man of eminence, is supplied so that the reader, lay or medical, may extract from it such guidance as he may choose. It must be well understood by this time that the healing professions cannot claim any exclusive right to such studies, any more than they can to successes already attained in other parts of the field of pathology and therapeutics. Anyone who reads Chapter VIII. of the "Life of Pasteur" (London, Constable, 1906) and the rest of the biography, will see what a very warm time was given to him and to anyone else who, by etiologic research or in any other way, dared to put ever so timorously a foot upon the huge domain of medicine.

At the thought (page 224) of epidemics, and the heavy tax they levy on the whole world, Louis Pasteur's compassion extended itself to all human suffering. He regretted that he was not a medical man, fancying that it might have facilitated his task. It was true that, at every incursion upon the domain of medicine, he was looked upon as a chemist—a chymiaater, some said—who was poaching on the preserves of others . . .

Page 225. An unexpected offer went some way towards filling what he considered as a blank. A place was vacant in the Section of the Free Associates of the French Academy of Medicine. He was asked to stand for it, and hastened to accept. He was elected with a majority of only one vote, though he had been first on the Section's list . . .

As he attended his first meeting and walked towards the desk allotted to him, his paralyzed left leg dragging a little, no one among his colleagues suspected that this quiet and unassuming new member would become the greatest revolutionary ever known in medicine.

One thing added to Pasteur's pleasure in being elected—the fact that he would join CLAUDE BERNARD. The latter had often felt somewhat forlorn in that centre, where some hostility was so often to be seen towards all that was outside the Clinic. This was the time when the "princes of science," or those who were considered as such, were all physicians.

Every great physician was conscious of being a ruling power. The almost daily habit of advising and counselling was added to that idea of haughty or benevolent superiority to the rest of the world; and, accustomed to dictate his wishes, the physician frequently adopted an authoritative tone and became a sort of personage. "Have you noticed," said Claude Bernard to Pasteur, with a smile under which many feelings were hidden, "that, when a doctor enters a room, he always looks as if he was going to say, 'I have just been saving a fellow man'?"

DIVISION V.

THE PROGRESS OF DECAY.
DEPOPULATION IN GRAPHIC FORM.

THE PROGRESS OF DECAY.

DEPOPULATION IN GRAPHIC FORM.

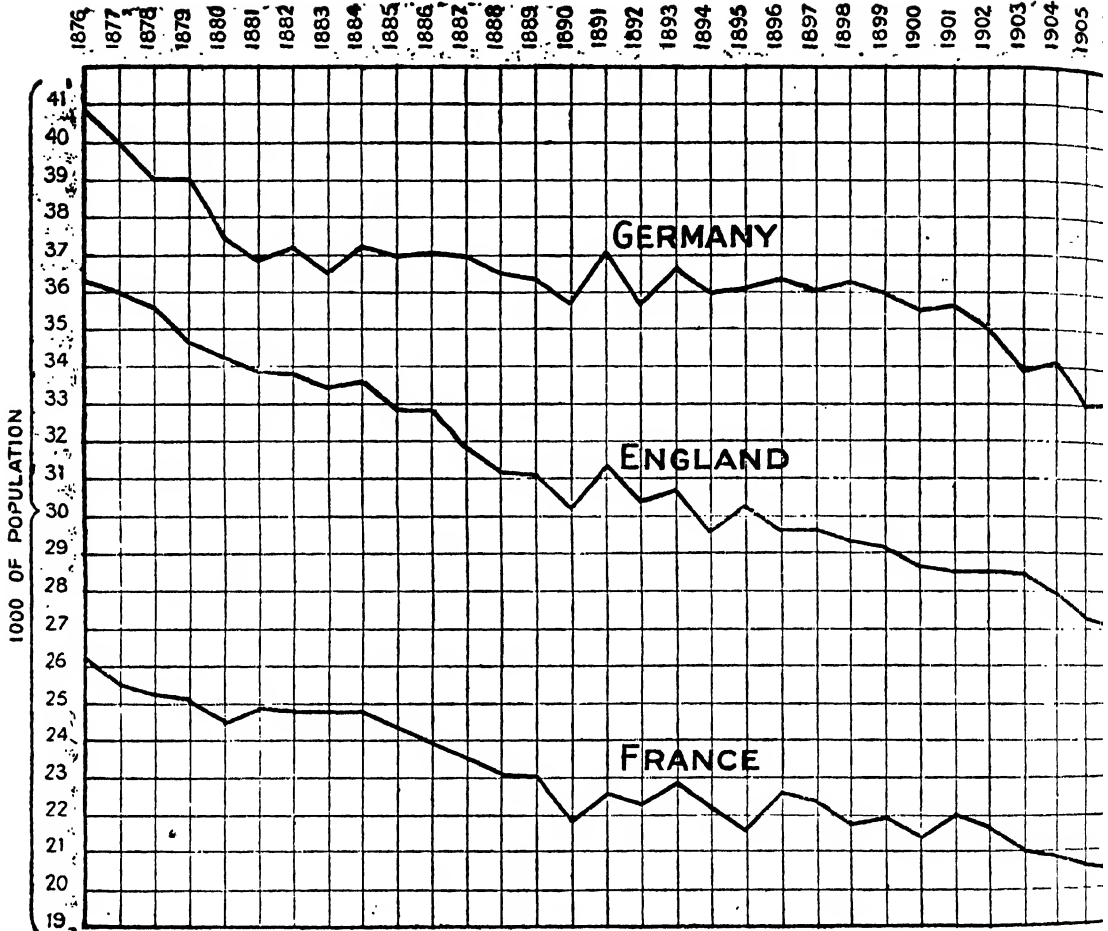
1480. The tables upon which I have founded the graphs and prepared the calculations for them, were checked by the Directors of Statistical Services as named below. These are set forth by M. LUCIEN MARCH, Director-General under the French Republic, on page 5 of his "Résumé Rétrospectif." As elsewhere explained, my work when finished was checked by MR. JOHN B. TRIVETT, Statistician to the New South Wales Government, upon another set of tables. It will also be seen that in reality these calculations check one another, hence if any correction should be required after all the care taken, it is localised and cannot affect results.

1481. Positive authority is not claimed for any statistical information supplied apart from these tables, and the responsibility therefore rests with the respective authors as quoted. It may be taken as a rule that the medical journals cite figures of the civil state with care and accuracy, whilst those stated by the ephemeral papers require verification. Particularly where they are used for argumentative rather than informative purposes the closest scrutiny is demanded.

1482. The student will find the French International Tables to be sufficiently clear and copious for further research, whilst if he add the British and German he will have fairly wide resources.

Great Britain,	DR. JOHN W. TATHAM, Superintendent of the Statistical Department of the Registrar-General.
Scotland,	MR. STAIR AGNEW, Registrar-General.
Ireland,	MR. R. E. MATHESON, Registrar-General.
Commonwealth of Australia,	MR. G. H. KNIBBS, Government Statistician, and the Statisticians of the Six States.
New Zealand,	MR. E. J. VON DADELSZEN, Registrar-General.
German Empire,	HERR VON DER BORGHT, President of the Imperial Statistical Office.
	GEHEIMRAT BUMM, President of the Imperial Health Office.
Prussia,	HERR BLENCK, President of the Royal Statistical Bureau.
Hungary,	HERR J. DE VARGHA, Director of the Central Office of Statistics of the Kingdom.
Austria,	HERREN VON INAMA STERNEGG and F. VON JURASCHEK, Presidents of the Imperial Central Statistical Commission.
France,	M. LUCIEN MARCH, Chief Statistician to the Republic.
Paris,	DR. JACQUES BERTILLON, Director of Statistics to the City.
Belgium,	M. SAUVEUR, Director-General of Statistics.
Netherlands,	MM. VERRIJN STUART and H. W. METHORST, Directors of the Central Bureau of Statistics of the Kingdom.
Italy,	SIGNOR DI NEGRI, Director-General of Statistics.
Japan,	MR. N. HANABUSA, Director of the Bureau of General Statistics.
Russia,	M. ZOLOTAREFF, President of the Central Committee of Statistics.

EXPLANATION OF THE GRAPHS.



GRAPH I.—DECLINE OF BIRTH-RATE, GERMANY, ENGLAND AND FRANCE,

1483. The ordinates are so related to the abscissæ that one birth, one year, per 1,000 of population, forms a square. The spaces are five millimeters each way. The reader perceives that if the ordinates were closer together, which is sometimes convenient, the ascent or descent of the resultant curve would be made steeper. In graphs I. to IV. the following simple rule is adhered to: the unit of number and the unit of time together form a square.

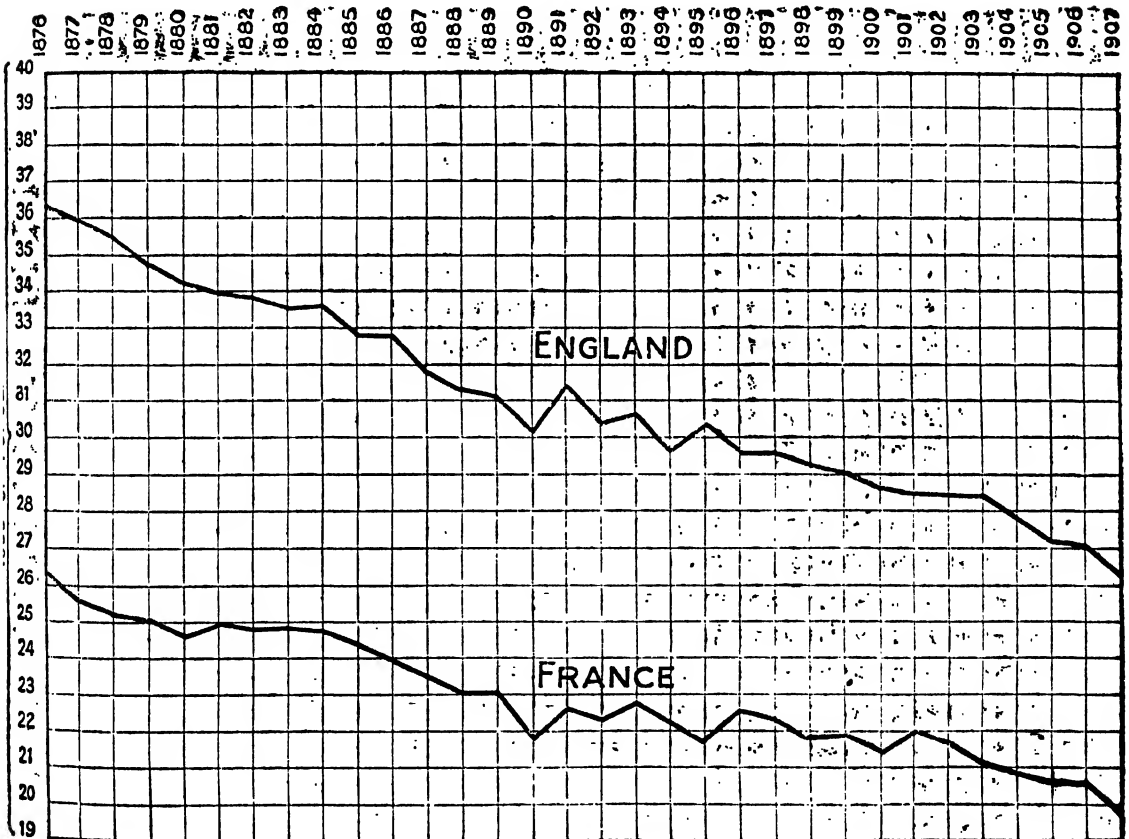
Let us compare these three countries in respect of reproduction.

1484. For GERMANY 40.9 in 1876 was an abnormally high rate, never attained before or since. The level of 1880 to 1899, say 36 to 37 per 1,000 of population, corresponds to that of 1857 to 1870. Previously to that, 1841 to 1856, the German level was similar to and sometimes even lower than that of 1900 to 1907. Hence it could be claimed that the actual German birth-rate per 1,000 of population has not fallen away, but has merely fluctuated.

For ENGLAND and WALES 36.3 in 1876 was a slightly higher rate than ever before. The average of 1861 to 1870 was 35.21. The years following the Franco-German war were of extraordinary industrial activity and development, which condition raises the marriage-rate and consequently births. The normal position was 35.0 to 35.5.

For FRANCE, however, 26.2 in 1876 was even below their normal. It was merely a point in the decline, as the same figure is with England now.

Germany, England and France are placed together in the graph to exhibit a surprising relationship. As aforesaid, it could be argued, or even claimed, that the German rate has not fallen if a sufficiency of years were included. But of England that could not be argued unless by sheer casuistry. Starting in 1876 from that which may be called the normal level of her Teutonic relative she takes a steeper slide than France. But look at the remarkable parallelism in the fluctuations of the three, and especially of France and England. What is the common cause, or what is the relationship, to account for this? It may not concern our present purpose, but it is noteworthy.



GRAPH II.—DECLINE OF BIRTH-RATE, ENGLAND AND FRANCE, PER 1000 OF POPULATION.

1486. GRAPH II. Enables us to see, without distraction by the third, how close is this similarity between France and England in their downward development. Only, the racial decadence is more rapid in the case of England. The distance apart was 10 per 1,000 of population in 1876, but became narrowed in half a life-time to about $6\frac{1}{2}$. Again, the actual reproduction of England has fallen away by 10 per 1,000 inhabitants, or 10,000 per million, or 330,000 fewer lives annually on a population of thirty-three millions, just as we choose to reckon.

Apart from English acceleration we may count a dozen consecutive years of almost precise parallel between these two nations. What does that mean?

1487. Our nation taught the French people that system of Political Economy whose chief exponents in England enjoined with fierce and brutal emphasis the restriction of child-life. The consequences of the annihilating progression of this doctrine we are now looking at in graphic form. We British invented, we manufacture, we advertise and we sell "upon an enormous scale," and as "a legitimate source of profit," the mechanical and chemical means which the French use for prevention of conception and even for removal of the foetus (pars. 1822, 232). We started Malthusian Leagues in England, France, Holland and elsewhere (pars 138, 398) for the specific promulgation of the doctrine of "limitation of families," which teaching is called a "gospel" (pars. 138, 402). Our people wrote treatises denouncing large families as products of immorality, and explained how to prevent them by practices which moralists through the ages have denounced as abominations. We still carry by our mails from one country to the other, "on an enormous scale," circulars to wives with newly-born babies telling them they ought to avoid, and how to prevent, having any more (pars. 398, 1822). That is our civilisation, and it may explain some of the similarity in the curves.

1488. But to the man who wrote :

Little improvement can be expected in morality until the producing large families is regarded with the same feelings as drunkenness or any other physical excess,

we erected a bronze statue in the handsomest thoroughfare of London.

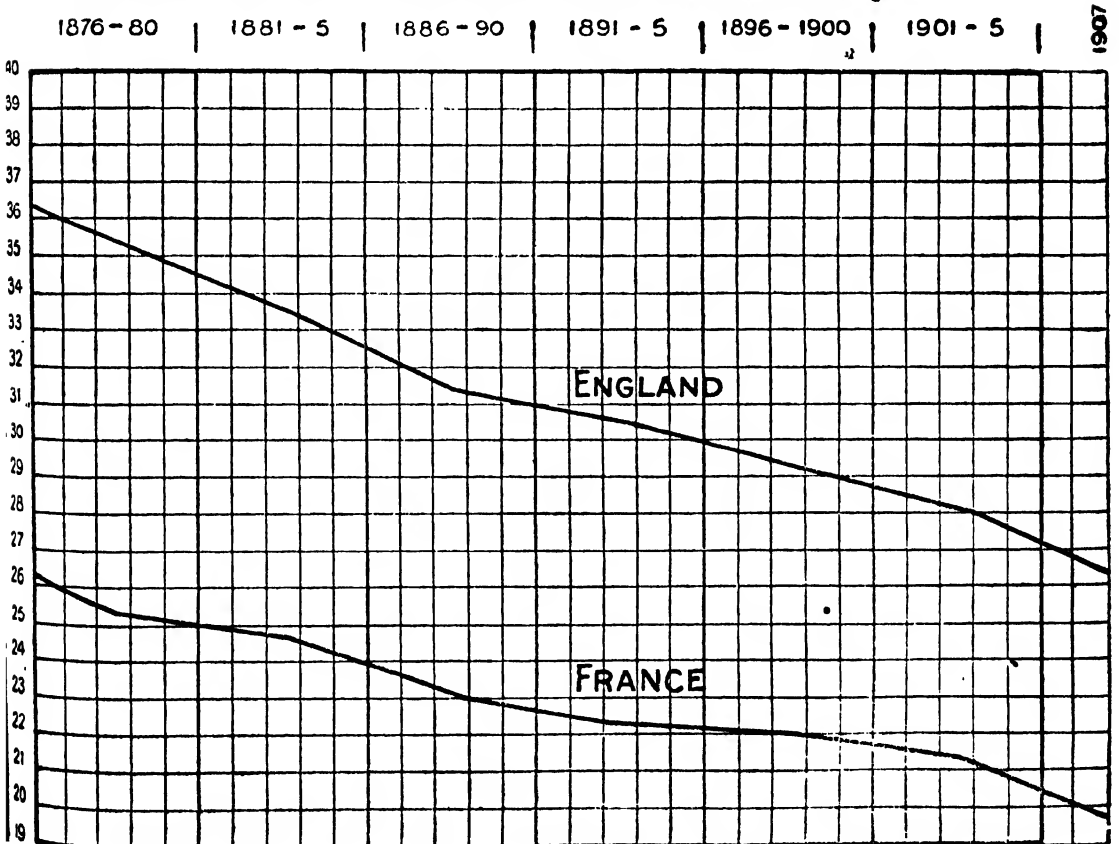
The reader knows many parents of large families; he may belong to one himself. He will not follow John Stuart Mill and class the honest fathers with drunkards and the good mothers with harlots. If a nation accepts as a whole that teaching, its extinction becomes a "sure and certain hope" for mankind. John Stuart Mill's own mother bore nine children.

1489. Some will exclaim with indignation, "those leaders and leaguers were but a negligible fraction of the British people. We cannot be responsible for the immoral and obscene teachings and preachings of a parcel of faddists—mere eccentrics who in no way represented the nation." Unfortunately that defence will not honestly square with facts, however it may salve our national pride. The chief of them, Bradlaugh, was returned to Parliament and held a very secure seat. With the assistance of another man's wife he taught in a journal specially founded for the purpose; from the platforms of public halls; by pamphlets, hand-bills and leaflets, how to practice interferences with the generative organs. Details were given, with quasi-medical arguments, denouncing prolificacy as vicious, and explaining with total unreserve to all who choose to read or hear, how to prevent conception whilst not restricting sexual intercourse. Not only were these practices declared to be harmless, but actually beneficial to the men and women who were urged to adopt them.

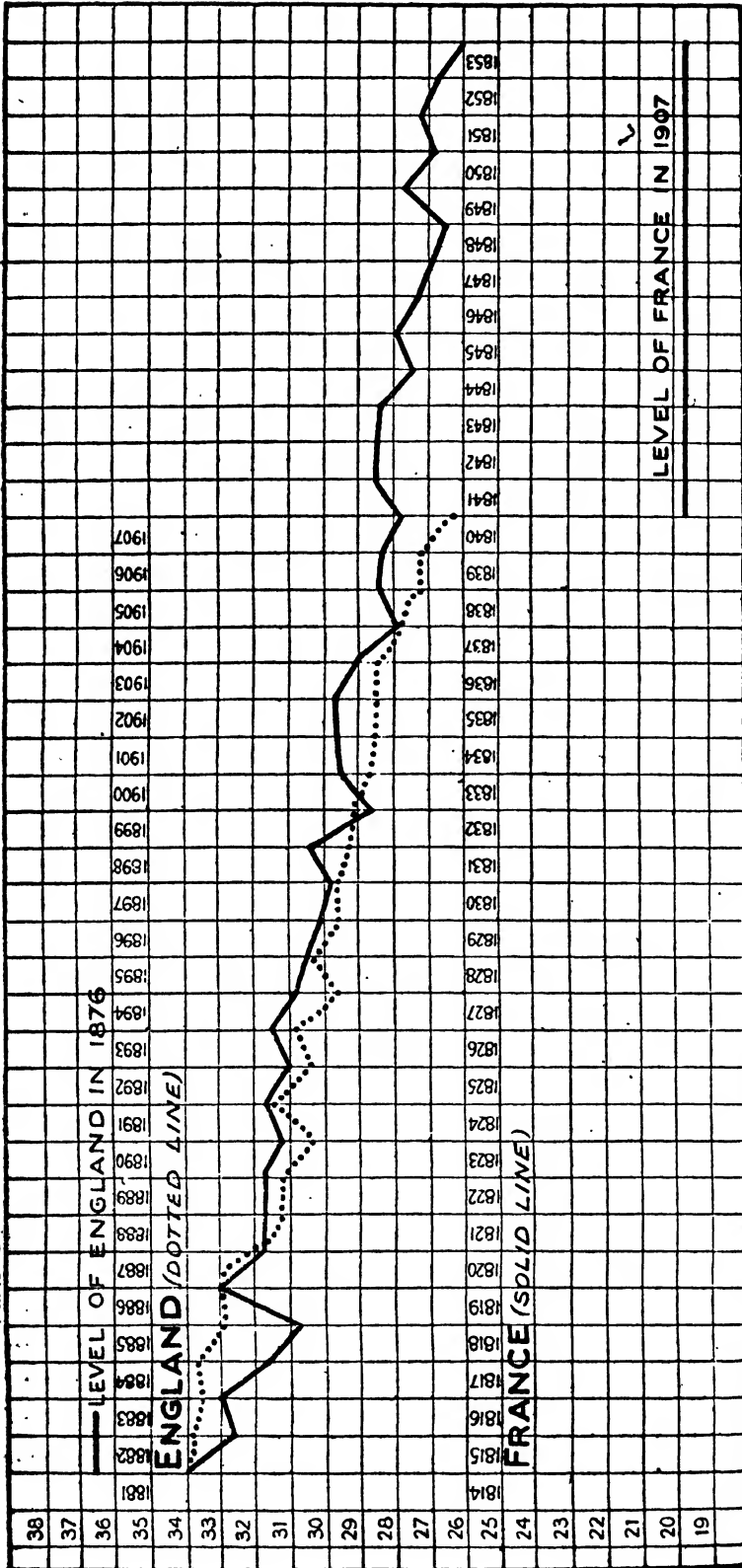
1490. The principles of many, let us hope of most British people, were offended and outraged at this propaganda, for which all possible publicity was sought. An association of lovers of decency caused the couple to be prosecuted (par. 241), but the quibbles of law and the sympathetic words of a judge brought them off scot-free (par. 132). An influential following then assisted them in founding Leagues to promulgate the "gospel"

throughout Great Britain, the British Colonies and the European Continent. Like the book of Malthus, the neo-Malthusian cult was launched upon the Anglo-Saxon world in such wise that it could not fail. As M. Leroy-Beaulieu (pars. 521/2) said of Malthus' "Principle of Population," Bradlaugh and Besant's works were "written with an audacious and provocative candour, whilst they were launched upon the world with an explosion and in a sort of fury. They possessed a brutality of imagery and also an array of rigid and precise formulæ which could not leave the reader unaffected. And it was done in such a fashion that everybody had to declare for or against the author's theory."

1491. The mockery of legal intervention served only as an advertisement, "the cause" was vindicated, and the speechless child was convincingly shown to be the cause of poverty, with all its cognate and consequent ills. Henceforward "chivalry to the unborn" was to be regarded as worse than Quixotic. According to John Stuart Mill the faithful mother of many children was to be regarded as a criminal and placed under restraint (pars. 144/5). We must not quote the words of the pamphlets written by these people, aided by the few renegade doctors of medicine who joined them, because the sentiments are infamous, the language obscene, and the practices recommended are indecent or abominable. But the success was, and is still, colossal. No one will dare to gainsay that. The Report of the Joint Committee of both Houses of the British Parliament of this year 1908 cuts away the last prop to casuistry. The corruption is repeatedly described as on an enormous scale and we may be thankful to have such inexpugnable authority. Apologists for the practices have opinions, but the administrative officers of State have knowledge.



GRAPH III.—DECLINE OF BIRTH-RATE. ENGLAND AND FRANCE IN FIVE-YEAR PERIODS.



GRAPH IV.—ENGLAND AND FRANCE. DECLINE OF BIRTH-RATE PER 1,000 OF POPULATION.
RAPIDITY OF FALL COMPARED.

1492. Graph IV. But let us superimpose the line of England upon that of France in such manner that both shall start from the same figure of natality. We find that in 1814 France had 34 births per thousand of population. That was the level of England in 1881. How long did it take France to drop to 26, the present level of England? Thirty-nine years. But England slid down the same distance in twenty-six years.

The Gallic race is dying out all over its native field, which means practically the territory of France alone. We shall deal elsewhere with the rate, but it is the usual thing in large French towns to have four burials to three baptisms, in some towns three deaths to two births and in cases not very exceptional two funerals to each christening. But poverty does not diminish; nor drunkenness; nor prostitution, venereal diseases, and still-births; nor crime; nor epilepsy, idiocy and insanity; nor suicide; nor taxation; nor total debt. Quite the contrary.

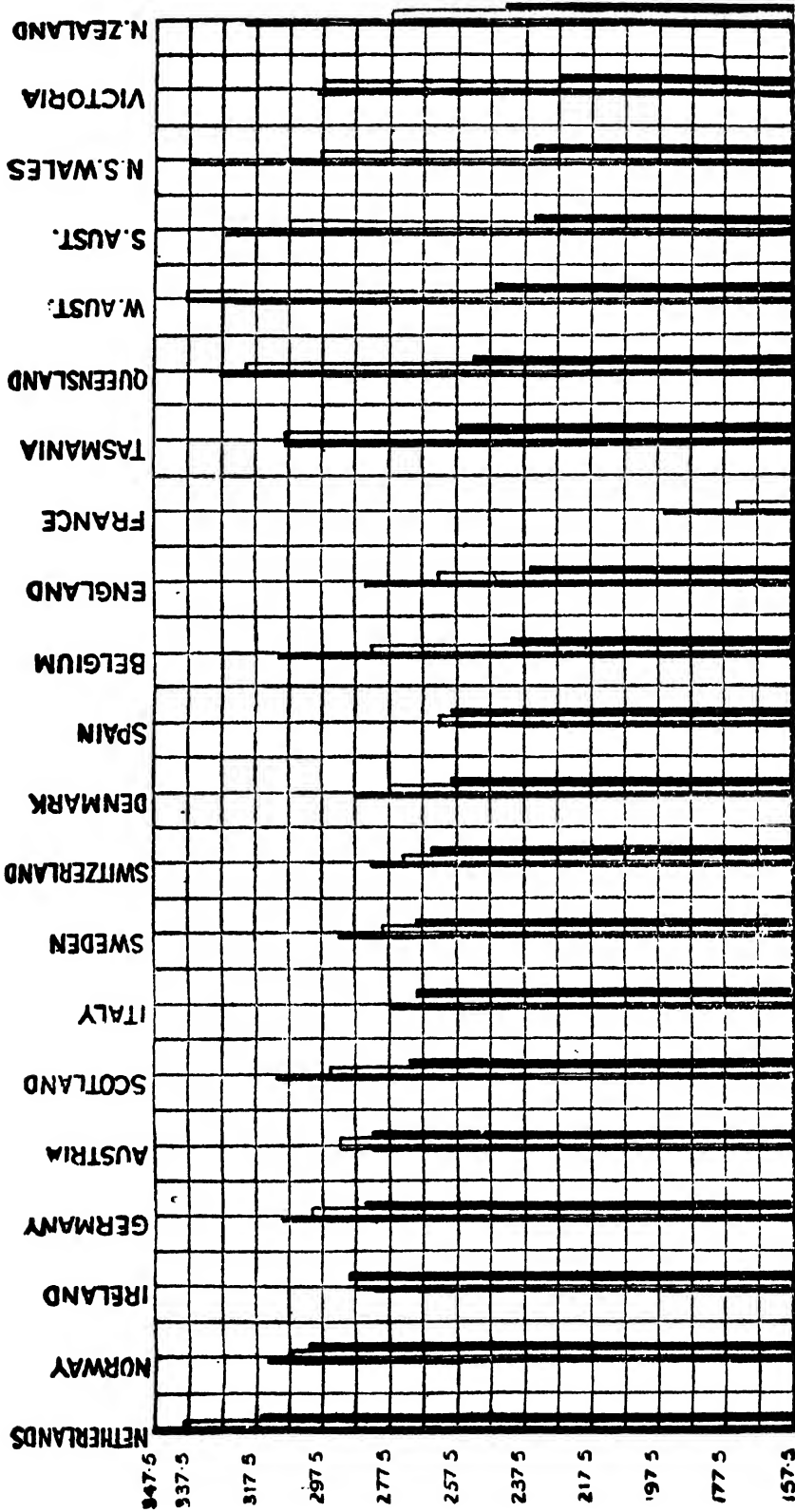
1493. The downward rush of the English people has been so rapid that young persons who were living during the early time of decay are mostly still living. Hence the illusion, which cannot be sufficiently emphasised, as to the low death-rate. This illusion is more unfortunate in Australia and New Zealand, for it is virtually irremovable. Our people easily lessen births, they may and they will reduce them further, they could even diminish them to zero—for that has happened to other races and can possibly happen to ours—but no creature is immortal and we cannot lessen deaths by a unit. Writers juggle with figures of the civil state, and even Bertillon with all his reiteration could not make his countrymen grasp the palpable fact above stated. Let us try once more. Our death rate is in reality precisely equal to our birth-rate, neither more nor less. In a year, or any short period, the two rates will diverge, but eventually they must tally, for no one escapes the reaping angel. *Sed omnes una manet nox et calcanda semel via leti.* [For one night awaits all, and the path of death must once be trodden.] In the case of colonies the preponderance of young lives in the newly settled communities shows but few deaths per year, yet die they all must. The deaths are only deferred and will pile up in later years.

1494. That Australia is short forty to fifty thousand lives a year is a matter to which few Australian legislators give five minutes' public consideration, any more than the average English statesman regards the loss of three hundred thousand lives a year as the smallest occasion for worry. And yet in England also, despite the confident assurances and prophecies of the much-honoured Political Economists (pars. 138, 147) poverty does not diminish, nor crime, nor insanity, nor taxation, nor total debt. Quite the contrary.

1495. We see that France is dying, but to use the words of the editor of the "Lancet," "our people do not know the extent to which their fertility has ceased."

The ox knoweth his owner,
And the ass his master's crib,
But Israel doth not know,
My people doth not consider.

The succeeding sentences of the poet and prophet, whose perception and diction are of unapproached grandeur, claim vivid application to our own day and to our own nation.



GRAPH V.—PROPORTION OF BIRTHS PER 1,000 WIVES AGED 15 TO 45.
 THE PERIODS COMPARED ARE 1880 TO 1882, 1890 TO 1892, 1900 TO 1902.
 THE THIN BLACK LINE REPRESENTS THE FIRST PERIOD.
 THE ENCLOSED WHITE SPACE REPRESENTS THE SECOND PERIOD.
 THE THICK BLACK LINE REPRESENTS THE THIRD PERIOD.

1446. Graph V. The basis of comparison is the condition of France, upon the average of years 1900-1902. Her annual rate of reproduction then was 157.5 births per 1,000 wives aged 15 to 45. Anything above the basic line is the margin better than France, at that period. She has shrunk further since then, as a matter of course, and so have some of the others, but not all.

1447. Data are wanting for Italy in the middle period 1890-1892. Ireland, Austria, Italy and Spain show thus no diminution in fecundity. Apart from Belgium the most striking fall is that exhibited by England and her Australasian colonies. The decline of the latter is so precipitous as to be without parallel, excepting amongst other communities of the same Anglo-Saxon race. As it is so much more rapid than that of France itself, the question arises whether the fall in the near future will or will not assume a slower ratio. As the cause is chiefly moral, an alteration in mentality would affect the curve radically. Again it must be born in mind that as certain divisions—not classes—of the people in England and her colonies still adhere to the ancient inculcation, there remains a permanent influx to be counted upon. Barring that change in mentality—of which there is no sign—there must be further fall because of the annihilation of the young lives that would have become mothers.

1448. The solid kernel, or nucleus, whence comes that sure influx of lives, consists of those Christians and Jews who live in accordance with the inculcation aforesaid. This core may fall away also, or increase, but there would be a tremendous drop before it would be reached. The perpetuity of our race and nation—to say nothing of the Empire—is absolutely dependent upon the preservation of this core or kernel. Which is not to say that those who constitute it must be “religious” people. So far as the demographic view point is concerned, it means that if there remain only a fourth or a fifth of the married population within conceptive ages who refuse to practice child-suppression in any of its three forms, then a people is unlikely utterly to perish unless by destruction in war. But it is essential that the actuating principle be hereditary, to which a constant inculcation is indispensable. Elimination once begun must proceed until the morbid element is removed. Whence it will be seen that the sweeping selection now proceeding before our eyes may imply the ultimate survival of the fit, and not, as held by so many pessimistic writers, the persistence of the inferior elements in the population to the extent even of a return to barbarism.

1449. As aforesaid, the perpetuity of our race should be our main consideration. The perpetuation of the British Empire is secondary in importance. Unless a vast change take place in our actuating principles—of which movement there is no sign at all—it will in a few years be manifest to the world that the British Empire cannot continue as an Anglo-Saxon organisation (par. 511), and that, from the old cause of oliganthropy. France still holds oversea possessions, but when in 15 years she will lose 38 regiments, with whole army corps to fall away afterwards because of the nonborn, she will recognise the impossibility of retaining her “colonies.”

1450. Great Britain loses already three hundred and thirty thousand children a year—the army of the unborn. She will soon lose (unless the improbable change of mentality occur) five hundred thousand children a year! Many Englishmen, statesmen included as we have seen, rejoice in the fact and the prospect. But a rude awakening awaits the nation.

MENTAL DERANGEMENTS AND RACIAL SUICIDE.

1501. Graphs. VI. to X. Is there relation between decline of natality and rise in the total of insanity ?

In the Report of the Royal Commission upon Decline of the Birth-rate we have the following statement which, like all others in the same Report, was unanimously signed after full discussion, and after elimination of anything that did not receive general acceptance. Names of witnesses I here intentionally omit.

Par. 88.—

(i.) Dr., a medical practitioner of wide experience in many parts of New South Wales, regards the practice of prevention as very deleterious in its effects on the nervous system of women, even to the extent of leading to insanity. (Qs. 1075-1076).

1502. (ii.) Dr., Honorary Surgeon to the Women's Hospital, Sydney, and Examiner in Midwifery to the Sydney University, stated that women who practice prevention so injure themselves as to render it difficult for them to conceive afterwards when they may desire it ; the practice may also induce conditions which may lead to septic inflammations of the womb, and of the other organs of generation ; and that these septic diseases cause sterility. (Qs. 2516, 2520, 2486-2494, 2558-2564). He also stated that during recent years the number of women who became invalids because of diseases of the reproductive organs is larger than previously, and that increase is partly due to the practice of prevention. (Qs. 2507-8).

(iii.) Dr., Honorary Surgeon to the Women's Hospital, expressed the opinion that there has been an increase during recent years in the number of women suffering from serious destructive diseases of the organs essential to generation (Qs. 2656-2661), and that the prevention of conception has taken an important part in causing this increase. (Q. 2687). Speaking of one method practised, he said it would "cause irritations and congestions, and disturbances of the circulation in the organs ; and often, as well, would lead to the introduction of microbes, and cause septic diseases and inflammations." (Q. 2696). Of another method (which the evidence leads us to believe is the one most commonly practised) he said it was "likely to produce affections of the nervous system." (Q. 2698).

(iv.) Dr., who has been for many years connected with the Women's Department of the Sydney Hospital as Honorary Surgeon, not only associates hysteria and nervous diseases with these practices, but refers to the possible liability to new growths resulting from the chronic congestion which they produce. (Qs. 2934-2969).

These new growths mean myoma (fibroid tumour) and sarcoma (cancer).

(v.) Dr., who has a similar experience of the Gynaecological Department at the Prince Alfred Hospital, confirms what other witnesses have said about the association of prevention with nervous ailments in women. (Q. 3077).

(vi.) Dr., Physician to the Prince Alfred Hospital and Surgeon to St. Vincent's Hospital, connects neuroticism in both men and women with these practices, and attributes an increase in functional nerve disorders to the greater prevalence of the practices. (Qs. 3154-3159, 3161).

1503. (vii.) Dr., Hon. Surgeon, Lewisham Hospital for Women, holds similar views. (Q. 3313).

Dr., Government Medical Officer at, Doctor of Medicine, University of Brussels, Licentiate of the Royal College of Physicians. Member of the Royal College of Surgeons. The ill effect upon the nervous system

is very great, more especially with one of the means that is resorted to, and that is [precisely what was so much recommended by Mr. Bradlaugh, Mrs. Besant and the Malthusian Leagues]. I have seen that practice more than once cause a woman to become insane. The use of preventives has a very deleterious effect upon the woman's nerve-system. I have seen women absolutely have to be sent into asylums for the insane, on account of the use of these pernicious things—married women, too I remember a case in which I was treating a lady—she was the wife of a dissenting clergyman, very respectable people—and from the use of mechanical means of prevention, she was one of the women that I had to send to an asylum. Her husband was a good man, and she was apparently a good woman, but their moral sense was blunted in that way, so that they did not see the wickedness of their action.

(ix.) Dr., Inspector-General of Asylums for the Insane. His experience as an alienist justifies the assertion that the mental stability of women is affected by the continual practice of methods for the prevention of conception (Q. 3951), and he regards it as a factor in the causation of some cases of insanity (Q. 3954), and a cause of mental deterioration. He recalls cases of insanity whose curability was affected by the fact that they had habitually practised prevention (Q. 3989). He recognises the prevalence of neurasthenia, and regards it as opposed to reproduction, and a very likely consequence of meddling with the natural functions (Qs. 3989-3991).

1504. It will be seen that, in the opinion of several of the expert witnesses we have quoted, the continued practice of certain methods of prevention is at times associated, to a certain degree, with neurasthenia, and occasionally with mental instability in its graver forms; and that neurasthenia has become much more frequent in recent years than previously.

1505. Let the reader refer to paragraphs 1245 e. s., wherein the President of the Gynecological Association of England, Dr. JOHN W. TAYLOR, speaks of crime in France, which quotations could be multiplied tenfold and from more recent statistics. He will see that much of that crime is referable to inherited mental derangements.

"This chronic impairment of nervous energy," says Dr. Taylor on the subject of child prevention, often referred to under the name of neurasthenia, and still more recently under that of 'brain-fag' is especially marked in many of these cases of sexual (conjugal) onanism. The inability to fix attention, the unreasonable fears, the loss of memory, the loss of emotional control, the mental depression and abject misery often felt by the sufferer—himself or herself—and shown more or less in countenance, word and act, these are symptoms well known to all of us gynæcologists."

1506. I have myself visited upon different occasions a great Australian asylum for imbeciles through which many thousands of patients have passed. The superintendent said, "two-thirds of these poor creatures are here through uncleanness upon the part of their parents or of themselves."

1507. As we are dealing with aberrations from the animal instincts, it must by no means be regarded as offensive to take into account knowledge acquired by breeders of farm stock. If farm animals were subjected to but a small part of the abnormalities described in the above quoted consensus of surgeons, owners would be alarmed, because lamentable consequences inevitably follow to the progeny. Every agricultural and every veterinary college carefully teaches its pupils those important, if elementary, facts of heredity. Where is the school or college that teaches boys and girls—animals still more delicate than horses, cattle and swine—the truths they ought to know?

1508. If scab were to attack our sheep, or rinderpest our cattle, legislatures would instantly act and no expense would be spared. Private interests must then stand aside. But to the vitiation and destruction of their own race legislators are in Anglo-Saxondom wholly supine. AUGUSTUS had for a few years a modern replica in THEODORE ROOSEVELT, but there is not another above the horizon.

1509. We have printed observations of DR. BERGERET (pars. 997 & s.), of DR. STIRLING POMEROY and many others. There is the narrative of the government official in an important administrative position regarding his own trouble, as given to me by himself. His first child was born an idiot after a vain attempt by his wife, months before, to cause abortion. The second child, the "ardently-desired son" was born and still lives—an idiot. Post, sed non propter? Perhaps. But with farm animals after a first derangement a second would be expected. Of each separate case, out of ever so many thousands, the same sceptical query may be made. But we can only take the sum of probabilities to be reasonable certainty, for the causes of insanity are like the causes of national decline—"multiple, profound and hidden."

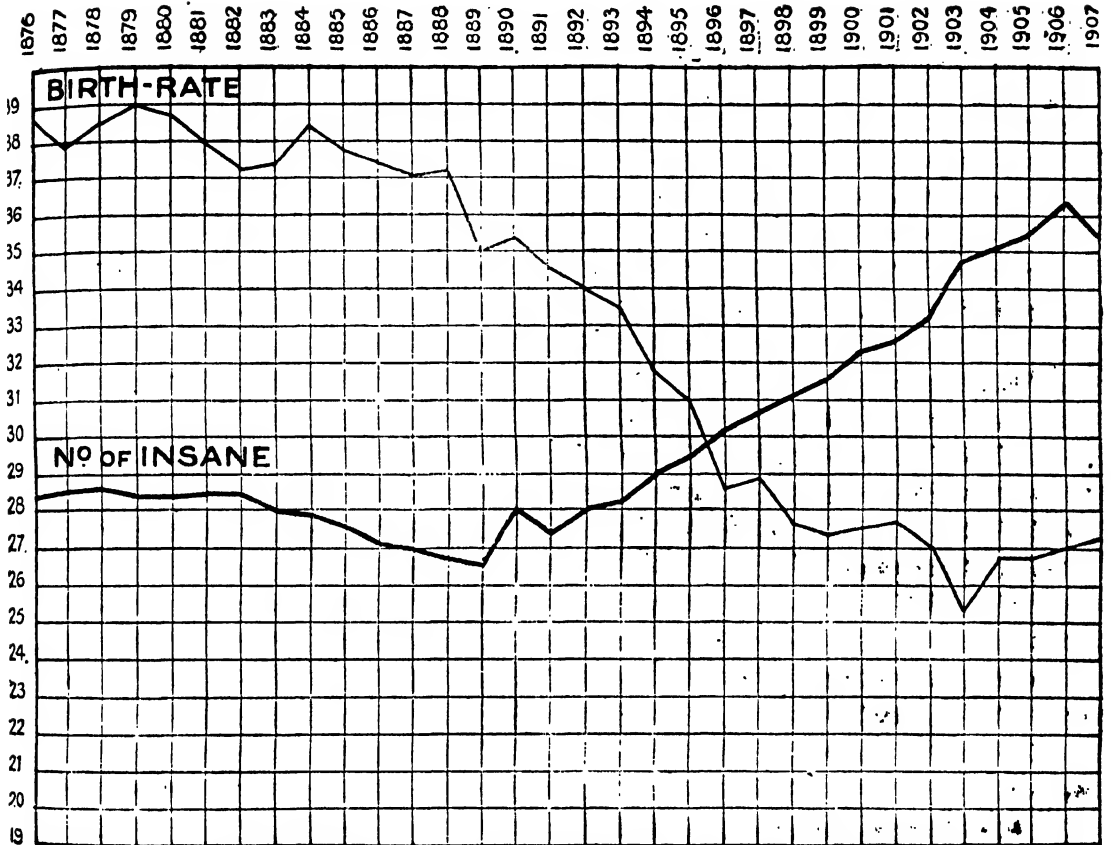
1510. If then the conclusions of these eminent and trained observers be correct, as founded upon patient and prolonged observation, we should expect to see the total number of patients in asylums for the insane to increase in a marked degree, from the period wherein the inculcation and practice of conjugal frauds—of child-suppression generally—was known to have been introduced and to have spread through a community. The other and usual causes being constant, we should look for plain augmentation.

That we find, but there is no certainty about the proportion chargeable, and it is another fine opportunity for the exercise by Malthusians of the argumentative faculty. We do not trouble to anticipate these arguments and to answer them. The answer will be furnished by time and progression.

1511. The gospel of the great apostasy was introduced to Australia somewhat earlier than 1888, but in that year the publication of the Knowlton pamphlet by Charles Bradlaugh and Annie Besant was "encouraged by the judicial sanction given to their publication in our own Law Courts, by the decision of the Full Court." New South Wales (L.R., Vol. ix.). "Extracts from this decision have been scattered broadcast in Australia and Great Britain by the advocates of limitation of families and by a certain class of booksellers who cater for vicious tastes or engage in the traffic in preventives." [N. S. Wales Royal Commission, par. 1391]. On top of that there has been such private inculcation that practically the entire adult population knows of these practices of child-restriction. To Great Britain belongs the honour of originating the gospel, to Massachusetts its most effective enunciation, to Great Britain again the active apostolate, and to Australia the distinction of granting it highest legal sanction.

1512. These are the prolegomena—now for their application. We have dealt with the progress of insanity in Great Britain in Vol. I. Here in Australasia are the healthiest and most delightful climates of the earth; complete freedom from certain destructive diseases; cheap and wholesome food; abundant sports and harmless athletic exercises; absence of oppressive monopolies; State control of public utilities; hope of advancement—"la carrière ouverte aux talents"; free education; old-age pensions; the "droit au travail" pretty well recognised; generally mild manners with very mild legal control; little penury and no terror of it; no Sybarite class; no grossly flaunting public profligacy as in London, Paris, Berlin and Moscow; honoured judiciary and clean legislatures; public bribery and corruption rarely appearing; no racial conflicts; the healing professions above reproach—in short the requisite conditions present for healthy racial and national life. Yet we see insanity augmenting in every State, coincident with most rapid recession in vitality. The Anglo-Saxon race is failing everywhere, and in Australasia in spite of all advantages we see it in galloping decline.

NEW SOUTH WALES.

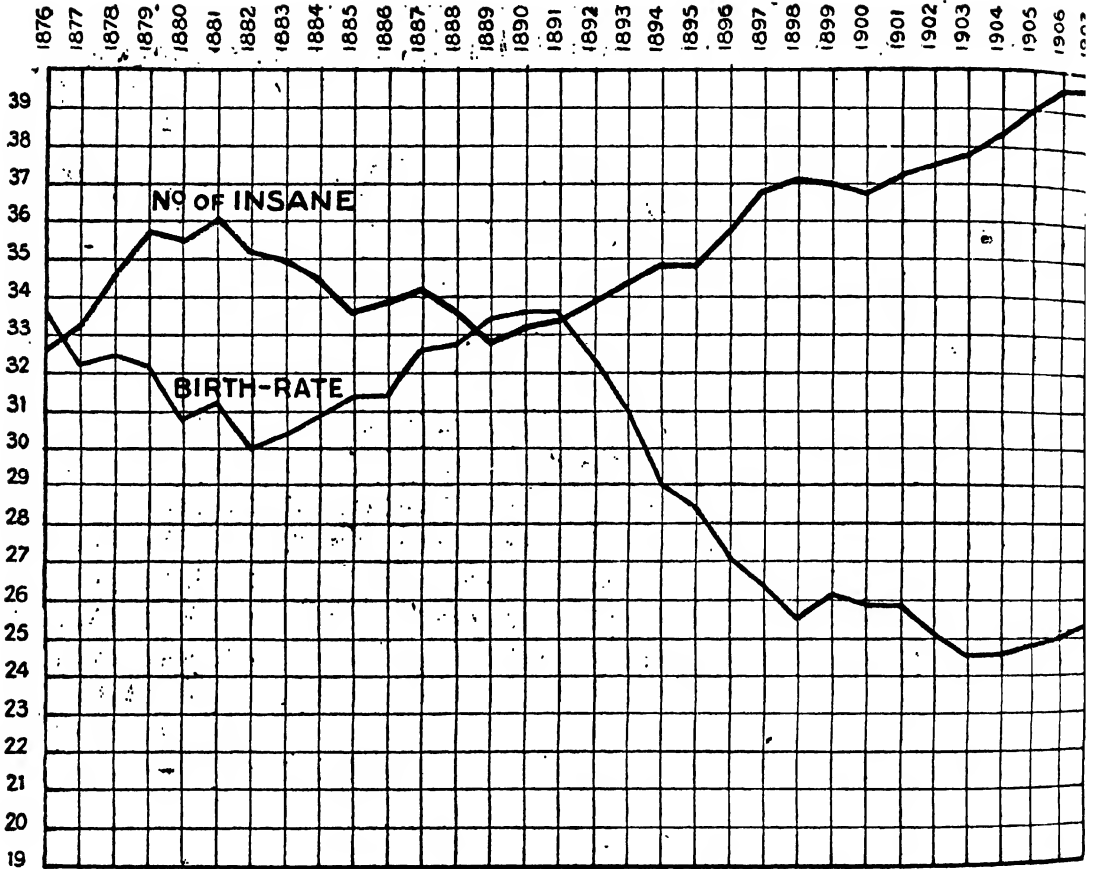


GRAPH VI.—DECLINE OF BIRTH-RATE PER 1,000 OF POPULATION.

INCREASE OF THE INSANE PER 10,000 OF POPULATION.

1613. VI. NEW SOUTH WALES. The lines of natality and insanity are nearly *flac* and parallel, up the fatal apostasy. Thence follows a smashing fall in births, the tender baby so often shoved away from the banquet of life, whilst the occupants of our asylums are multiplied.

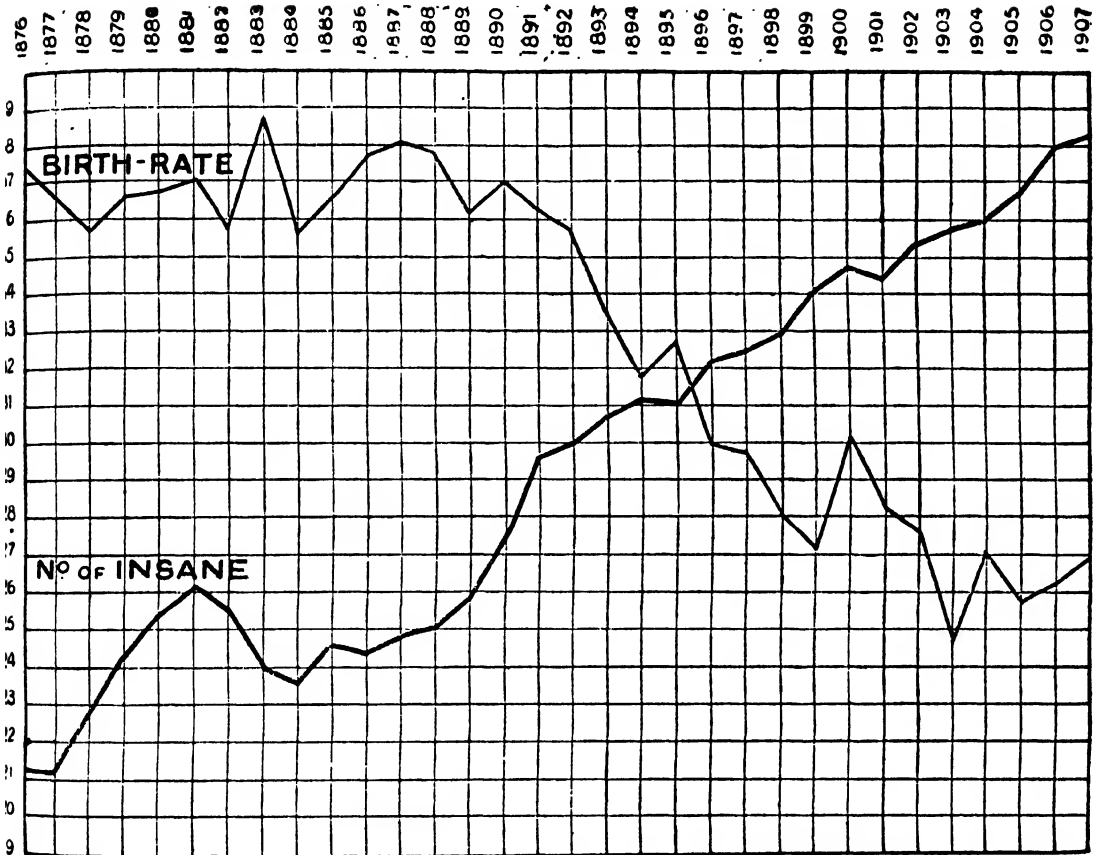
VICTORIA.



GRAPH VII.—DECLINE OF BIRTH-RATE PER 1,000 OF POPULATION.
INCREASE OF THE INSANE PER 10,000 OF POPULATION.

1514. VII. VICTORIA. A similar study with interesting fluctuations.

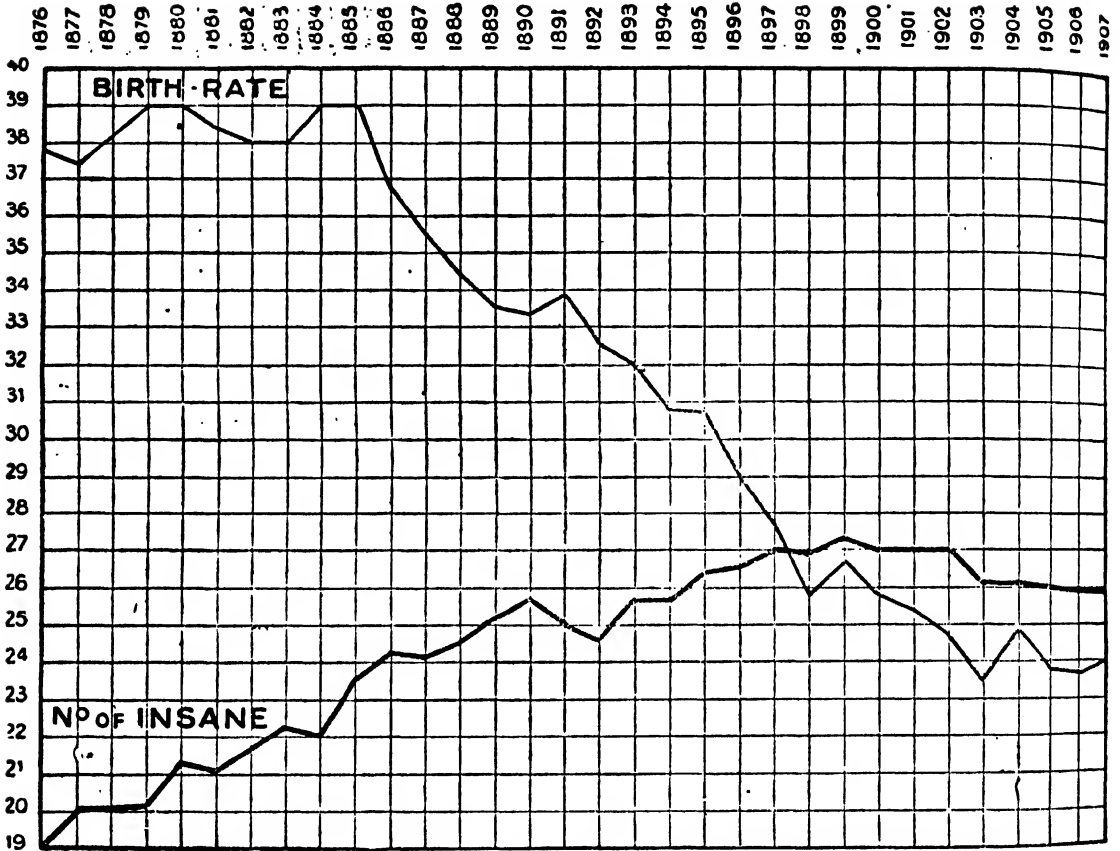
QUEENSLAND.



GRAPH VIII.—DECLINE OF BIRTH-RATE PER 1,000 OF POPULATION.
INCREASE OF INSANITY PER 10,000 OF POPULATION.

1515. VIII. QUEENSLAND. The same, excepting the early years 1878-81, when the quick rise in the insanity-totals may possibly be referable to the severe conditions of her early struggles with tropical nature.

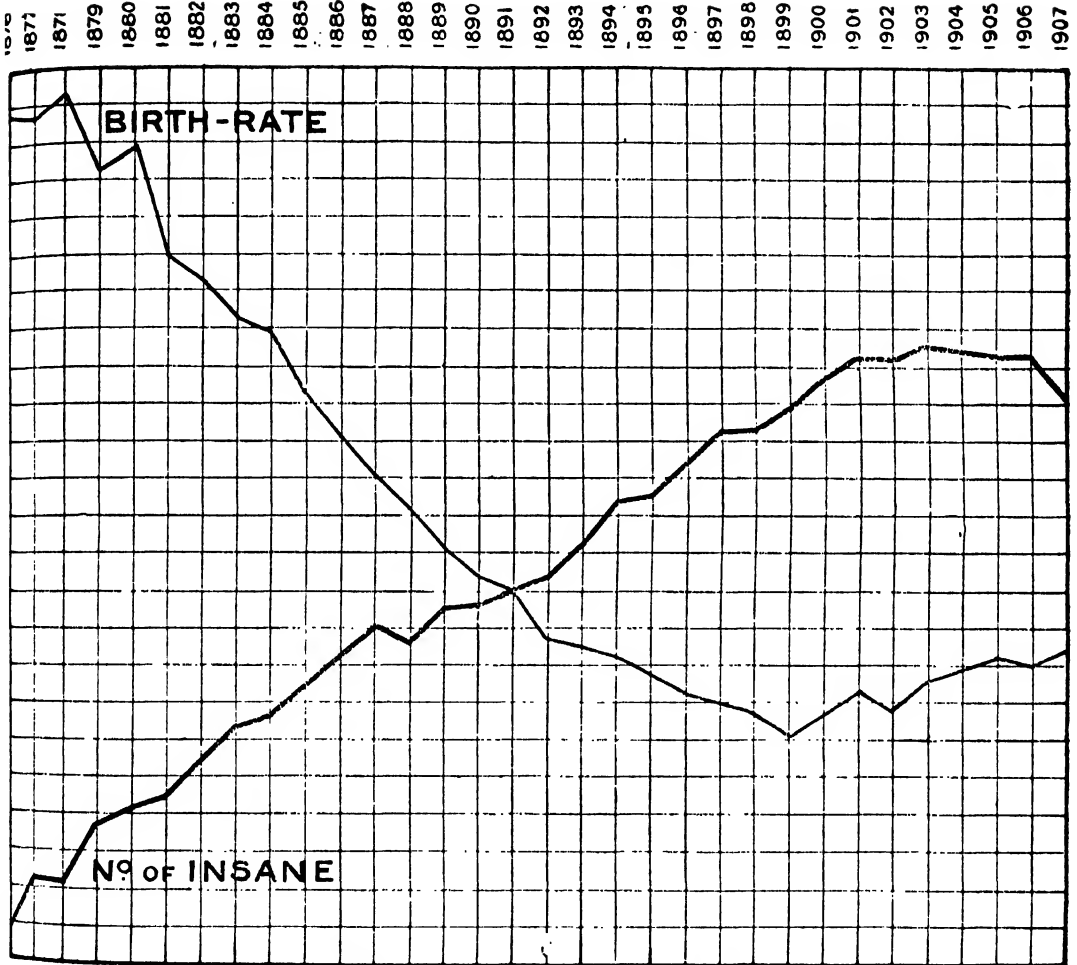
SOUTH AUSTRALIA.



GRAPH IX.—DECLINE OF BIRTH-RATE PER 1,000 OF POPULATION.
INCREASE OF INSANITY PER 10,000 OF POPULATION.

1516. IX. SOUTH AUSTRALIA displays a less pronounced insanity-total, yet with the inevitable approach and crossing of the curves.

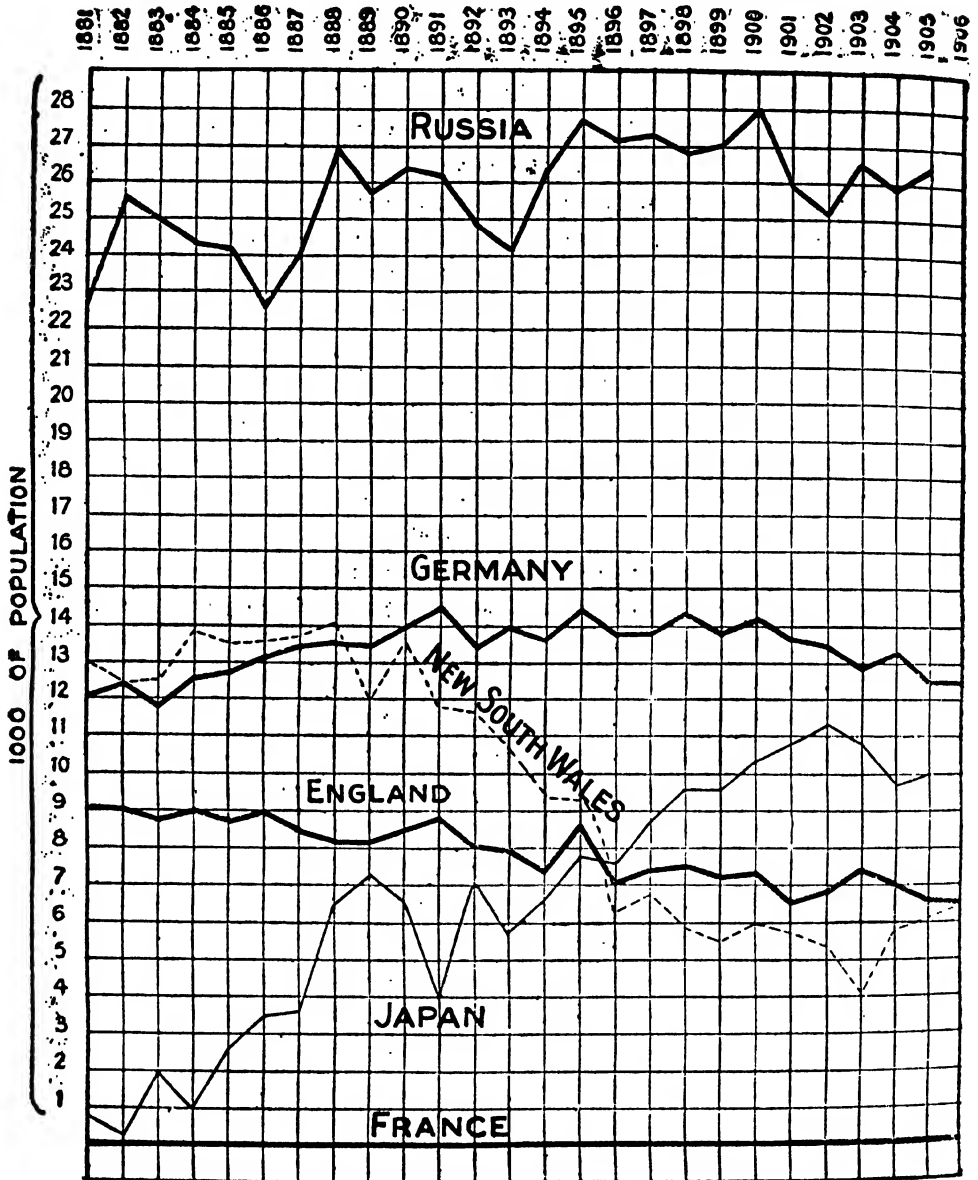
NEW ZEALAND.



GRAPH X.—DECLINE OF BIRTH-RATE PER 1,000 OF POPULATION.
INCREASE IN THE INSANE PER 10,000 OF POPULATION.

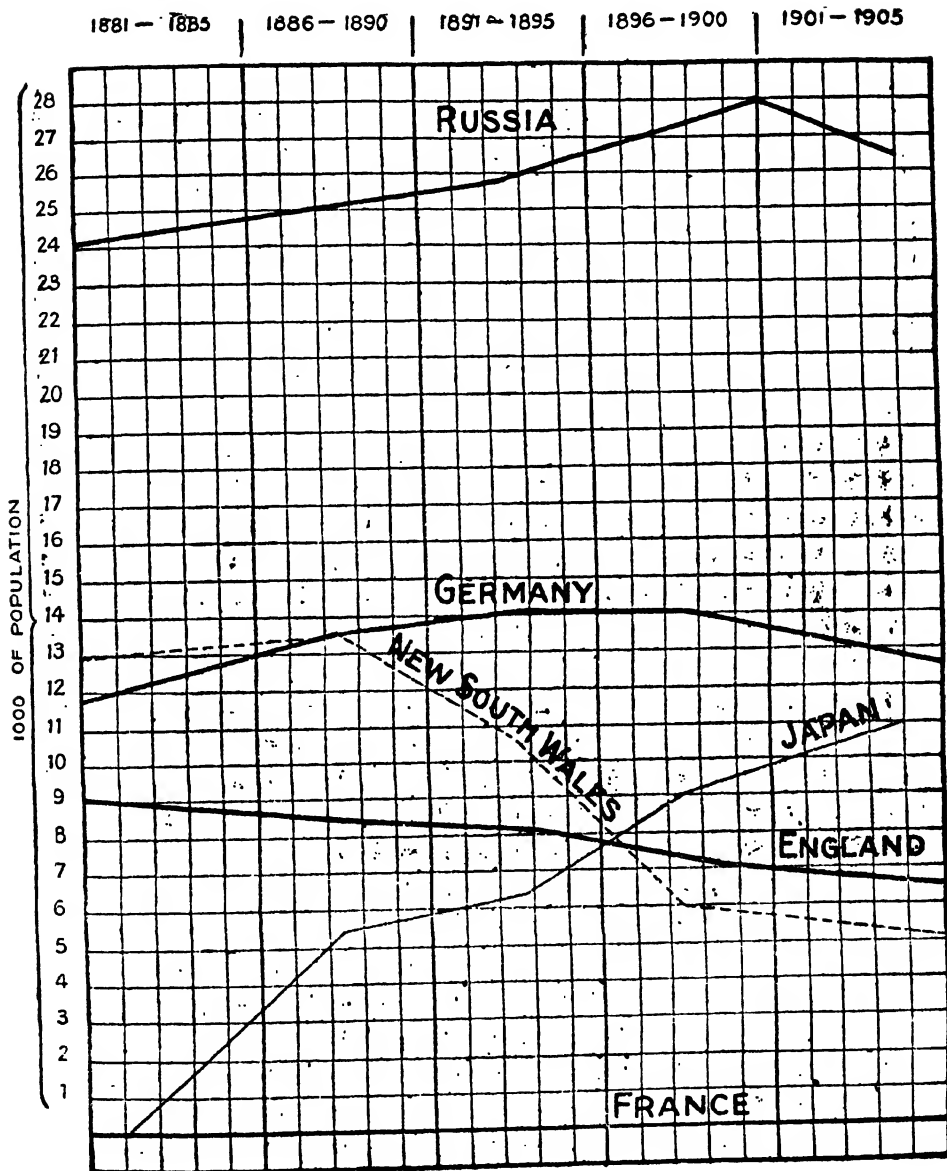
1517. X. NEW ZEALAND is the most striking of all. And unfortunately the feeble upward turn of the birth-line in recent years is not really indicative of improvement in natality, but only proceeds from an ascension of births through increase of marriages of people born before the Neo-Malthusian period, and from young married persons who have arrived from abroad. It is no proof of a change in mentality towards a return to Nature.

MOVEMENT OF NATIONS, TAKING FRANCE AS ZERO.



GRAPH XL—SHOWING MARGIN OF BIRTHS OVER THE BIRTHS OF FRANCE, YEARS 1881 TO 1906, AS FAR AS FIGURES ARE OBTAINABLE. FRANCE IS TAKEN AS ZERO, AND THE ANNUAL DIFFERENCES OVER FRENCH ANNUAL FIGURES ARE AS SHOWN ABOVE.

MOVEMENT OF NATIONS, TAKING FRANCE AS ZERO.



GRAPH XII.—THE SAME AS No. XI. FIVE YEAR PERIODS.

1518. It would be hazardous for anyone to assert that the whole augmentation in the numbers of the insane is referable to genesic interferences and the practice of abortion. Of part of it we are assured by the authorities quoted. Additions to the absolute total—namely, of the entire number of such patients—might fairly be expected, parallel with the increase of the population itself. But the augmentation shown above is per thousand of the population, to which the parallel just mentioned does not apply. After deducting the mentally insane who die or are cured in the course of a year, there is still an increase all over the field. Although it is not hereby asserted or implied that the revival of ancient vices, as preached by Neo-Malthusians, will account for the whole difference in insanity since their effective introduction into our communities, it rather rests with their advocates to prove the contrary.

1519. Graphs XI. and XII. Natality of some countries compared with France as a standard.

It will be understood that as France is taken as a straight line her own fluctuations are necessarily added to those of the country compared. In other words the curves above the flat French line display the approach to, or departure from, the French position.

1520. In Graph XI. we see thus the comparative position year by year of Japan, England, Germany, New South Wales and Russia. We could add others, but these are sufficient for the mind's eye to consider with ease. New South Wales is fairly typical of the British oversea colonies.

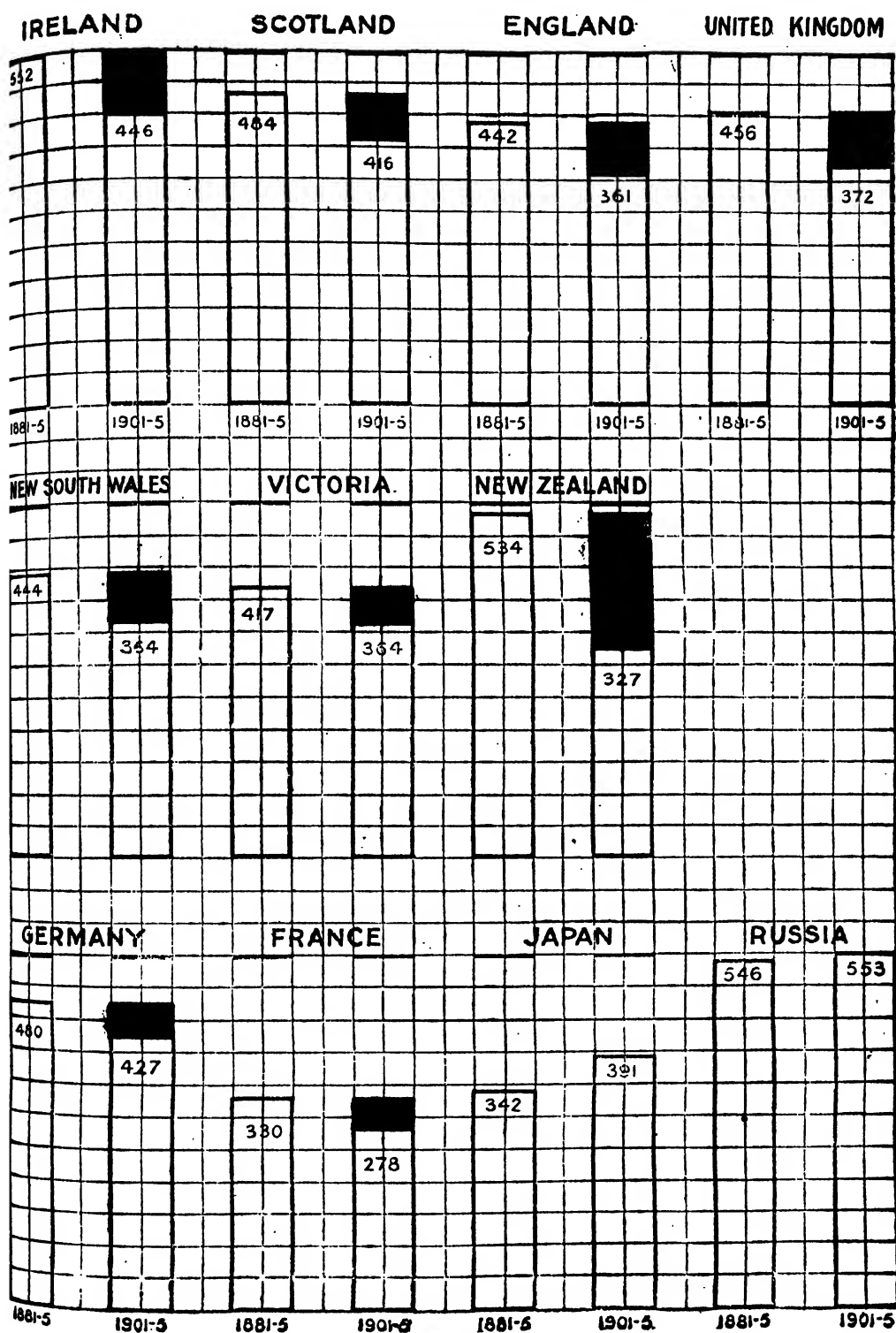
1521. In Graph XII. we see more clearly the values of these curves by adopting five-year periods.

The ascensional tendency of Japan, and the astounding, the portentous, vitality of Russia, are very visible.

The Russian rate of natality in 1881-5 per thousand of population was above the position of France by more than the entire birth rate of the Anglo-Saxon race in South Australia. It is still rising absolutely, but more markedly by comparison with France. Every two years Russia adds to her numbers more than the sum of the entire population of Australia and New Zealand. If our people persist in their determination not to reproduce their own kind, why not contemplate a Russian invasion, pacific or otherwise, instead of a Japanese incursion? It would seem worth a passing consideration. They are brave and sturdy. We claim to admire "bull-dog quality," and the Russians have plenty of it.

The approach of Great Britain to the French level is obvious in both graphs, whilst New South Wales forms a precise letter X with Japan. Germany, as elsewhere said, is doubtful in her tendency, but there remains a strong suspicion of a slow downward movement.

These two graphs facilitate a simple demographic study of the suicidal as contrasted with the developmental.



GRAPH XII.—BIRTHS PER 100 MARRIAGES.

AVERAGE OF FIVE-YEAR PERIODS, 1881-5, 1901-5.

1522. Graph XIII. Births per 100 marriages. Several countries compared.

In reckoning the number of children per marriage, if we divide the annual total of births by the annual total of marriages, fault may properly be found with the method. The reason is that the total of the births in any given year, or say any quinquennium, partly consists of the progeny of marriages in the period itself, but more largely of the progeny of previous marriages. And yet if the method be applied to a sufficiently long period the quotient may be fairly correct, or at the least a reliable guide for the purposes of comparison. The principle may be seen by illustration. Suppose in a community, throughout a century, there were just a hundred marriages and three hundred legitimate births yearly, we should know that there were three births to a marriage as the mean. It is not nearly so accurate where a short period is considered either of an old or of a new country.

1523. We take the average of the five-year period 1881-85 and compare with the quinquennium twenty years later, 1901-05. The black represents the drop in the rate of reproduction, from that view-point, for the period. When considering the birth-rates per 1,000 of population, fluctuations are largely caused by increase or decrease in the number of marriages. Prosperous times tend to the former, whilst times of stress and migration tend to the latter. Of course many other causes affect the marriage-rate, and there has been a general tendency towards late unions. Not only does fecundity, under perfectly natural conditions, fall away rapidly as women pass beyond the thirtieth year, there is a much heavier decline at such ages under Malthusian conditions in any community. The loss in procreation by artificial prevention is much greater with married women who are over 25 than with those who are under that age.

1534. Ireland is taken as the standard for the British countries included in the graph. The isolated horizontal lines show the distance below the Irish rate. The fall in recent years in Ireland itself is, however, attributable to the continuous heavy emigration of young people, including young married couples. That is in a less degree the case in Scotland and England, but not at all the case in Australia. It is believed that we have rather a tendency to export old people and to have some surplus of immigration of young persons.

Germany unquestionably exhibits a decline in reproduction per marriage, although emigration has dropped to a minimum. Young German couples almost always prefer to remain in the Fatherland, so that the total annual influx of young lives is augmented all the time.

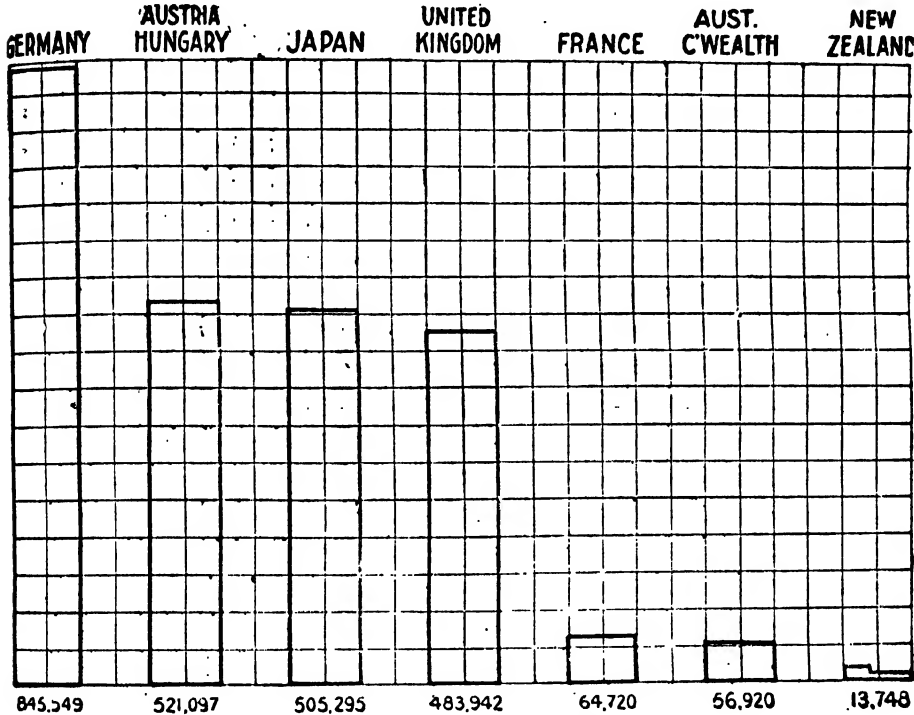
Japan and Russia are both in the ascendant, even from this point of view. They show as progressive nations, overflowing with vitality and youth, as contrasted with New South Wales, Victoria and New Zealand stricken with sterility and decline. *Vitio parentum rara juvenus!*

France falls away dismally, and it cannot henceforward be otherwise, because there are fewer young people to marry. Marriages are still maintained in absolute number, and they even increase at the later ages. But the latter are all but useless physiologically, whilst rather curiously they are just those proportionally most affected by Malthusian acts as above stated.

1525. Civilised man has very strong reasons to distrust the word "law" or "laws," especially when introduced into any demographic discussion, but we may safely say that when Nature proceeds to punish a people—to mulct them arithmetically—she demands compound interest. We shall see that truth several times, and in many ways, as we proceed with our demonstration of racial decline and its consequences. The young people are fewer, consequently fewer fecund marriages—even fewer fertile marriages—whilst those already married are getting older and less fecund, even when they live naturally. Hence there will be still fewer young lives born, with increasing femininity, which also makes against racial reproduction. And we need not repeat how the number of the old, infirm, sick, poor, insane, defective, incompetent, vicious and criminal does not diminish, but on the contrary increases. Hence also the incitement to restrict natality,

because of such burdens, is itself emphasised. All of which takes no account of neurasthenia, arthritis, and various physical enfeeblements. The fact of the exaction of compound interest is only too plain, yet we have not described the half of it.

1526. Of all lessons of history the following should be the chief for mankind to learn, and if possible to understand: some nations persist across the ages, whilst others are swept with the besom of destruction.



GRAPH XIV.—DIFFERENCE BETWEEN BIRTHS AND DEATHS.
TOTAL AVERAGE GAIN PER ANNUM 1901/5.

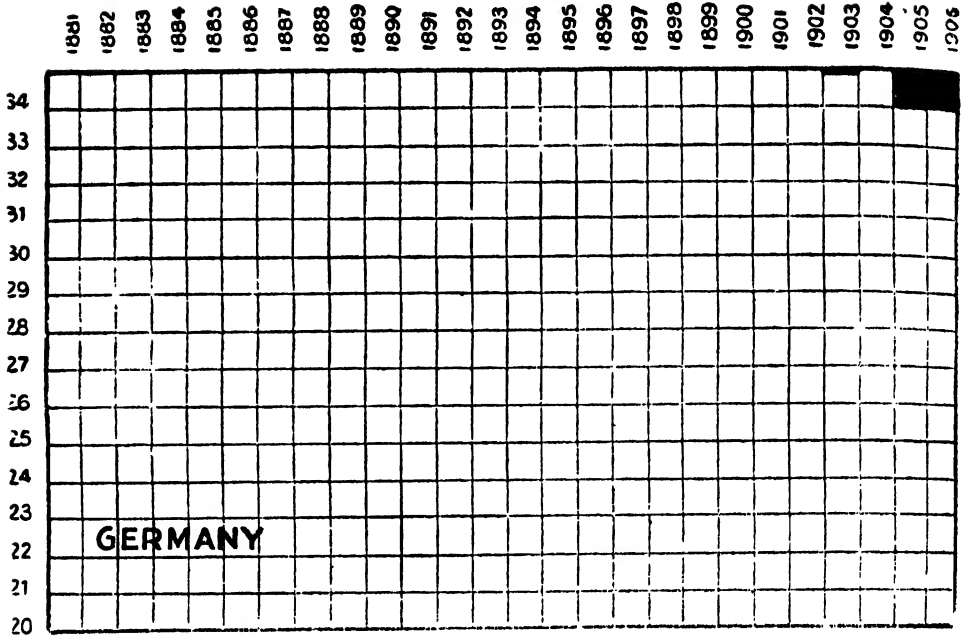
Scale: 1 sq. m/m = 1,000 souls.

1527. Graph XIV. We see at a glance the comparison of actual surpluses of births over deaths in a few countries. The "Colossus of the North," Russia, would have been added but for the awkward fact that at the same scale she would not fit on the page. The Russian margin may be reckoned with safety at three times that of Germany.

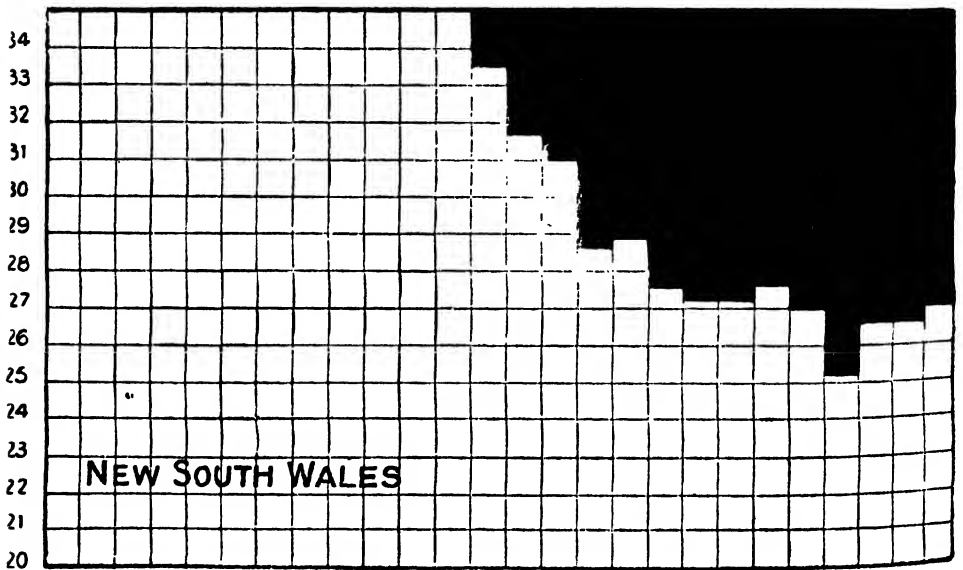
Of France the surplus has since disappeared, probably for ever.

1528. Of Germany the mean of five years 1901-5 was about 845,000. The rate of the next two years, 1906-7, was about 920,000 a year. That is to say, the new surplus over the previous annual rate of increase in Germany exceeds the total annual margin of the Commonwealth of Australia plus that of New Zealand!

THE CLOUD OF EXTINCTION.

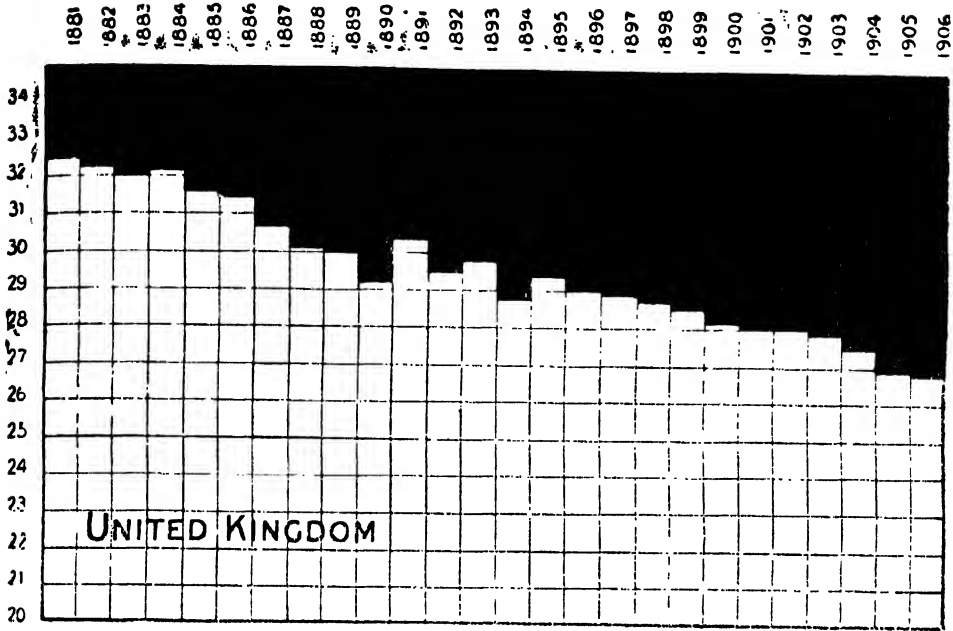


GRAPH XV.—MARGIN OF BIRTHS ABOVE THE LINE OF DISSOLUTION.

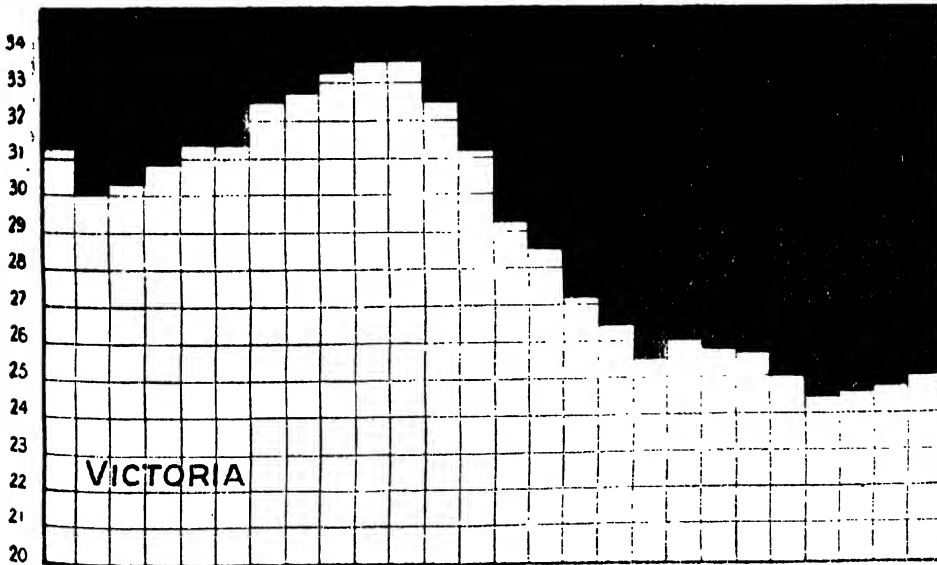


GRAPH XVII.—MARGIN OF BIRTHS ABOVE THE LINE OF DISSOLUTION.

THE CLOUD OF EXTINCTION.

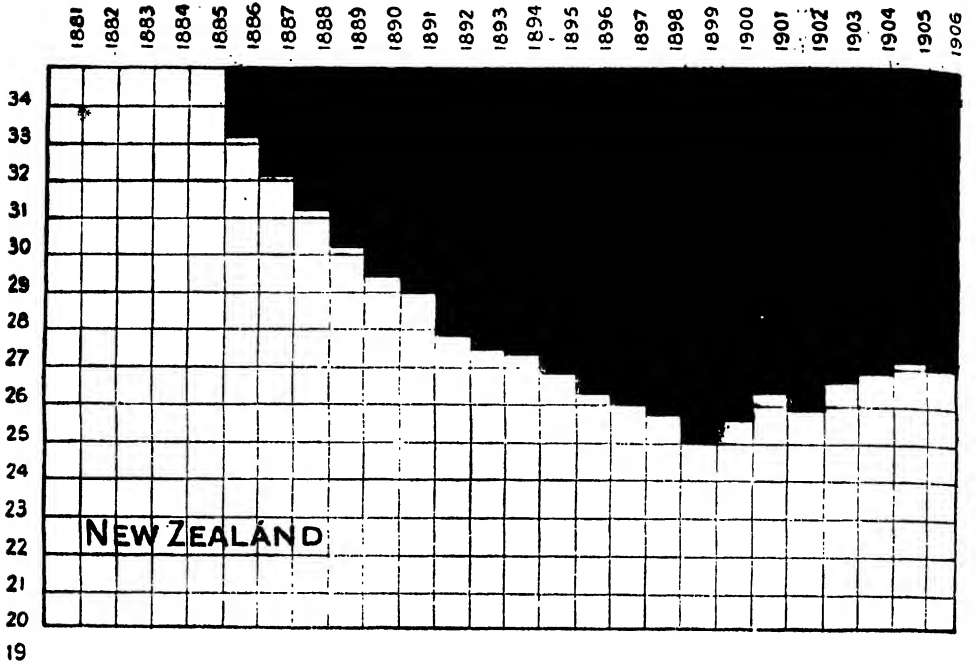


GRAPH XVI.—MARGIN OF BIRTHS ABOVE THE LINE OF DISSOLUTION.

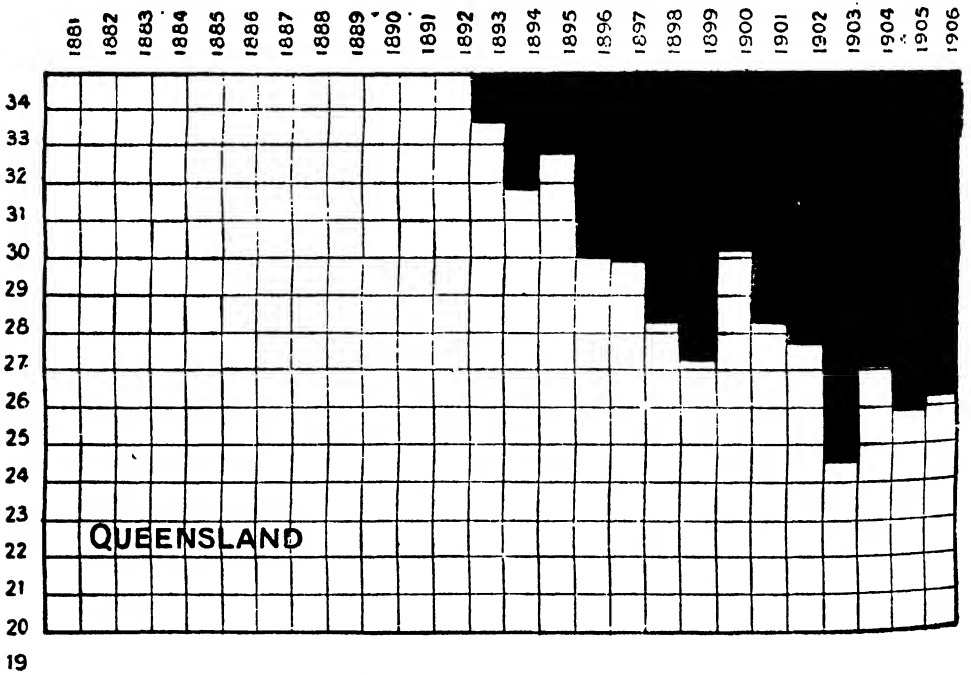


GRAPH XVII.—MARGIN OF BIRTHS ABOVE THE LINE OF DISSOLUTION.

THE CLOUD OF EXTINCTION.

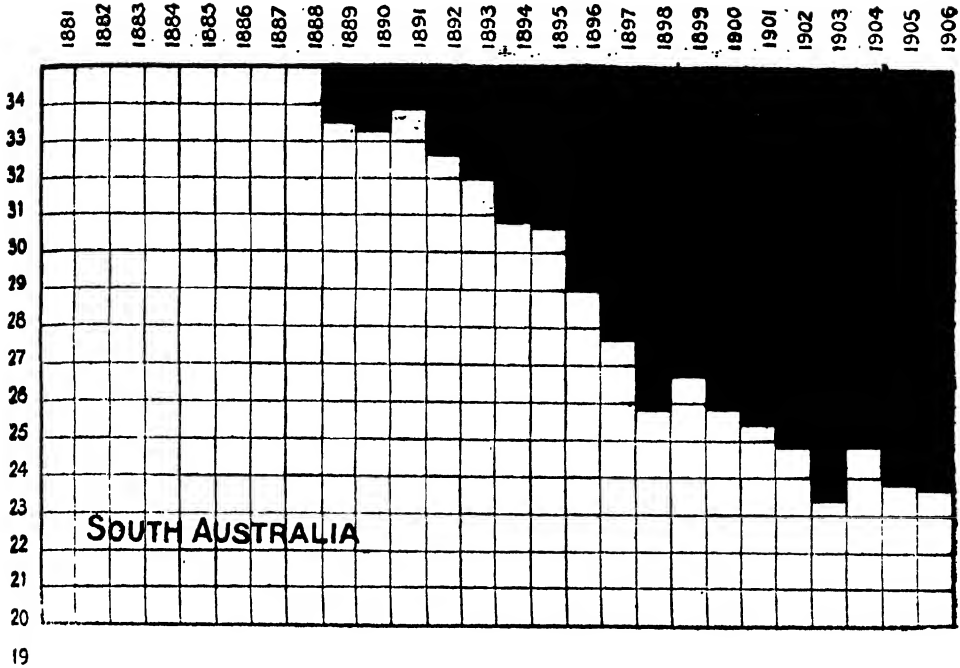


GRAPH XIX.—



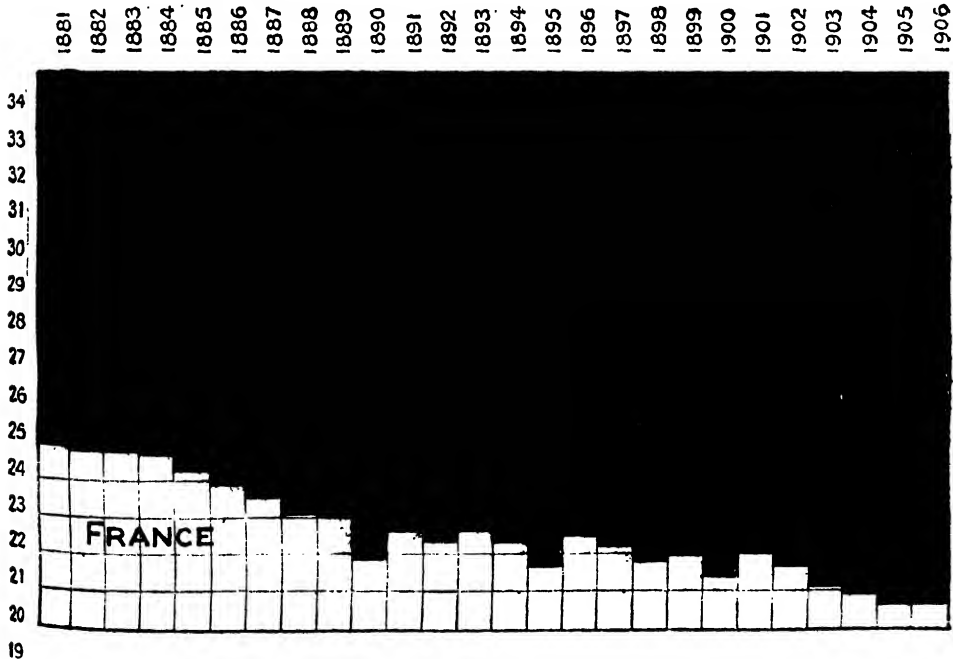
GRAPH XXI.—

THE CLOUD OF EXTINCTION.



GRAPH XX.—

A



GRAPH XXII.—

THE CLOUD OF EXTINCTION.

1529. Graphs XV. to XXII. The reader may imagine open windows across which the years advance from right to left, with their records of progress or decadence.

The view does not include births over 34 per thousand of population. That is a moderate, normal and quite satisfactory rate, from which all Anglo-Saxon communities, unless they alter their morals, have for ever retrograded. As before mentioned, one birth and one year form a square. The line of national dissolution is here taken at 20 births per 1,000 of population, which would represent a life-expectation, at time of birth, of fifty years. It is a high reckoning, 50 years. That of England is under 44 years for males, and under 47½ years for females.

In Germany we see that as yet the "cloud is no bigger than a man's hand."

1530. Over the United Kingdom it advances with stealthy and blighting progression, claiming every year something more for the blackness of annihilation.

Over New South Wales and Victoria, over Queensland and South Australia it came later, but with much more rapid rush.

1531. New Zealand presents the most remarkable phenomenon of all. It is that which has evoked the pained surprise of German, French, English and other observers and commentators, some of whom are quoted herein. The colonists themselves are apparently fully aware of their own racial decadence and are supremely unconcerned. The reduction of child-life is voluntary and deliberate. The position is whither they elected to go, and the decline must necessarily continue, unless there come a change in the volition. Of that alteration there has been so far no indication through representative assemblies, the Press, or the public records. It remains therefore a fading hope.

1532. We have seen that the enlarging number of marriages of persons born before the Neo-Malthusian apostasy, has raised the number of births per 1,000 of population. Not in proportion, we have also seen, yet it has augmented them, although virtually racial declension proceeds all the time. Moreover there has been an importation of young people at marriageable ages, which also helps. But the enormous gaps shown by our tables and graphs cannot be counterbalanced by a slight improvement in mentality. That would have to be general, whilst the fact of an opposite disposition being general throughout Anglo-Saxondom, makes the expectation slender. To repeat:—a radical conversion in morals would effect a gradual improvement, not nearly to the extent of countervailing the losses already made, but eventually it could be effective. Whence is that change to come?

1533. Writers have pointed to the fact (pars. 1156–1158) that New Zealand enjoys all or nearly all the political reforms claimed by Socialist politicians as essential to racial progress. New Zealand suffices as the living, or dying, example which destroys such illusions. Self-government, adult suffrage, women's rights, collectivist trading, universal comfort, absence of militarism, old-age provision, workmen's insurance, free education, equalising (if not equality, of opportunities, the ideal of the Peace Society—no national defence and uninterrupted peace for a generation—these and other advantages did not save the British Colony from its plunge towards national suicide. The Malthusian gospel cannot claim credit for the improved social conditions, because they were there before it, all planned out and progressively attained. As a matter of certainty there are blocks of the people who have not bowed, and will not bow, the knee to Baal and Moloch. And these people, it will hardly be denied, assisted in the amelioration of social conditions.

1534. The Malthusians claimed with infinite effrontery, that reduction in infantile mortality would be consequent upon the introduction of their unnatural acts, whereas the lowest infantile mortality of Europe, by a very long way, is that of Ireland and Scandinavia, before the hideous Neo-Malthusian inculcation, and since its utter failure in those territories. Again, as we have seen, the reduction in infantile mortality is due,

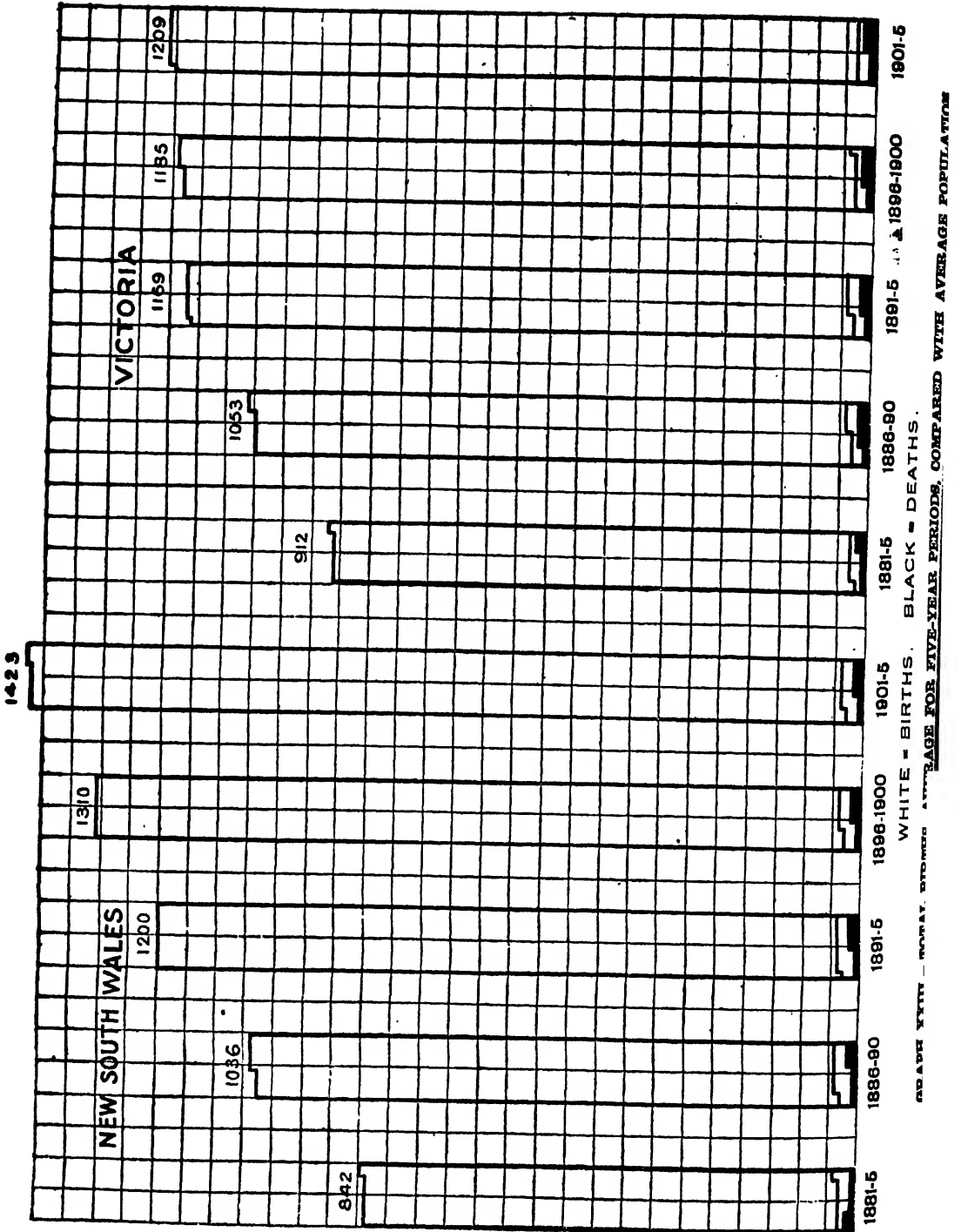
amongst our people, to the introduction by medical hygienists of reforms in the treatment of infants, whilst cursing in no measured language sexual interferences as destructive abominations. And we have seen how in Lancashire, as the number of births fell off, the mortality of those who were born increased heavily, notwithstanding the efforts of medical men and their teachings. (Vol. I., pars. 66-271).

1535. It is worthy of note that South Australia is further under the shadow of death now, than France was in 1881. The road taken is of free choice—there is no excuse of necessity or compulsion. “It is death by chloroform, but death all the same,” and those are the words of one of the most eminent demographers and statisticians of our time, Dr. JACQUES BERTILLON. So that if our people will not hear Moses and the prophets, neither will they hearken though one rose from the dead.

1536. We can only regret the dissolution of a great nation that has profusely enriched the intellectuality of mankind—the French people. But as before said, regret is practically meaningless and sobs do not save. The night has now drawn over that race and their leaders are thoroughly aware of it. They have called down upon themselves the worst plague that can afflict a nation—the curse of sterility. There is no light in that gloom.

“Lo, let that night be barren,
Let no joyful voice come therein.
Let the stars of the twilight thereof be dark :
Let it look for light, but have none ;
Neither let it behold the eyelids of the morning.”





1537 Graph XXIII. A square millimeter represents 1,000 persons. The enclosed space at the bottom of each column represents the mean number of births per year less the deaths per year.

Here are the tables themselves which I have prepared in such form that they may be easily studied. For simplicity, deaths are omitted and they do not materially affect the question, as elsewhere shown herein. In this instance the tabular is more striking than the graphic presentation.

TOTAL BIRTHS PER ANNUM.

AVERAGE FOR FIVE-YEAR PERIODS, COMPARED WITH AVERAGE POPULATION.

		1881-5	1886-90	1891-5	1896-1900	1901-5
New South Wales	.. population	842,000	1,036,000	1,200,000	1,312,000	1,432,000
	births	31,800	37,700	39,500	36,700	38,000
Victoria	.. .. population	912,000	1,053,000	1,169,000	1,185,000	1,209,000
	births	28,000	34,500	36,200	31,100	30,200
Queensland..	.. population	269,000	375,000	428,000	487,000	575,000
	births	9,800	14,000	14,600	14,200	13,800
South Australia	.. population	294,000	308,000	335,000	356,000	363,000
	births	11,300	10,640	10,600	9,400	8,900
West Australia	.. population	31,000	42,000	66,000	156,000	220,000
	births	1,100	1,500	2,000	4,500	6,700
Tasmania ..	.. population	122,000	137,000	152,000	166,000	177,000
	births	4,300	4,700	5,000	4,700	5,100
New Zealand	.. population	531,000	603,000	661,000	735,000	822,000
	births	19,300	18,800	18,300	19,000	21,800

1538. Thus we see that when NEW SOUTH WALES had a million inhabitants she was blessed with a thousand more babies every year than when she had thirteen hundred thousand inhabitants. When she possessed a million citizens she had just about as many children born yearly as when she had four hundred thousand more people. In the five-years 1891-1895 there were 197,566 births. Ten years later—only ten years!—she received 189,844 new-born citizens, a drop in absolute numbers of 7,800 lives, yet she had in the latter period 230,000 more population. In the rush down-hill, even the mother country does not accomplish so great strides as that.

1539. VICTORIA exhibits still more striking Malthusian "progress." With an average population of 1,050,000, there arrived 4,300 more babies yearly than when she had 1,200,000 people. During the five years 1891-5 there were 180,852 births, but in a similar period ten years later only 150,908 births. With a bigger population she had thirty thousand fewer little immigrants of her own Anglo-Saxon flesh and blood! Pointing those figures out to an eminent Victorian statesman, he replied that Victoria was populating the other States. Where are we to look then for their progeny? West Australia just barely kept up the rate of only ten years before, whilst every one of the other Australian States, with New Zealand, shows in the same period a decline in the rate, and usually in the total of births. Quite likely some of Victoria's decline might be accounted for in that way, but then it must stand to the debit of the others, which leaves the fact of national decline where it was.

1540. QUEENSLAND had more babies in 1886-90 with an average population of 375,000 than she had fifteen years later with a population of 575,000.

1541. SOUTH AUSTRALIA received 56,618 baby immigrants in 1881 to 1885, but in a like space twenty years later there only came 44,413. She gained 12,000 more babies with a population of 294,000 than she did with a population of 363,000. Thus South Australia claims the "record."

1542. NEW ZEALAND had more children born from a population of 530,000 than—fifteen years later—from a population of 735,000.

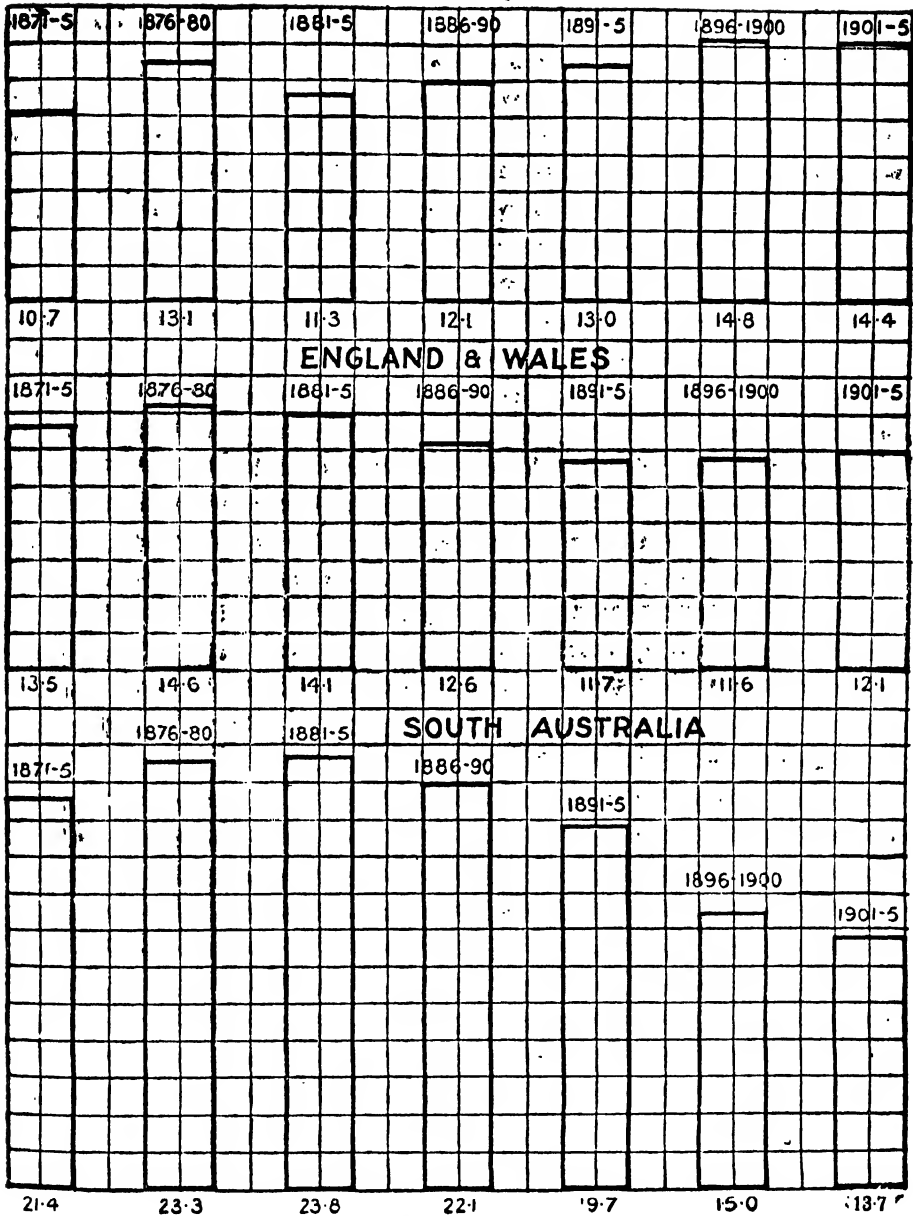
Such conditions, from the view-point of the orthodox Political Economist, should "leave very little to be desired."

Here are Anglo-Saxon peoples, as remarked upon by German observers (pars. 482/9), stricken with advancing sterility more rapid than that which has attacked their mother country—England—and these same peoples that restrict their own progeny, not desiring sons and daughters, ask—instead—for immigrants from abroad! No "policy," no politics, can offer a cure for that disorder, for no remedy exists. When women take cocaine or practice abortion, no cure is possible and none is needed—they must simply stop it. Otherwise it is suicide. The appeal to patriotism is wholly futile, for both French and English demonstrate that.

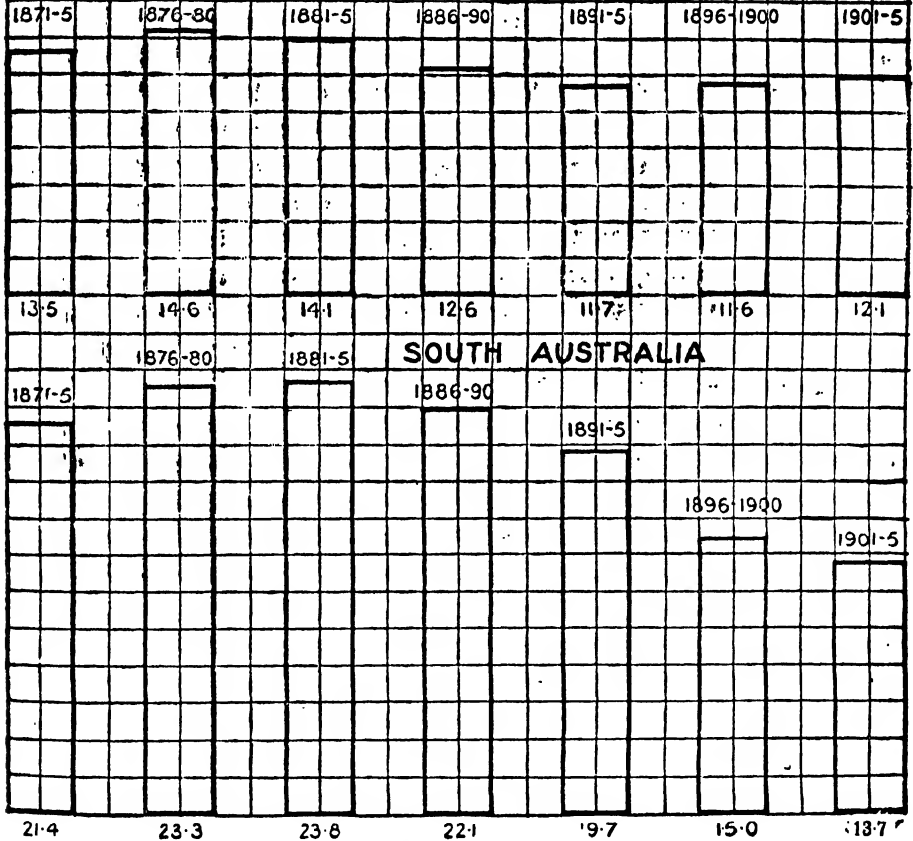
1543. Parliaments in France, England and Australia are much too busily occupied with the next election, or with general details, to give attention to racial preservation by the resolute suppression of commercial concerns which spread the demand for, and undertake the supply of, racially destructive merchandise. Distinguished physicians in women's diseases, presidents of gynæcological and obstetrical societies, declare (par. 1185) amongst themselves that little is to be expected from "the Churches," who are also too much occupied—and indeed with the moral affairs of other nations—to face with open and ceaseless anathema "the unforgivable sin."

But all the time we can see that the mills of God grind slowly, and surely, and that they grind exceeding small.

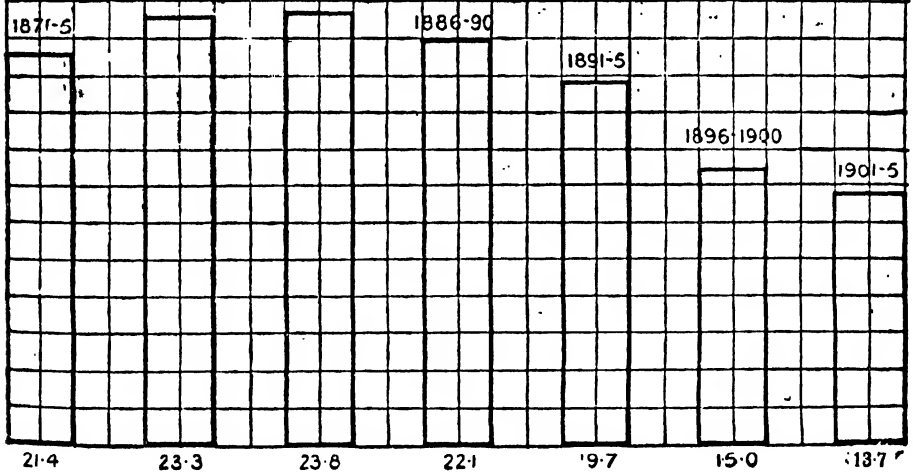
GERMANY



ENGLAND & WALES

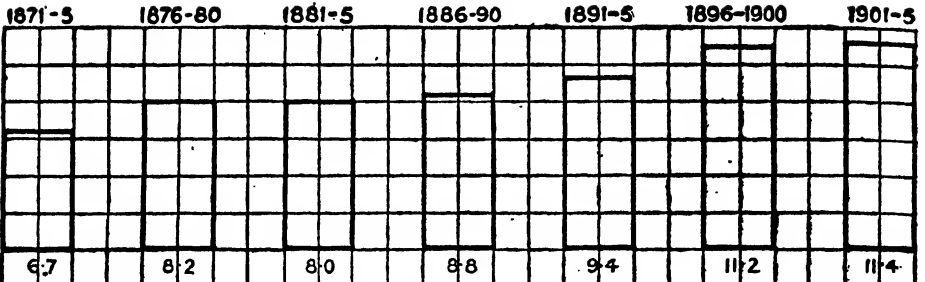


SOUTH AUSTRALIA

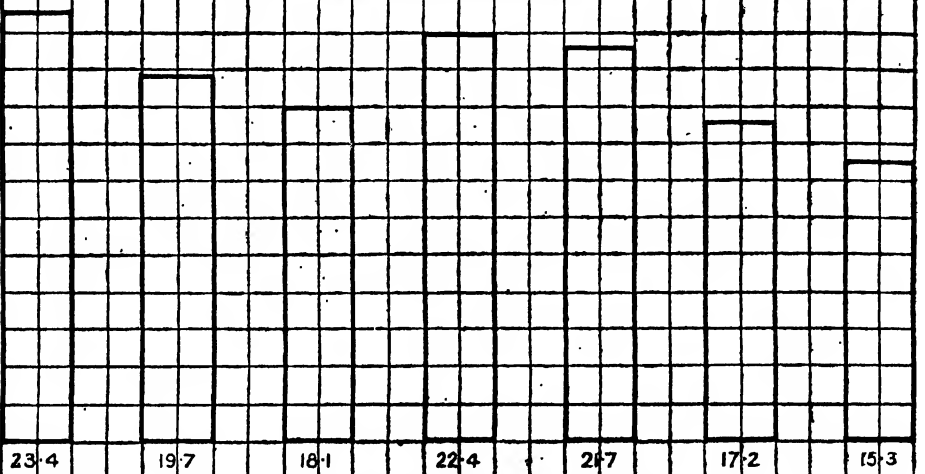


GRAPH XXIV.—AVERAGE ANNUAL "NATURAL INCREASE" (DIFFERENCE BETWEEN BIRTHS AND DEATHS), SHOWING RISE OR FALL IN SUCCESSIVE FIVE-YEAR PERIODS.

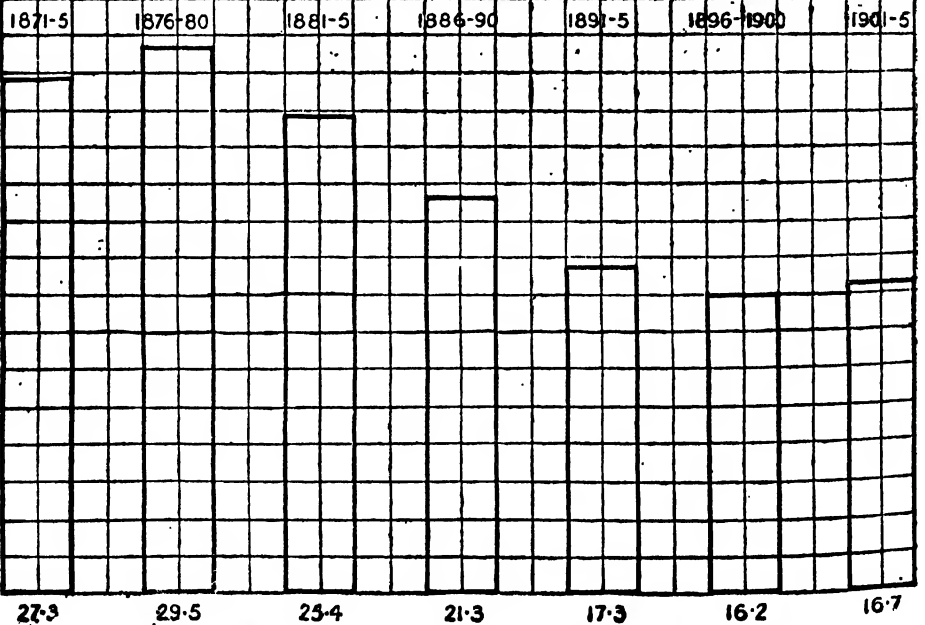
AUSTRIA



QUEENSLAND



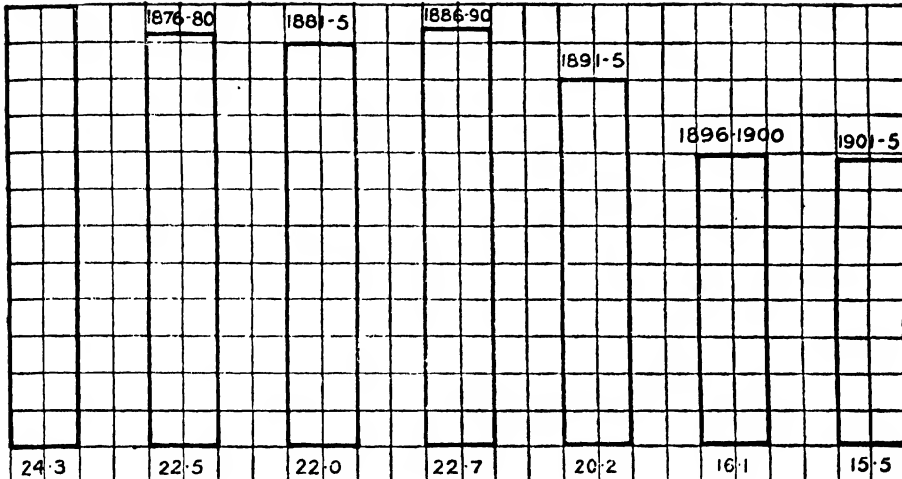
NEW ZEALAND



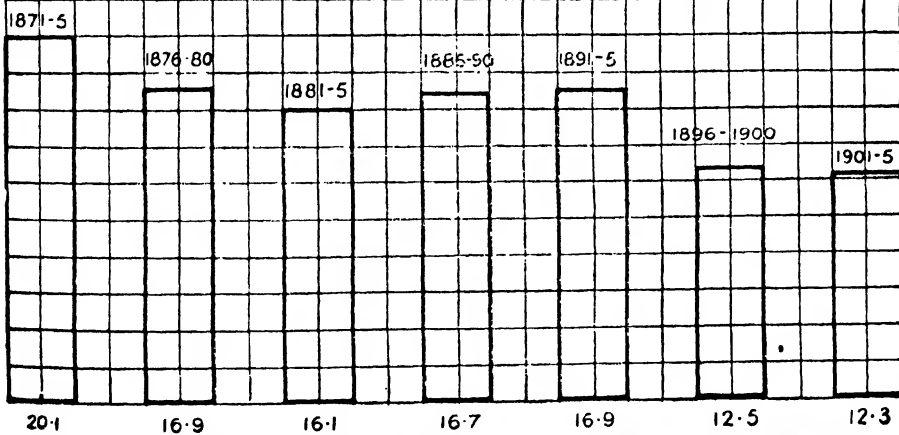
GRAPH XXV — "NATURAL INCREASE," FIVE YEAR PERIODS.

NEW SOUTH WALES

1871-5



VICTORIA



GRAPH XXVI.—DIFFERENCE BETWEEN BIRTHS AND DEATHS (SO-CALLED "NATURAL INCREASE") DISPLAYING THE FALL IN YEARLY AVERAGE. FIVE-YEAR PERIODS.

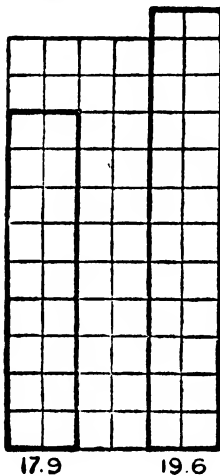
1544. Graphs XXIV. to XXVI. display the differences between birth and death rates for England and her Australasian Colonies in comparison with Germany and Austria.

1545. It has been repeatedly stated herein that the comparison of birth and death rates is fallacious. When we boast that our Australasian death-rate is only about 10 per thousand, whereas the European is about 20, it is a foolish contrast. If that death-rate were constant we should average a life-time of 100 years. Inasmuch as so many infants die in the first few hours, or days, or weeks, a good many of us would have to live two centuries at least, to balance the account. As a matter of fact the English expectation of life at birth is not as high as that of most other European nations and very little higher than the rest. So, too, with Anglo-Saxons in Australia and New Zealand, countries set in the temperate zone of the glorious Pacific and endowed with everything that the Creator could be asked for; where Nature is generous and the climates salubrious; the best of food and the choicest material for clothing, superabundant. The time for observation has been short, yet it is possible that our expectation of life is a little longer than even that of the Scandinavian. But it is a very small and doubtful difference, and not nearly enough to justify any extravagant estimates of superiority. The deaths will come—if a little later—every single one of them. The rate will inevitably rise, and rise largely.

We see how Germany and Austria are still ascendant, whilst England, and her race in these Southern settlements, are decadent.

THE ARGENTINE REPUBLIC.

Republic. Buenos Aires.



1546. Graph XXVII. ARGENTINE REPUBLIC and the City of BUENOS AIRES. The average position of both for the period 1901 to 1905 is higher, even when viewed from what is wrongly called the standard of natural increase, than that of any British community. Their birth-rate is much greater than ours, whilst their production of merchandise increases upon a vast scale, ample provision being made at the same time for an army of native-born workers—sons and daughters of the citizens—to produce still more food and comforts, for themselves and for the other races of mankind. Thus we see that “there is nothing more useful to mankind than man.”

1547. As some races are sinking through selfishness, folly and vice to suicide, others will surely be found to fill the vacated places and to enjoy their harmless lives, generation after generation, so long as the moon endureth. It is reported by an English trade paper as follows:—

GRAPH XXVII.—“NATURAL INCREASE”

TRADE WITH THE ARGENTINE REPUBLIC.

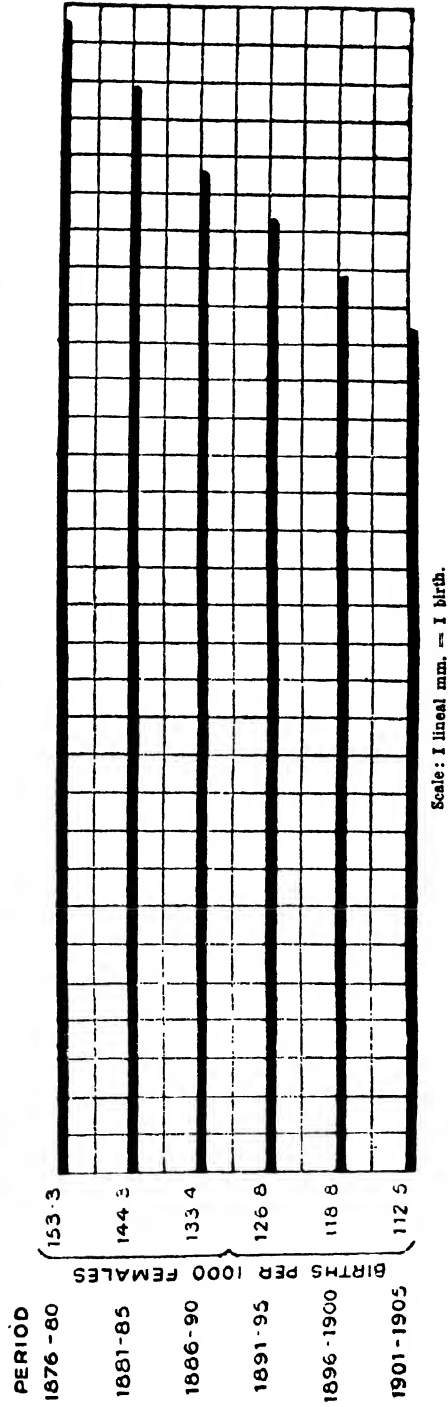
(London Newspaper Cutting).

Our manufacturers and exporters would do well if they were to bestow their immediate attention to the Argentine Republic. Whilst the harvest 1907-8 was the best which that rich and fruitful country has experienced (4,000,000 tons of wheat, 2,500,000 tons of maize, 1,000,000 tons of linseed, and 500,000 tons of hay were exported and realised over £50,000,000), there are signs that the harvest of this year will yield even more. All this seems to point to an increased prosperity. Hence our manufacturers should not neglect the opportunity to extend their Argentine connexion.

And limitless areas of opportunity await development in like manner.

“Broad fields, uncultured and unclaimed, are waiting for the plough
Of progress, that shall make them bloom, a hundred years from now.”

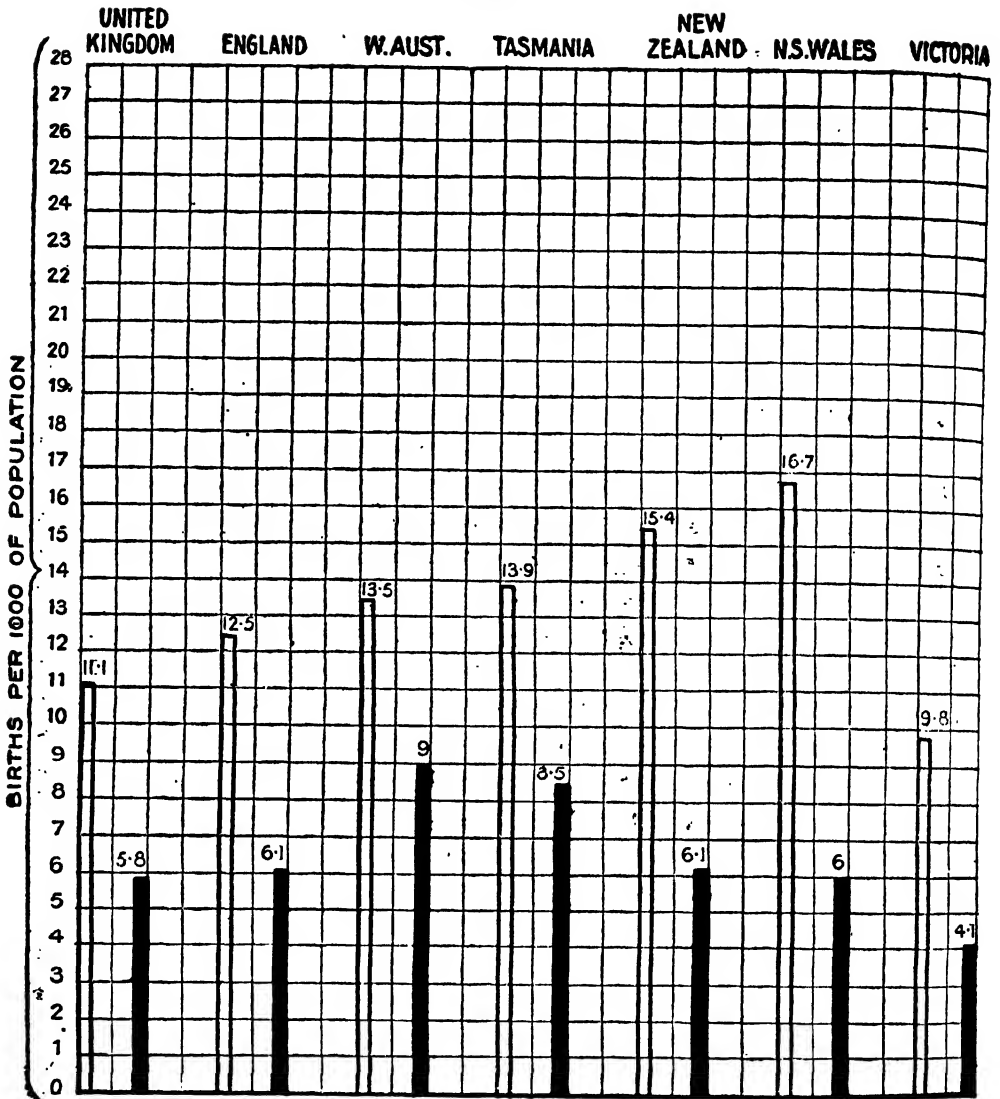
GRAPH XXVIII.—ENGLAND AND WALES, BIRTHS IN PROPORTION TO THE FEMALE POPULATION, AGED 15 TO 45 YEARS.



1548. Graph XXVIII. shows the shrinkage of births per 1000 of female population within the conceptive ages.

1072. Graph A.A.A. One square millimeter represents 100 lives. New South Wales is given in extenso, with the proportionate number of births in 1881 shown in the top left-hand corner. The enclosed white space in the lower corner shows the total births in 1906 from a population of 1,514,000, being nearly double the number of inhabitants of 25 years previously. The black shows what we should have gained in addition by births alone, at the former rate, irrespective of the progeny of marriages that must have taken place, had we not refused or destroyed our sons and daughters. 1550. Graph XXX. For New Zealand and the chief States of Australia the proportions of deficiency are given, but, for the sake of space, population is not expressed graphically by area.





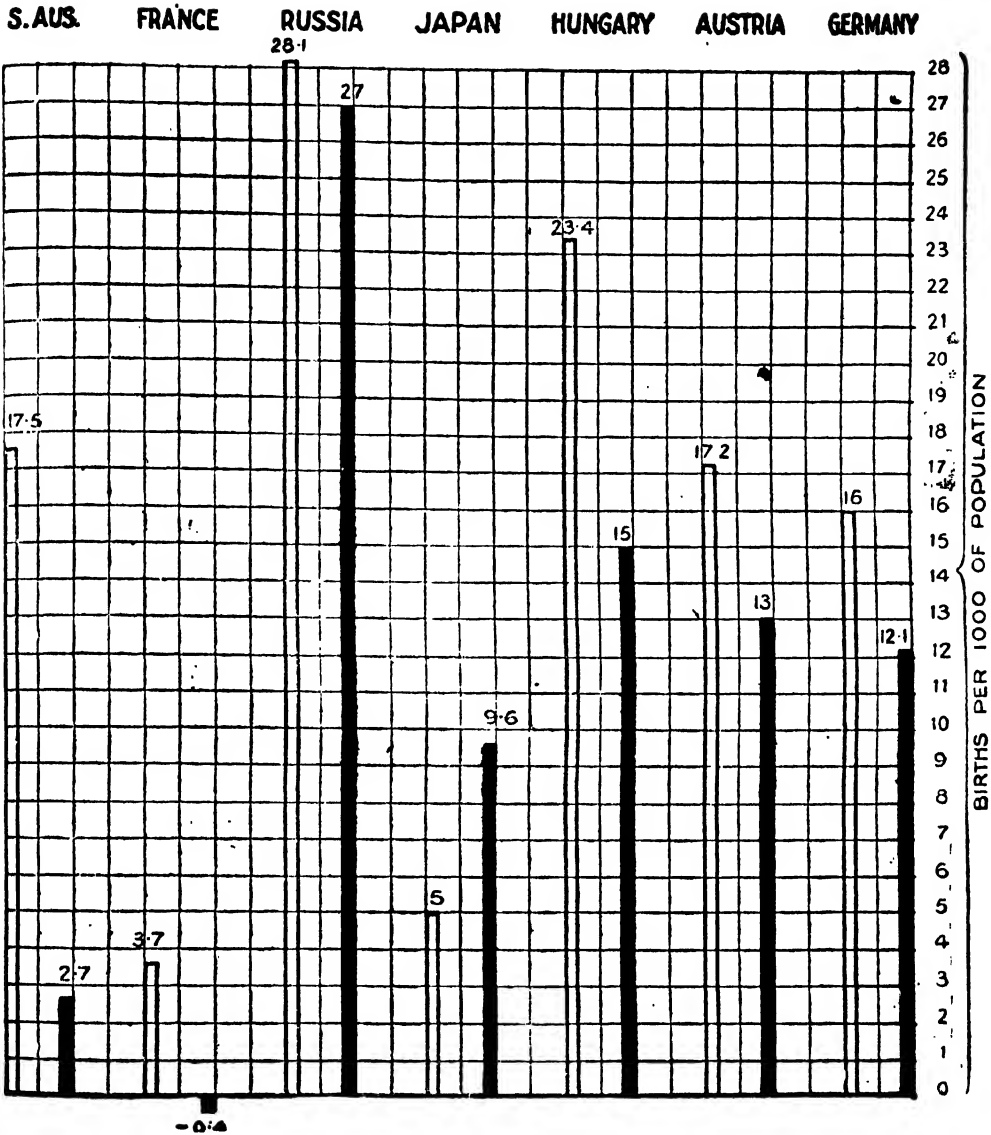
GRAPH XXXI.—BIRTHS ABOVE LINE OF DISSOLUTION (21), AVERAGE OF 1881-5 COMPARED WITH 1906.

1551. Graph XXXI. THE STRENGTH OF NATIONS.

Here is displayed the state of vitality as in a barometer.

The position of the birth-rate above the line of dissolution, the latter taken a 21, is shown for the mother country of our race, for her daughter nations, and for some of our dear friends and neighbours.

1552. A death-rate of 21, with a birth-rate of 21, per 1,000 inhabitants would leave England with a stationary population—apart from emigration and other influences. The present expectation of life at birth there, about equals the resultant figure, namely 47.62 years, or say 21 per thousand.



CONTINUATION OF GRAPH XXXI.

1553. It should be quite obvious that a nation is really dissolving before actually arriving at the point when deaths exceed births, because the annihilation of lives upon such a scale of descent involves a further drop. If, as in France, 19 be the proven line of death, then it was ensured at 21 or higher, unless a change in mentality—a deliberate reform in conjugal practices—should have occurred. It did not occur with the French, and there are as yet no signs of this reform with Anglo-Saxon people either. Quite the contrary, up to date. In any case the reader can adjust the line with his mind's eye.

The average of years 1881 to 1885 is taken and compared with 1906, or the latest year available, as in the case of Russia (1901) and Japan (1905).

1554. In that lapse of time the margin of England above the said line of dissolution has been reduced by one half, of New Zealand by three-fifths, of New South Wales by more than five-eighths, of Victoria by nearly three-fifths, of South Australia by more than five-sixths, whilst France had her margin wiped out and a deficit started.

1555. Of Russia, the slight change exhibited is probably a mere fluctuation. Japan gains apparently in vitality under civilisation. Germany has possibly entered upon a declining rate, but that is not sure; whilst the reduced rate of Austria and Hungary, although real, is attributable rather to extensive emigration of young people, and to causes other than Malthusianism.

REPRODUCTION OF ENGLAND AND WALES.

1556. Taking the whole population of England and Wales and reckoning per 10,000 heads, the following figures display the decline in reproduction from 1876 to 1907 for each five-year period.

Birth-rate of the year 1876		.. ..	363 per 10,000 of population.
Average birth-rate for period		1876-1880,	354
		First drop	9 lives.
" " "		1881-1885,	335
		Second drop	19 "
" " "		1886-1890,	314
		Third drop	21 "
" " "		1891-1895,	305
		Fourth drop	9 "
" " "		1896-1900,	293
		Fifth drop	12 "
" " "		1901-1905,	281
		Sixth drop	12 "
Two years 1906-7			267
Part of seventh drop			14 "
Total decline since year		1876	96 lives out of 363.

That is to say, to get back to the rate of year 1876, England would require to add 18 babies to every 50 babies that are now born.

1557. It is often said by way of justification of child-suppression that "if English people—particularly in Australia—have fewer children, we take better care of those we do get. The death-rate of infants in the first year of life is much lower with English people than with other nations. It is better to have few and take care of them—as we do—than to have many and lose them." The claim is bold, even arrogant, and it behoves us to see upon what basis of truth it rests.

1558. Therefore let us take the same period for the mother country, whence our Anglo-Saxon race comes, and adopt the same divisions as above. Let us take the whole country

and reckon only children who have survived to one full year. In short—compare our relative position now and thirty years ago as to one-year-old babies, instead of regarding the newly-born.

Births, less deaths of children under 12 months			
year 1876, 310 per 10,000 of population.			
Average birth-rate for period 1876-1880, 303			
		First drop	7 lives
"	"	1881-1885, 289	
		Second drop	14 "
"	"	1886-1890, 268	
		Third drop	21 "
"	"	1891-1895, 259	
		Fourth drop	9 "
"	"	1896-1900, 247	
		Fifth drop	12 "
Two years 1906-7 *		232	
		Part of seventh drop	15 "
Total decline since year 1876		78 out of 310.	

That is to say, to get back to the rate of year 1876, England would require to add 17 one-year-old children to every 50 she now obtains.

1559. The difference effected in those tables by the advance of medicine and hygiene is much smaller than casual writers upon statistics appear to think. If, however, over the whole period above considered, we had reckoned the latest and lowest figures of infantile mortality, instead of the actual figures of gradual and irregular improvement, the result would show something more considerable. That we have yet to attain—if ever.

1560. The assumption is unfounded that a nation's position is safe wherein restriction of child-life by any or all of the three methods, prevention of conception, abortion and infanticide, is a wide-spread practice. The evidence brought before the N.S.W. Royal Commission and much more since to hand, shows that the third method has a wider vogue than may be generally supposed. It will not be considered in detail here, but it is worth the trouble of counteracting to some extent by the introduction of measures recommended by that Commission. True, child-slaying has at least nominally been regarded as murder, hitherto, in British communities. Punishment is ordinarily light, and convictions, although upon clear proof, are hard to obtain. If the bill recently introduced into the House of Commons to take child-slaughter specifically out of the category of murder, should pass into law, the offence will then be venial, as so constituted by legislative action. It may rank with sheep-stealing, although as shown by newspaper reports of actual sentences (in Vol. I., pp. 81 to 86) which could be multiplied fifty-fold, it is rarely punished with equal severity. It is a remarkable phase of our civilisation that the most precious of all possessions to a nation, especially in a period of more rapid decline than any of which we have actual historical assurance, is so regarded that its legal protection is placed low and lower.

1561. On the other hand, as regards the progress made in the saving of child-life, there is much ground for rejoicing. It is again the purest assumption that the practices of Malthusianism tend to that progress. The evidence is all to the contrary, as shown from the writings of the medical demographers and hygienists, herein abundantly quoted. There can be no greater contrast than between the doings, the speeches, and the writings of the ladies and gentlemen of the Malthusian Leagues on the one side, and of the representative medical men and hygienists on the other.

NOTE.—For 1907 the same mortality rate for 1906—132 per 1,000 births—is reckoned, the actual figure is not to hand.

1562. No example is more conspicuous than that of the hygienist LOUIS PASTEUR, who more than any man, worked effectively to save the frail little lives that come to our care. It was largely from the impulsion of his discoveries that so much control has been afforded to, and urged by, the healing professions in the reduction of infantile mortality. They alone originated, and they ceaselessly inculcate the new "puericulture," whereby is protected and assisted by scientific consideration the child in its prenatal condition. Against great commercial opposition they urge the necessity of actual maternal lactation and love. They will not concede, no matter what advertisements may say, that anything can replace that. They denounce all the time, but ineffectually so far, the administration to children of opiates, mercury and other drugs which have so vast a sale throughout our Anglo-Saxon civilisation. They do what lies in their power, by lectures, books, pamphlets and associations, to instruct mothers in the true care of children. In that movement our newspapers help them liberally and generously. All that—and a wide range besides, including children's hospitals, foundling homes, nursing homes, obstetric clinics—is absolutely to their credit, and it is antithetic to the practices of child-prevention. The latter has nothing to show in the saving of child-life, but all to the contrary. We have it from these medical men, who are apparently our only possible guides in this greatest of all concerns, that the healthiest progeny comes from parents who refuse unnatural practices. Therefore the claim that restriction of child-life is itself a cause of the reduction of infantile mortality is alike impudent and fraudulent. But it must be further considered, for we have seen that axioms devoid of foundation in fact are just those which have the most successful currency, and form bases for systems of destructive "philosophy."

THE PARLOUS STATE OF VICTORIA.

(Sydney "Bulletin," 25th February, 1909.)

1563. One of the first documents issued by A. M. LAUGHTON, Victoria's new Government Statist, covers the vital statistics of his State for the past year; and, hitched on to previous figures, they make just as gloomy reading as the last part of DANTE's Purgatory. Here is the record for the last two years:—

	1907.	1908.		
Marriages ..	9,575	9,334	Slump,	241
Births ..	31,369	31,101	"	268
Deaths ..	14,542	15,767	Increase,	1,225

To let Victoria down as lightly as he can, Statist LAUGHTON mentions that 1907 was an exceptional year. But the apology isn't as good as it ought to be. Fifteen years previously—in 1892—the births totalled 37,831; so that, instead of becoming more numerous, as the little infant should in any healthy young country, there were actually 6,462 less of him in what the Statist calls the "exceptionally favourable" year 1907 than there was 15 years previously. In the natural order of things, and even without any gain of parents by immigration, there should have been at least 6,000 more births; instead, there were over 6,000 less. But while the births were fewer the deaths were more numerous. In the five years 1900-4 the average was 15,457 per annum; for 1908 the total was 15,767. It is, of course, obvious that if this disastrous state of affairs were to continue, and there were no gains by immigration, the time would rush along when the State would be empty of population.

QUEBEC AND ONTARIO-PROGRESS AND DECAY.

1564. The number of the actual emigrants from Northern France to Canada is variously stated by authorities who wrote in the beginning of the 19th century. I extract the following from the Reports of the Société d' Economie Sociale (Séance du 13 Avril, 1891).

There were 60,000 French emigrants to Canada in 1763, when Louis XV. ceded to the English "some acres of snow."

The figure is elsewhere stated at 70,000. Also that these Norman French have since multiplied themselves thirty-two times, which is an under-estimate. But it is near enough to illustrate the prolificacy of that race.

1565. I supply hereunder certain data from the Census respectively of 1891 and 1901, showing the abundant vitality of the descendants of those hardy Normans, in comparison with the decadent progeny of the equally hardy—and victorious—Anglo-Saxon settlers.

	QUEBEC.		ONTARIO.	
	1891	1901	1891	1901
Total Males	744,000	824,000	1,069,000	1,097,000
of whom there were under 25 years ..	441,000	481,000	594,000	566,000
Total Females	744,000	824,000	1,045,000	1,086,000
of whom there were under 25 years ..	438,000	478,000	587,000	563,000

The figures are collated from the "Canada Year Book, 1907," pages 21-23.

1566. We see that whereas Quebec had an actual increase, by enumeration, of 80,000 males and as many females, there was an augmentation of youth (persons under 25) by 40,000 of each sex. A healthy provision for the future.

But Ontario, with nearly one-half more population, had an increase of only 28,000 males and 41,000 females. And there was a decadence at the same time by deficit in their youth, of 28,000 males and 24,000 females. Which means further decadence in the future.

1567. It must be born in mind that there are French in Ontario, whose reproduction reduces the loss; and there are Anglo-Saxons in Quebec, who reduce the gain.

In the Census year 1901 :

Quebec, population 1,648,000, had 59,800 births.

Ontario, population 2,183,000, had 52,200 births.

For each 1000 females aged 15 to 45 years :

Quebec had 165.8 births.

Ontario had 98.6 births.

1568. The ratio of natural increase, or difference between number of births and deaths, per 1000 of population was :

Quebec, 17.74.

Ontario, 8.67.

Here is still another view of the comparison :

According to the Census of 1901 (pp. 295 to 297) Year Book, pp. 8-10—

Quebec had 551,000 married people, from whom there were 60,000 births.

Ontario had 771,000 married people, from whom there were 52,000 births.

The figures are rounded, and relate to that Census year. Thus Anglo-Saxons are racially beaten badly in Canada, whilst the position must go from bad to worse.

1569. These figures from the "Census of Canada, 1901," dispose pretty effectually of the stupid notion that because of less apparent infantile mortality amongst Anglo-Saxons, there is less cause for apprehension. The simple fact is that a large proportion of the immense discrepancy is caused by **unregistered** infantile mortality. We have seen how common is induced abortion, in addition to the involuntary abortions sequent upon interferences of various kinds and upon physical degeneracy. We have seen that as natality declines, so mortinatality increases out of all proportion.

1570. That Quebec has more than double the "natural increase" of Ontario, is a fact of equally vast import to us Anglo-Saxons everywhere. Whether in England, on the North-American Continent, in South Africa, in New Zealand, or in Australia, precisely the same influences are working for our ruin.

1571. It must be repeated that what blinds our people to their true position, more than all else, is the arithmetical juggle with figures of births and deaths. The toll demanded by death is highest in the early and tender years. Consequently, when young people of this generation marry and refuse to have children, thwarting nature of her most important and most peremptory demand, the death-rate falls—for a time. As all will die, it follows that the rate must increase in proportion to the fall. Hence the fleeting fools'-paradise.

A UNIVERSITY PROFESSOR ON DECADENCE AND STERILITY.

"Popular Science Monthly." Professor J. McKEEN CATTELL, p. 87, January, 1909

1572. It is now considered proper not to have more children than suits the pleasure of the parents. In 81 divorce cases tried in a month in New York City Court—divorces have trebled since 1870—the 162 married persons had among them 52 children. A census of 22 apartment houses in New York City proved them to contain 485 families and just 54 children—one child to nine families.

[Observe how a married couple is now in Anglo-Saxondom called a "family."]

Among the educated and well-to-do classes the number of children does not nearly suffice to continue the race. The Harvard graduate has on the average 7-10ths of a son, the Vassar graduate $\frac{1}{2}$ of a daughter.

1573. This does not refer to quality, yet it is, according to authorities, fairly descriptive in that respect also.

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Among women of the American upper classes there are probably as many miscarriages as births, and probably one-fourth (only) of all mothers can nurse adequately their infants.

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1574. In all the world there is nothing more ultimate than the primitive voices of the two Rachels; Rachel weeping for her children and not to be comforted, because they are not; Rachel who said: Give me children or I die.

RAPID SPREAD OF THE NATIONAL CARCINOMA.

"The Lancet," 10th November, 1906, page 1290, et seq.

LIMITATION OF ENGLISH FAMILIES.

1575. The opinion is expressed by Mr. Sydney Webb that the decline in the birth-rate is greater among the thrifty sections of the population than in the community at large; and he adduces in support of that opinion certain statistics from the **Hearts of Oak Friendly Society**, which contains more than a quarter of a million male adult members. Admission to membership of this society is limited to men in receipt of £1 4s. per week, a figure which excludes the unskilled worker and the agricultural labourer, and generally the lowest grade of skilled artisan. Among the provisions of this society is the "lying-in benefit," which secures a payment of £1 10s. for each confinement of a member's wife. From 1866 to 1880 the proportion of lying-in claims to membership rose slowly from 2,176 to 2,472 per 10,000. From 1881 to 1904 it continuously declined, reaching in the latter year 1,165 per 10,000. In this population of 1,250,000 persons, in all distinguished from the rest by the characteristic of thrift, the birth-rate has fallen off in the last decade by no less than 46 per cent.—a decline nearly three times as great as that of the English community generally. The records of a smaller society, the **Royal Standard Benefit Society**, similarly constituted, show almost identical results. If the members of these two societies had yielded proportionately as many births in 1904 as the members of 1880 had done in that year, there would have been born to them nearly 70,000 instead of the 32,000 who actually saw the light. If the birth-rate in these 280,000 families of comparatively prosperous artisans had fallen in only the same degree as that of England and Wales generally, there would have been born 50,000 babies instead of 32,000. As regards this point, Mr. Webb is convinced that the reader of the foregoing statements must accept the conclusion that the falling-off of the birth-rate, which has during the last twenty years deprived England and Wales of some 200,000 babies every year, is the result of deliberate intention on the part of the parents. The persistence and universality of the fall; the absence of any discoverable relation to unhealthy conditions, mental development, or physical deterioration; the remarkable fact that the fall has been greatest where it is known widely to be desired, the evidence that it accompanies, not extreme poverty, but social well-being, and that it is exceptionally marked where there are foresight and thrift—all this points in the same direction.

DENSITY OF POPULATION IN THE GERMAN EMPIRE.

1576. From "Deutschland in Gesundheitlicher und Demographischer Beziehung," Seite 9.

Average density of population per square kilometer:

Inhabitants.			Inhabitants.		
1871	..	76	1890	..	91
1875	..	79	1895	..	97
1880	..	84	1900	..	104
1885	..	87	1905	..	112

Comparing 1871 with 1908 there are 50 per cent. more inhabitants on the same soil, yet poverty has diminished, whilst wealth and power have vastly increased. "Ubi enim sunt homines, ibi substantiæ et vires."

1577. The highest density is in Saxony, 301 per square kilometer.

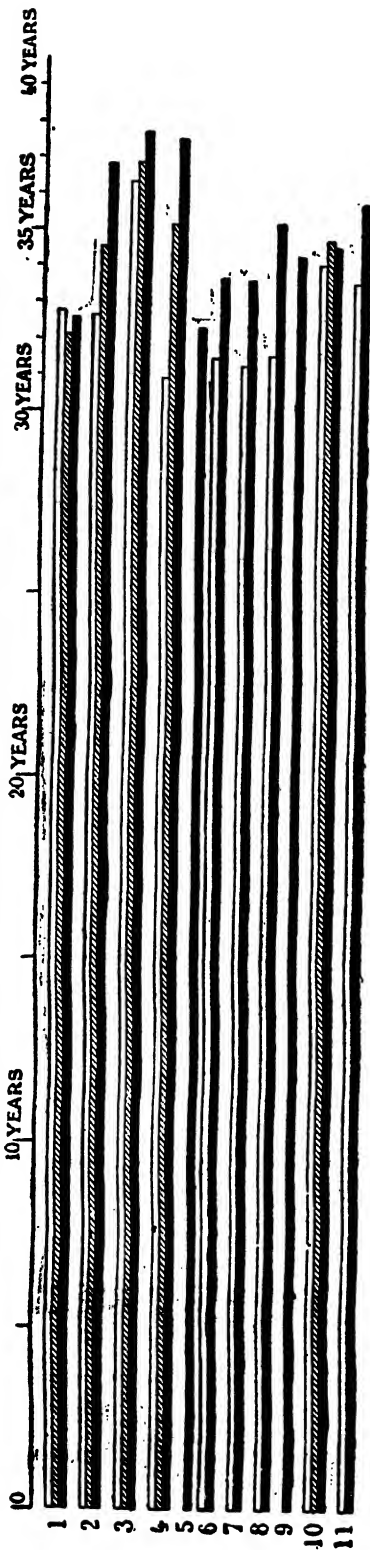
The greatest increase apart from cities since 1871 is shown by:

Westphalia	..	..	..	104	per cent.
Rheinland	..	..	..	80	" "
Saxony	..	..	..	76	" "

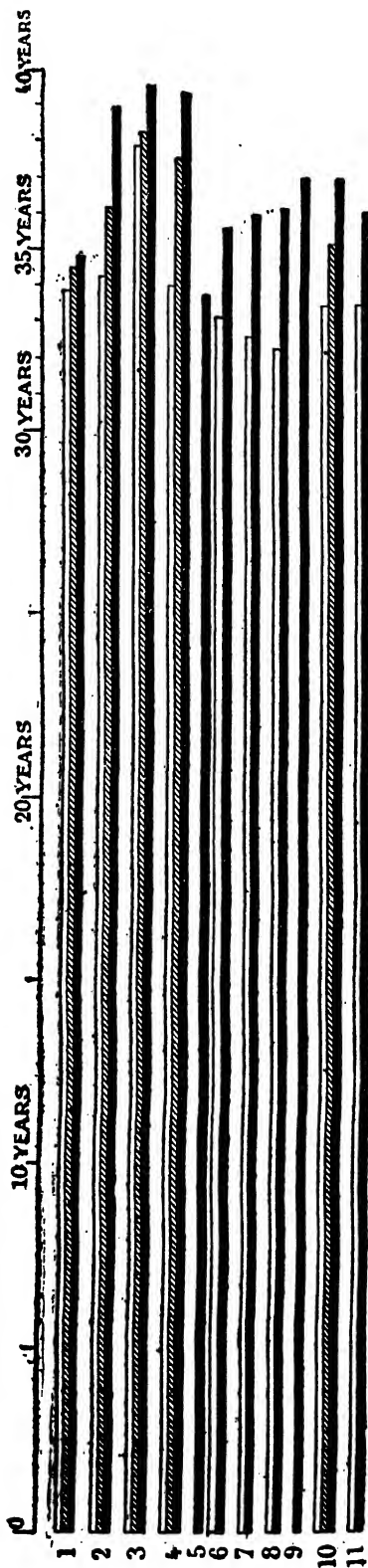
Other countries of Europe show:

Belgium	..	..	..	227	inhabitants per square kilometer.
Netherlands	..	..	..	154	" "
Great Britain	..	..	..	133	" "
Italy	..	..	..	113	" "

EXPECTATION OF LIFE FOR MALES AT 30 YEARS OF AGE.



EXPECTATION OF LIFE FOR FEMALES AT 30 YEARS OF AGE.



1. ENGLAND, 1838-54, 1871-80, 1891-90.
2. NORWAY, 1856-65, 1871-80, 1891-1900.
3. SWITZERLAND, 1881-88.
4. FRUSSIA, 1867-77, 1891-1900.
5. BELGIUM, 1891-1900.
6. ITALY, 1876-87, 1899-1903.
7. DENMARK, 1835-44, 1860-69, 1895-1900.
8. SWEDEN, 1861-66, 1871-80, 1891-1900.
9. GERMANY, 1871-80, 1891-1900.
10. HOLLAND, 1850, 59, 1890-89.
11. FRANCE, 1817-34, 1861-65, 1899-1903.

PROGRESS OF PUBLIC HEALTH IN GERMANY.

I translate the following from a lengthy statement in the "Hamburger Nachrichten,"
6th November, 1908.

1578. After a long interval a mortality table has been again produced for the German Empire, calculated upon the results of the period 1891 to 1900. The calculations were made out upon the same system upon which Herr Bröcker, the former Director of the Imperial Statistical Office, had reckoned the mortality tables for the decade 1871 to 1880. A comparison of the tables shows an immense increase in the expectation of life (*Lebenswahrscheinlichkeit*) in all classes of ages.

EXPECTATION OF LIFE IN GERMANY.

At the age of : years.	Males.		Females.	
	1871-1880	1891-1900	1871-1880	1891-1900
0 ..	35.58	40.56	38.45	43.97
1 ..	46.52	51.85	48.06	53.78
10 ..	46.51	49.66	48.18	51.71
20 ..	38.45	41.23	40.19	43.37
30 ..	31.41	33.46	33.07	35.62
40 ..	24.46	25.89	26.32	28.14
50 ..	17.98	19.00	19.29	20.58
60 ..	12.11	12.82	12.70	13.60
70 ..	7.34	7.76	7.60	8.10

1579. With a surplus of nearly one million young lives a year, second only to the enormous growth of the Russian white-race, Germany still deserves the encomium of Tacitus: *Germania officina gentium*—Germany the nation-factory!

HONOUR TO THE UNBORN IS THE CHIEF CLAIM TO REVERENCE.

THE PSYCHOLOGY OF ADOLESCENCE.

("Adolescence," G. Stanley Hall, Ph.D., LL.D., President of Clark University. New York, Appleton, 1905.)

1580. The ascendant individual family or stock is the one that refuses to yield in excess to the temptation of the flesh, and the descendant families or stocks are those whose instincts for self-gratification preponderate over those of race-conservatism. These are the sins of the parents that are visited on their children, devitalising, arresting their full development, and finally exterminating them. **Honour to the unborn by parents is their chief claim to reverence by their children,** and to enfeeble the power of hereditary transmission is worthy the contempt and curses which recent literature has often represented as felt by degenerates for those responsible for their existence. The invective of a decadent son upon a sire, but for whose private vice he might have been well born, is as haunting and characteristic a note of our modern culture as was the curse of Atreus' time for ancient Greece.

DECADENT UNIVERSITY WOMEN PROPOSE ARTIFICIAL GESTATION.

1581. One test of the complete domestication of an animal species is not only that it tends to grow larger than its wild congeners, but to breed well. This, too, is a test of the possibility of permanent captivity. Now, if we consider civilisation as the domestication of man by himself, we may apply this criterion as an effective test of its soundness. This principle, too, would seem to apply to any trade or industry, or to any social class, or to educated classes. If so, it follows either that education is per se bad, when considered from a racial point, or else that a postulate is laid upon us to find, as the right way of education, one which shall not tend to sterility. Otherwise, if higher education became universal, posterity would gradually become eliminated, and the race progressively exterminated by schools and teachers.

1582. With these ideas in view a peculiar pathos attaches to those who early in life have not wanted offspring, but do so when it begins to be a little too late. Many such parents console themselves by lavishing upon one or two care enough for half a dozen children. The result of this is, that instead of broadening by retarding their development, their offspring are robbed of many elements of a proper childhood, pass too rapidly over the developmental stages, and are hastened on to maturity by the excessive stimulus of too much adult environment and influence and too little wise neglect.

1583. Excessive intellectualism insidiously instils the same aversion to "brute maternity" as does luxury, over-indulgence, or excessive devotion to society. Just as a man must fight the battles of competition, and be ready to lay down his life for his country, so woman needs a heroism of her own to face the pain, danger, and work of bearing and rearing children, and whatever lowers the tone of her body, nerves, or morale, so that she seeks to escape this function, merits the same kind of opprobrium which society meets out to exempts who cannot or who will not fight to save their country in time of need. In an ideal and progressive State those exempted from this function would be amongst those least fitted to survive, but where the birth-rate goes down in proportion to intelligence and education, either the principle of the survival of the best is forced, or else these classes are not the best, or are impaired by their training or environment. While we need not consider the cranky and extreme left wing of this movement, which strives to theoretically ignore and practically escape the monthly function, or the several coteries of half-cultured scientific women, personally known to the writer, who devote time, money, and effort to investigating artificial methods of gestation, we find wide-spread amongst the most cultured classes the one or two child system which would atone for numbers by lavishing wealth and even care to safeguard and bring the few to the highest possible development. But only children are usually twice spoiled—first by enfeebled heredity at birth, and second by excessive care and indulgence, as Bohannon has shown. The enfeebled nature of only children often needs exceptional incubating all through childhood and youth, but with the decline of reproductive vigour not only the wise neglect but the sound motherly good sense in treatment is prone also to lapse towards the senile and grandmotherly over-fostering, so that partial sterility always involves the danger of perverted motherly instincts. From a biological point of view, there is an unutterable depth of pathos in the almost morbid over-solicitude of the invalid and highly educated mother for an only child to whom she has transmitted her enfeebled existence, and among the decadent families of New England this spectacle is not infrequent.

1584. As Augustine said, "the soul is made for God," and is not happy till it finds rest in him; so woman's body and soul are made for maternity, and she can never find true repose for either without it.

L'ENFANT NE VA PLUS ! THE BABY IS OUT OF IT !

"THE DELINEATOR," published by the Butterick Publishing Company, Ltd., New York.
Extract from an article "The Home without a Child."

THE "ABOLITION OF THE CHILD."

1585. There are in the United States two million married women who have no child.

Two million childless homes !

We find it in the new West, as well as in the historic East—this abolition of the child. On a recent visit to Iowa, that elysium of farmers, I came upon the same condition—less than two children to a family and a declining population in three-quarters of the counties.

This is Iowa—a State without a tenement or a slum; where the yellow corn of one year's growing is worth the revenue of the whole city of New York. Homes without babies,—in a State where the homes are worth more than five thousand dollars apiece; where the banks hold a million of money for every day in the year; and where there is a square mile of country for every ten children to play in! At this rate we will soon have pushed France from her unenvied place, and be first among the nations as the land of the small family and the childless home!

1586. Seven million babies missing! Two million childless homes! These figures sound incredible, but some experiences of my own have proved to me that parts of our greatest city can show a record almost twenty-fold worse.

It happened that a friend of mine asked me to find a suitable apartment in New York for herself and husband, with their family of five. The first agent applied to cheerfully furnished a list of over a dozen apartments in a desirable section, whose rents ranged from nine hundred dollars to one thousand five hundred dollars a year. They were all housekeeping suites large enough for a fair sized family.

The agent was affable, even urgent, until I mentioned my friend's children. Then he was plainly startled, even overcome.

"We take children," he said faintly, "but—five!" "Well," at length, "you look them over and make a selection and I'll see if anything can be done. Of course five is a big family to have in a good apartment. It is the tenants who object, you understand, not the landlord."

The next agent was evidently charmed when I asked for a seven or eight room apartment, for seventy or eighty dollars a month.

"We have the very place you want," he assured me. "Five houses, all quite new, three in seven-room and two in eight-room apartments," and gave me the address.

"That location suits me," I acquiesced. "Now, do you take children?"

"Yes, certainly," he replied, briskly. "Have you one or two?"

When I explained that there were five, his face fell. "Now, that's what I call a nice family," he said, with what cheerfulness he could muster. "Your friend ought to be proud of them. Still, so many tenants object to children, that I'll just 'phone the landlord, who lives in one of the houses."

He telephoned. Result: refusal.

With eight other agents I had similar experiences. All assured me that they took children. Personally, they almost adored them. But when it came to getting definite quarters for five healthy, noisy little ones, I could only obtain addresses in undesirable localities.

THIRTY-FIVE "FAMILIES" AND ONLY ONE CHILD.

1587. Then I made a quest through the houses themselves. The first building had housekeeping suites of five, six and seven rooms, renting for seven hundred, eight hundred and nine hundred dollars. The superintendent was out, so I questioned the elevator boy. There were forty families and just six children. Another house contained thirty-five families and only one child. Two blocks distant, one had sixteen suites of eleven rooms each, yet only four children were in the building.

Two houses side by side, each containing a dozen eight-room suites, were the next visited. These were especially large apartments, there being one hundred feet of private hall, running from the drawing room to the dining-room. The drawing-room was twenty-three feet long and twenty-one feet wide, and the dining-room was almost as large. The rents were from a thousand to fifteen hundred dollars a year, indicating comfortable incomes. Yet in one house there were three children, and in the other none.

The superintendent who showed these apartments was a good-hearted German, the only person I met who took kindly to my friend's large family. He urged upon me the desirability of one particularly sunny suite. "The little ones could have plenty of sunshine here," he said, "and that's what they need to make them grow." It was a distinct surprise to meet any one in charge of a nice apartment house in New York who had a welcome for a family of five little children, and it was with a feeling of keen relief that I entered the address in my note book.

"We have only two children in the house," said another superintendent. "We are fortunate in not being asked to take them very often. Of course, to a family with more than one child, I would only let the ground floor, for we couldn't have them in the halls."

"We have sixty families and only five children," complacently remarked the last superintendent whom I approached. "They are very quiet, too," he added. A doll child, in silk and velvet, sitting demurely in the elevator in charge of a nurse, confirmed the recommendation.

This search revealed to me that there was a famine of babies in the well-to-do neighbourhoods of New York. In twenty-two apartment houses that I had visited, there were four hundred and eighty-five families; yet the children numbered just fifty-four—one child to every nine families. In twenty-two houses, in one little section of one city, I had found four hundred and thirty-one of America's childless homes. It was not hard to believe that the whole great country held two million more.

"ABANDON BABES ALL YE WHO ENTER HERE!"

1588. A short time ago an investigation of a part of Fifth Avenue, New York City, showed one stretch of fifteen blocks where just fifteen children lived—one child to a block, in the richest section of the richest city in the country. On another affluent avenue, forty out of forty-five homes were childless; and the remaining five had only ten children among them.

"Only married people, without children, need apply," is the rule of not a few of New York's apartment hotels. Towering houses and hotels, so restricted, are multiplying rapidly; and almost before the plaster is dry, or the elevators are running, they are filled. And still the childless couples come.

1589. "Have you any children or dogs?" Such is the brutal question that too often meets the home-seeker who ventures into the down-town region of New York, unless her quest is limited to the tenements of poverty on the far East or West fringes of the city.

Is there a crusade against children?

In the daily gossip of the press, at least, there is frequent evidence of a hostility to families whose only sin is their size. Looking over the newspapers of the past month I find that a mother of eight knocked in vain at the doors of forty-seven flat houses; a father of nine asked for an injunction to save himself and his children from being turned into the street; the parents of another group of eight had to tent on a vacant lot; a landlord applied for a dispossess notice because a tenant had claimed to have only one child and had smuggled in a couple more, one in a clothes basket and the other in the folds of her skirt; another landlord raised the rent fifty cents a month for each child; and one editor, commenting indignantly upon these things, ironically suggested that excluded tenants shall apply to the landlord—"Yes, I have children, but I'll chloroform them if you like."

Neither is all this merely the heartlessness that grows up in a great city. At beach or mountain there is the same question—"Have you any children?" And frown or favour greets the answer. Over the door of the exclusive apartment, of the handsome house, of the luxurious hotel, might often be written—"Abandon babes, all ye who enter here."

1590.

THE AMERICAN SIN.

This term has been applied for more than twenty years to the practice of child-murder in the womb, because of its enormous vogue amongst the class usually described as the better, the higher, the superior, the intelligent, and the educated class. What these adjectives really indicate is that portion of the people which has acquired, *per fas aut nefas*, a considerably larger share of cash, or cash values, than has the average citizen. Carpenters, fishermen, receivers of custom, tent-makers, even the ruck of practising doctors are not amongst them. CHRIST himself, PETER, MATTHEW, PAUL, or LUKE the beloved Physician, would not be accounted "class."

1591. PRESIDENT ROOSEVELT said to me in opening a conversation, and entirely of his own accord, "We must either alter our ways or make room for other races, Asiatic or whatever they are, that will certainly replace us." He has denounced to his countrymen in plain language, even in addressing audiences of women, the iniquity and its inevitable punishment. He has been reviled for it, but one of his strangest experiences must have been the dedication to him, in 1907, of a book by a lady writer upon race suicide, in which the limitation of families is throughout defended and recommended. But, from beginning to end, there is no word about the physical, mental and moral ruin that medical authorities of her own country set forth as the consequences of sexual frauds. The mention of any one of the great physicians who have issued warnings, as quoted in this and my first volume, is omitted. Every farmer knows that abortion amongst his domesticated animals means misfortune and injury. Still, the risks are less than amongst the most domesticated creatures, human beings, and especially in that the latter submit themselves to induced abortion.

1592. It has been stated upon authority that a large number of women-doctors—and men—practise this degrading crime as their chief means of livelihood. The lady quotes the opinions and experiences of a string of these in her opening chapter, and like other experts, they have only recommendations to offer for their line of business. There is no sentence to the contrary. Hence we are able to show the current views of advocates.

1593. Here are some of the samples cited by the authoress. Space will not allow us to state the case fully from the side of the restrictionists, but the following extracts may suffice to show to the reader the certitude of the progress of decay in the coming years of our Anglo-Saxon race. The book reached my hands just as the present work was about to be closed and after the first sheets were in print. It is displayed freely on our railway bookstalls. The flood of Neo-Malthusian literature—the cult of sexual abnormality—will immeasurably help forward the spread of the carcinoma. Unlike the result of the heroic experiment of DR. NICHOLAS SENN (par. 1463), the implantation of cancerous tissue in society will take root often or always, when unopposed by the resistance of healthy normal forces of truth and light.

1594 The lady proceeds to tell her own experiences in remonstrating with a poor but devout Irish woman for bearing and nursing children, even in her poverty. This kind of "charity" is perhaps common enough, but it is the reverse of liberal.

She looked at me in reproachful amazement. "You wouldn't have me go against the will of God, would you?" she replied. "It's a deadly sin I'd be committing."

After renewed remonstrance from this modern teacher of righteousness, she tells of the poor woman:

But her faith that she was obeying the commands of God was as firm as before, and she regarded me with the same horror when I suggested a cessation of her efforts in behalf of the population. She was a devout Catholic, and evidently fully accepted the dictum of the Church, as voiced by Cardinal Gibbons, that "No excuse is possible—neither financial reasons nor any other. The question of economics has no place, should have none, in regulating the size of families."

Probably the poor woman asked for a fish—and was given a serpent. If the CHRIST were standing by, it is easy to guess who would receive His smiles and who His frowns. And we may safely invert Cardinal Gibbons' words by declaring that the size of families has a place, and should have much, in regulating the question of economics. It does in Germany, as we have seen, and any nation that will remain great must recognise the justice of the principle.

THE CASE FROM THE SIDE OF THE RESTRICTIONISTS.

1595. There is no pretence to state their case in full, for that would require many volumes. The essential thing is that it be seen and judged. In the face of authoritative denunciations levelled by leading gynaecologists against the "child-bed bugaboos" raised by Neo-Malthusians, these are omitted altogether. It is the surgeon's prerogative, alone, to controvert them and it will have been seen that they do so to one another, which fact adds the greatest possible emphasis.

The following copious extracts are supplied under full persuasion that the narratives are quite authentic, and that they form an individualised picture of the present phase of decadence. The attentive student will be able to form his own forecasts of its assured progression.

The authoress in her researches visits all classes of society and in particular interrogates many physicians—chiefly women—practising amongst them. It will be recognised that the actuating principles of these practitioners differ widely from those which have the support of the great medical associations.

"THE AMERICAN IDEA," by LYDIA KINGSMILL COMMANDER, New York. A. S. Barnes and Co., 1907; 335 pages, 8vo.

FAMILY NOT AN AMERICAN IDEAL. PHYSICIANS' REPORTS.

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1596 Of the thirty-eight physicians [in New York] who were willing to discuss the matter, I asked: "What do you find to be the ideal American family?" Thirty said, "Two children, a boy and a girl." Six said, "One child." One said, "Having a family is not an American ideal;" and one said, "Five or six."

The last, whose report varied so entirely from every other, said she had not discovered any objection to family on the part of Americans. But she qualified her statements by the explanation that her position was possibly exceptional.

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The physician who claimed that having a family was not an American ideal has been practising for fourteen years on the west side in the upper Sixties. Her patients are women living in apartments on incomes ranging from £600 to £1,000. She said, "Among my patients I find that the majority do not want children; certainly not more than one. I should say that as a rule the second is an accident, the third is a misfortune, and the fourth a tragedy. In all my practice, and it is a large one, this," taking from her desk a photograph of three children, "is my largest family, and the only one of size."

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1597. A few blocks distant is Dr. D., a physician of twenty years' experience, and a specialist in gynaecology. Her patients are similar in financial position to those of Dr. W., but the women are rather more domestic and less fond of society. She said: "Most Americans want one child or two, if a boy and a girl, are probably preferred. No one criticises that number [as being too large] or considers it too small. There is no doubt the large family has disappeared, never to return."

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Dr. R., who has been practising for eighteen years among all classes, said: "I think most of my patients want children. I am often consulted by childless women who wish for family. But they never want more than one or two. I cannot recall in all my experience a woman who wished for and sought to have a family of five or six."

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1598. Dr. G. M. has been practising for six years and has a free clinic for women every afternoon. She has been especially interested in this question, and has kept exact records of cases. She said: "The desire to limit or eliminate family is universal. Children are no more, or scarcely more, desired among the poor than among the rich, though the poor are often less successful in avoiding them. I am consulted professionally in regard to this every day."

Dr. A. L., who has done free clinic work for ten years, seeing an average of eighteen patients daily, said: "Whenever the woman of the poorer classes is a least bit above the lowest level, she desires to cease having children. No request is made of me oftener in the clinic than for advice along these lines." Fourteen other physicians having clinic experience, confirmed these opinions.

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Dr. Shradly, while he deplores the falling birth-rate among native Americans, says: "The Irish, the Germans, and the Italians go ahead and have children. We are depending on our poor foreign element for our population."

Yet even among the foreigners who land upon our shores the opposition to large families soon appears, and the first generation raised in this country are often as much opposed to having many children as American stock of three generations.

The small family appears to be an American ideal which immigrants accept as they do other American ideals. Just as they learn to prize free schools, manhood suffrage, free speech, and good wages, they adopt methods for limiting reproduction. It is a part of the naturalization.

Page 18.—

1599. Dr. A. was educated in Europe, practised there for two years, and has practised in New York for over ten years. Her patients are very intelligent, but not especially well-to-do foreigners, principally Germans and Russian Jews. She said: "It is thoroughly American to restrict the population. It is a mistake to suppose the foreign people keep up the population after they come here. To limit the family is one of the first things they learn. As soon as men and women have become thoroughly imbued with American spirit they will not have large families. I believe fewer foreigners than Americans are content to be childless, but they accept the American idea of one or two, and think three or four a great plenty. Even the woman who was in the midst of contentedly bearing a large family in Europe, will stop short once she gets to this country."

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Twelve physicians with experience among foreigners agreed with the views of those quoted

The only physician who gave me reports of unrestricted reproduction had patients among the unintelligent poor, or the really pauper class. A physician with a large practice among the very poor, said: "Only the tenement woman, who has no sense of responsibility, and no care for her children after they are here, has children without regard to numbers."

HOW CHURCHES AND CHARITIES ASSIST "THE CAUSE,"

MEDICAL MISSIONS.

1600. Dr. H. M. has been practising for six years as a charity physician for a mission church on the East Side. She has under care about two hundred families, the majority Germans, with a few Irish and English. All the families get occasional help; some almost live on charity. Dr. M. said: "There

is no 'race suicide,' numerically speaking, among these people. They are indifferent how many children they have. The most prolific couples on my list are a few Irish and low English, who are almost entirely maintained by charity, yet they continue to produce. When I remonstrated with such a woman recently, she said: 'It's too bad. I wouldn't have believed I could have been that way, but how could I help it?'

Page 21.—

1601. A young woman who was a teacher in the Free Kindergarten Association of New York for over seven years, said: "The better class of mothers whom I encountered in my work tried to limit their families, but the poorest, the least fit to rear children, always went on having them. It seemed as if they deliberately had babies as an excuse for asking charity."

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A woman in a prominent position in the charity organizations of New York added similar evidence: "The persistent mendicants, who appear to have no self-respect, have the largest families. Those who are only driven to ask occasional assistance in an emergency, but expect to be self-supporting, strive to limit the number of their children."

Three other physicians doing charity work gave similar experience. That the lower the grade of the foreigner the slower is the adoption of restriction was confirmed by the testimony of several physicians of experience among the poorest and least ambitious of our immigrant population.

Dr. W. has practised in the Italian quarter of New York for seven years. She says: "The Italians have not adopted American ideas to any extent. They do not value our institutions, and they herd in their tenements regardless of comfort. The bareness and lack of conveniences in their homes would be unendurable to Americans. They seem content to live in a cellar or a garret like animals. I never knew one to ask for no children, or fewer. They have from twelve to sixteen children and some as many as twenty-two. Even the second generation, American raised, have not yet learned to look for means of limiting their families. Yet for all that, there is a falling off even among them, for they marry later, which of itself checks population."

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1602. A physician connected with a charitable organization, said: "My patients are largely foreign and are distressingly prolific. Still those who begin to learn self-respect and American ideas invariably try also to restrict their families. The foreigners who produce incessantly and without attempt at check, are always a class that we would better have excluded from the country. They are the poorest imaginable material for making Americans."

Mrs. I. K., a Russian, who came to this country with two boys and has had no children since, said: "I don't want any more. What is the use? My husband doesn't make any too much for us now."

"Would you have had more if you had stayed in Russia?" I asked.

"Oh, Russia! That is different. What did I know there? I'd have been like my mother with nine."

The Germans have always been prolific, and still keep well to the front in that line. At the 1903 Convention of the Dutch Reformed Church in Jersey City, two distinctly German congregations showed big baptismal records. In one numbering 253 families there had been 158 baptisms within a year, while another of 104 families showed 91 births.

UNIVERSAL DESIRE TO LIMIT OR "ELIMINATE" CHILDREN.

Page 24.—

1603 I have come in contact with people in all walks of life who share the desire to limit or eliminate family. It appears to be universal. Mrs. B. is a German peasant who came to this country when twenty, married a drinking man, and is the mother of one grown daughter. She is at present janitress in a cheap flat-house. She said: "I'm glad I have only one, and I'd have been better off if I had none. Mrs. S. (a newly-married friend) is crazy for a baby, but if she knew when she was well off, she'd quit before she started."

These are certainly people of the poorer classes, but they are of the self-respecting order, always self-supporting. The wives of a policeman, a postman, a music teacher, five small store-keepers, a coachman, three trolley conductors, two painters, three butchers, and a number of others in a similar condition of life, have expressed similar views to me. Some had no children, some one, two, or three and one or two, more; but all thought more than two a misfortune, and a number considered a woman fortunate who had none.

Another, the keeper of a delicatessen shop, who has only one child, said: "There is nothing I am so often asked as how I keep from having more children. Everybody asks me how I am so lucky."

1604. Mrs. C., wife of a piano player in a New York Music Hall, is the mother of one child, five years old. "I wouldn't have another for the world," she said. "I had Lucy when I was first married and didn't know any better." A short time afterwards Mrs. P., a newly-married sister of Mrs. C., from Boston, came on a visit to New York. Mrs. C., reported to me on the sister's prospects: "Neil has a lovely husband. He says he doesn't want her to have any children. That's what I call a good, kind-hearted man, and it shows he's really fond of her."

1605. I have the same sentiments from the wives of doctors, lawyers, manufacturers, merchants—in fact, from women in every social grade, from washerwomen to women of great wealth. The rich and educated are by no means alone in the avoidance of large families, nor in the belief that they are undesirable.

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Mrs. M. is a trained nurse who is an enthusiastic advocate of children, and constantly asserts that no life is complete without them, yet she thinks one enough to make a couple happy, two better for the children's sake, but deprecates more.

THE MINISTER'S WIFE AND HER SISTER.

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1606. Mrs. J., the wife of a New England minister, is always eulogising motherhood and giving utterance to the most approved sentiments in regard to it. She condemns strongly a childless sister, and feels that she herself is above reproach. Yet her family consists of just two children, five years apart in age, and she will not have any more.

Mrs. S., wife of a shoe merchant, has a strong maternal nature, is always expatiating on the joys of parenthood and constantly urges maternity upon her childless friends. She says her children are the joy of her life, the hope of her future, the dearest bond between herself and her husband, and the centre about which all their interests cluster. Yet she has just the typical American family—a boy and a girl, and says nothing would induce her to have more.

Mrs. G. is the mother of one daughter of sixteen, yet goes around with the proud consciousness of duty performed and happiness attained, preaching the necessity and obligation resting upon women to become mothers. One childless wife said in remonstrance: "But Grant Allen says every woman should have six, and I haven't the courage to attempt such a brood."

"Six indeed!" retorted the self-satisfied Mrs. G. "Have one, or at the outside two. I believe in a family, but not a regiment!"

Mrs. I. J., a trained nurse, said: "I know more people with one child or none than with more, though I believe people generally think they should have two. It is better for the children."

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1607. Mrs. F., a Milwaukee woman, says: "It is a mistake not to have children. It is well enough while people are young, but the time comes when nothing will satisfy you but your own children. A family is the greatest of life's blessings."

"How many would you suggest for perfect happiness?" I enquired.

"I think two, a boy and a girl, the ideal American family," she said. "But one will answer all needs. The two are nice because it gives you both sexes. I have a boy and a girl, but I wouldn't have cared for two of either kind."

Another woman, discussing President Roosevelt's utterance, said: "I can't understand how women can forego the pleasures of motherhood. My children are everything to me. I find such happiness in seeing them develop, and studying their different dispositions."

"How many have you?" I asked, fancying I had caught a suggestion of a numerous family.

"Three" she replied. "Two girls and a boy. I had a third," she explained, "because my second was another girl, and I was so anxious to have both kinds."

Again, two was evidently the ideal, and the third was half apologised for.

DETERMINATION OF BOTH SEXES TO HAVE NO OFFSPRING.

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1608. DR. JOHN L. MOFFAT, of Brooklyn, speaking at Albany before the State Homœopathic Medical Society, of which he is the President, said that the decrease in the American birthrate was "due to a determination of both sexes to have no offspring."

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Dr. A., practising among a class of rich women, living easy luxurious lives and not wishing family, said: "I find that most men like a child or two, but no more. Yet the American man of to-day has no horror of a childless life. He is not domestic and patriarchal like European men. Of course the very rich want heirs, but the average man is satisfied with or without, and would much prefer none at all to an old-fashioned eight or ten."

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Dr. G., a physician in a Western city, who has one child, a daughter, frankly acknowledges that he is desirous of a large family, but could be content if he had a boy. I wouldn't care how many there were," he said, "if a baby came every two years it would get a welcome from me, and I'd be the happiest man living to have one more, a boy; but my wife had such a hard time with this one that she'll never consent to have any more."

"Indeed I never will," said the wife. "The Doctor says he'd give a thousand dollars for a boy, but not ten times the money would induce me to have it."

On the other hand, there are plenty of men who have no desire for any family. Mrs. J. T., the wife of a New York carpenter earning good wages, who, after five years of married life had her first baby,

said: "I couldn't persuade my husband to consent to my having a child before. I thought he never would agree with me on that point, and he only did so when I solemnly promised to be content with one."

Mrs. B. C., the wife of a telegraph operator in a small town in Ohio, who had two small children, said: "My husband was not pleased about the first, and he was angry about the second, which was a pure accident. He was mad with me, as if it was my fault."

THE "SIN" OF REARING CHILDREN. MORALS OF THE "BEST CLASS."

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1609. Professor C., asked if he had children, replied: "No, I've not got that sin to answer for. I've never added to the miserable wriggling mass called humanity. Have you?" he added, turning to an editorial writer on one of the big New York dailies.

"Not I," returned the editor, "I'm clear too. I'd like to see something done for those that are here before any more come."

1610. This comparison of American citizens to a heap of maggots is surely the extreme of contempt by even a Malthusian. Think of the Lord CHRIST at the happy wedding in Cana, and how, when the innocent hilarity slackened, He promptly supplied what was lacking. First and most favourite of His miracles.

The most strenuous opponent of a family I have ever met, a person in whom that sentiment almost amounts to mania, is a man who has been a practising physician for twelve or fourteen years in a small New Jersey town. He not only has no children himself, but he laments every child of whose coming he hears. He thinks only childless couples are sensible, and considers a large family a worse plague than cholera or smallpox. He is a man of exceptional intellect, has travelled widely, and read much, is interested in plans of social betterment, is a good citizen, and a true friend. He is comfortably situated financially, and happily married to a woman whose tastes and ideas are congenial to him, and who shares his views on children.

A man in New York, business manager of a big firm, and a Russian Jew, who is father of two children, said to two childless couples who were calling at his home: "You are the sensible people. Stay the way you are and you will have nothing to regret. If my wife and I had our life over again we would be the same as you."

A New York physician, a German, who has been practising for eighteen years, and is well-to-do, was expatiating on the evils of "race-suicide" and condemning women for late marriages and few children. Presently I asked the size of his family.

"I have one little girl, five years old," he said. "Personally, that is all I want."

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1611. Mrs. K., the wife of a New York book-keeper, told me her grief was that her husband would not agree to her having a child.

Mrs. G., whose husband has a meat market, doing a prosperous business, said: "I should like to have children, but my husband doesn't want any. He wants peace and quietness when he comes home."

Altogether it appears that while men are probably less responsible than women for the declining American birth rate, there is no essential antagonism between them and the woman of the country upon the subject.

"UNIVERSAL DISAPPROVAL, RIDICULE AND CONTEMPT FOR THE LARGE FAMILY."

1612. The opposition to large families is not only individual but social. Not only do people object to large families for themselves, they do not want others to have them. Americans disapprove of the large family as a social institution. They dislike to see it, and condemn its existence. The producers of large families are considered rather in the light of social enemies than social benefactors.

A physician who has practised in New York for over twenty years among well-off Americans, as well as having done a great deal of clinic work, said: "The large family is never anything but an unintentional misfortune at the present. Now-a-days, the mother of a large family feels humiliated. She is really an object of ridicule. People laugh at her at best, and blame her if she is poor. Society does not approve of many children. Unless people have plenty of money we do not excuse them for having a large family."

Another doctor, who has practised for six years among different classes of people, said: "I often have women say, 'Doctor, I can't have another. I'm getting such a family I'm ashamed. I don't like to be laughed at.'"

A shoemaker in New York, the father of eight children, was calling the attention of a postman's wife, the mother of one, to President Roosevelt's strictures upon the small family. "Indeed," she replied, contemptuously, "you're only glad to get an excuse for yourself. I'd be ashamed to put such a family on the country. What are you, that you think that we want so many like you? My child will have every chance and in the end she'll be worth all yours, twice over."

1613. In a small village in the Catskills I found just two large families, one numbering eight, the other ten. Among the villagers they are regarded with universal disapproval and spoken of either with ridicule and contempt, or annoyance.

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An elderly Southern woman was recommending a childless young matron not to miss the joys of family life.

"And how many should I have?" questioned the young woman. "Ten?"

"God forbid!" exclaimed the elder woman earnestly, "I don't want to get the public down on you."

A German woman who has been in this country over twenty years and has raised two children, said: "It makes me mad to see people making fools of themselves getting a lot of children they can't do right by. Raising paupers for the rest of us to feed—that's what they're doing. They ought to be ashamed of themselves. I don't mind one or two. Most folks can clothe and feed that many. But when it comes to five and six and eight, it's a disgrace and a shame. There's lots here that have no right to be born."

1614. A German Jewess in New York, whose husband is a prosperous merchant, is the mother of eight children. She told me their number rather defiantly, and added: "I don't see but what I have a right to them. We're able to care for them. Of course, people laugh at me, but maybe I can laugh at them some day."

Evidently she had felt herself under the ban of social disapproval, even though able to provide amply for her family.

It is plain enough what provoked the Jewish lady to speak defiantly. May the ancient and well-proved blessing rest upon that brave mother in Israel, through the love and respect of her children!

PRESIDENT ROOSEVELT CONDEMNED. THE DRIFT OF AMERICAN OPINION.

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1615. In a woman's club in New York, PRESIDENT ROOSEVELT's opinions on race suicide were discussed and his attitude generally condemned. Of thirty-four present only two agreed with Mr. Roosevelt. The remaining thirty-two endorsed the statement of one of the members: "There are thousands born that have no business to be born."

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A short time ago a woman appeared before a police magistrate in a large city charged with some trifling offence, and thinking to soften the heart of her judge burst into tears, pleading that she was the mother of seventeen children. She only harmed her case. "That's enough to condemn you," said the judge. "A woman who would have seventeen children would commit any crime." 'This was, of course, a brutal exaggeration, but serves to show the drift of public opinion.

WHAT PHYSICIANS AND PUBLICISTS INCULCATE. "STOPPING THE FLOOD OF CHILDREN."

1616. A physician practising for six or seven years in New York among the poor people, and those moderately comfortable, said: "I am often asked to help women do away with unborn children, which I never do. But I make a point of telling them how to avoid any more. I can't see any benefit to society in large families, and use my influence to check them."

Another doctor practising among the very poor said: "Whenever I find a woman of any intelligence I teach her how to check her family."

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Over twenty physicians told me they made a practice of informing patients how to avoid having children, because they considered large families a misfortune both to the parents and to the country.

"We don't want the kind of people that usually come in large families," said one. And that was the general opinion, variously expressed.

Mrs. MAY WRIGHT SEWALL, ex-president of the International Council of Women, has expressed the opinion that it is not size but quality, that is needed in families. And IDA HUSTED HARPER argues that the advance of civilization can be best served by checking the birth-rate and developing the people already here, and the resources of the country for their benefit.

1617. A professor in one of the colleges of New York State, discussing the sociological conditions, said "Nothing can be done to better things radically till we can get this flood of children stopped."

Upon reading this evidence, a youth of 17 years remarked to me: "If such a race were not destroyed, God would not be fair to the other races!"

THE AMERICAN POSITION SUMMED UP BY THE LADY.

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1618. A review of the evidence gathered, points to these conclusions:—

1. That the size of the American family has diminished.

2. That the decline is greatest among the rich and educated, but also exists, to a marked extent, among the middle class and the intelligent poor.
3. That only the most ignorant and irresponsible make no effort to limit the number of their children.
4. That not only has the large family disappeared, but it is no longer desired.
5. That the prevailing American ideal, among rich and poor, educated and uneducated, women and men, is two children.
6. That childlessness is no longer considered a disgrace or even a misfortune ; but is frequently desired and voluntarily sought.
7. That opposition to large families is so strong an American tendency that our immigrants are speedily influenced by it ; even Jews, famous for ages for their love of family, exhibiting its effects.
8. That the large family is not only individually, but socially, disapproved, the parents of numerous children meeting public censure.

THE LEAVEN SPREADS.

1619. There is a great deal more of this kind of thing, and the like could be reprinted from discussions in newspapers both in London and in Australia. Let the reader recall conversations heard by himself, or herself, comparing them also with experiences of any clergyman or physician on whom he can place reliance.

1620. A mercantile friend, then president of an important organisation, stopped me in the street and said, with deep anger, "Last evening when I came home I found my wife in tears and much upset. Mrs. ————— (a family friend and wife of another merchant) scolded her for being pregnant, adding, 'If I were in that state I'd throw myself under a locomotive.'" My friend's wife is a sweet and beautiful woman, an admirable mother of seven fine children. I advised him to forbid the savage creature who had made the murderous remark entrance to his house. The child had a huge welcome, is the idol of the family, and a vastly finer specimen of Anglo-Saxon humanity than either its would-be destroyer or her selfish, grasping husband. It is a common and typical case. My friend's is a particularly united and joyous home. The Malthusian couple alluded to are ardent card players—but only for money—and although rich are after it all the time. The handsome and prolific mother has a far better chance than they of healthy, happy and hearty old age, surrounded by affection.

1621. A government statistician who has been kind enough to assist me in procuring official figures said :—

I have a strong objection to mention religious distinctions in speaking of public interests. I am myself, as you know, a Protestant, but I can come to no other conclusion than that Roman Catholics must have an enormous advantage during the next and succeeding generations, if they persist in preaching the normal life in marriage. They will have the advantage both in quality and quantity.

I pointed out to him that there are one million Jews in New York, and that it is not a question of the form of faith, but of the effect of faith upon practice. Racial success depends absolutely and wholly upon love of childhood. That trait distinguishes Jews and Greek Christians at least equally with Roman Catholics. The infantile death-rate of Irish Catholics, as he knows, is about one-half that of English Protestants ; he knows that maternal lactation is an essential part of natural living, and further that Irish babies are submitted to much less drugging by chloride of mercury, opium and acetanilide, than is the case with English infants. Neither he nor I have statistics to show that breast-fed girls have higher probability of being able to nurse their own children in turn, than they who are born of milkless mothers. But it is probable. The main risks of childhood are twenty times greater to the artificially fed than to the naturally. Neither science nor sophistry can dispose of the disadvantages of unnatural living.

1622. Venereal diseases are the chief cause of those abortions and dead-births which are not artificially induced. Abnormal living tends more than all else, and increasingly, to the spread of sexual disorders, which are transmitted from generation to generation even if the congenital victims be themselves clean-living. Normal married life, largely if not wholly, is the safeguard against the dread and disgusting sequelæ of vice. Facile and frequent divorce, together with "monogamic prostitution," constitute the main phenomena of immorality and physical corruption. Being a vicious circle, cause is not here distinguishable from consequence.

1623. Patriotism counts for nothing. Whatever forms of faith, then, can restrain from sexual vice, must directly and necessarily multiply life, health and happiness. Judaism and Christianity do equally well, the latter of course being founded on the former. But any relaxation of the religious bond, of the code of morals, which permits artificial child-restriction, can have nothing less than fatal consequences. A form of faith without power is worse than worthless. It can only end in death, and the sooner it is swept away the better.

My friend the chief statistician has nine living children, is an earnest and jolly man, whilst his youngest child, now in her eighth year, is the joy and idol of the flock. "All the money in the world could not buy that child!" he declares.

1624. I do not like to adduce my own case, but it appears compulsory, and it can fairly be taken with other units. My mother had twelve children, of whom I am the youngest. She was active and very healthy, could and did consult her Greek Testament, was studious, and was so far versed in medical and cognate matters that she was certainly aware of the ancient malpractices that have such modern vogue. But to her the word duty was an unalterable imperative.

Our family is also twelve, all living to date and healthy. The last two are, again, the idols of the household, but there is in such cases little fear of the development of selfishness, because fraternal affection means mutual self-denial. Amongst our friends in various parts of the world are also many large and healthy families. Amongst our acquaintances are a great many more. So far as our observation extends, the members of these households are at the least as athletic, adventurous, self-reliant, progressive and successful as those of smaller families. We hold them to be, in general, markedly superior to solitary children. The whole evidence taken by the N. S. Wales Royal Commission was in the same direction. The whole evidence presented to the Commission Extra-Parlementaire of France, and accepted by them, is in absolute corroboration of these observed facts.

1625. The American lady's citations may well be taken as quite genuine. We may further accept that many Anglo-Saxon Americans regard prolific French-Canadians, Jews, Greeks, Slavs, Italians and Irish, with scorn and aversion whilst themselves weakening marriage; multiplying divorce; refusing child bearing and nursing; and practising abortion on a racial scale. It is true that child-life is disliked and lightly regarded. Her declarations are demonstrably true that children are repelled from the better habitations, and that members of church congregations "eliminate" them in accelerating ratio, by methods of which we are fully informed. What the "lady missionaries" and "charity officers," and lady doctors teach the poor so cagerly, we know with precision. She says in her third chapter that "child-restriction is not degeneracy," but rather that it is national development.

1626. Hence in the new Republic of America is repeated, stage by stage, the racial corruption of the old Republic of Rome. Than OCTAVIUS CÆSAR, called AUGUSTUS, no greater man is recorded as having sat on a monarch's throne. An historian says:—

"The seeds of degeneracy and decay had been planted in the days of the Republic, and would have come to maturity far sooner if there had been no Augustus and no Empire." ("AUGUSTUS CÆSAR and the Organisation of the Empire of Rome,"

by J. B. Firth : Putnams, London, 1903, page 365). No effort was spared by a man of mighty genius, fearless and with an iron will, enjoying unlimited respect and all but universal affection, supported by able agents, and holding imperial power for fifty-eight years, to introduce simple laws leading mankind back to decency and honour. They were successful too, for a while, and the mature male free population of Rome and the Italian provinces, by actual enumeration, increased in his life-time from four millions to nearly five millions. But the "intelligent classes" of a powerful and dominant race sowed to the flesh and reaped corruption. Now the harvest is always more than the seed-corn. Therefore germs sown in American Anglo-Saxondom, as we see it, will deliver a big and sure harvest—to be reaped by Death—exactly as in ancient Rome, so that not even a dictator would be able to save the race.

PSYCHIC MARASMUS. DECAY OF RELIGION.

The authoress of the "American Idea" quotes, to disprove, the teaching of an eminent ecclesiastic :

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1627. The view of the Roman Church is voiced by Cardinal GIBBONS, who says:—

"A large family is a blessing. To defeat nature in marriage is as criminal as to commit murder. No excuse is possible—neither financial reasons nor any other. The question of economics has no place, should have none, in regulating the size of families. That Catholics are taught this explains why, as a rule, they have large families."

Thus when the influence of the Church was dominant it was a powerful factor in maintaining a high birth-rate.

But religion is not the supreme force in the American life of to-day. Of a population of seventy-six millions only twenty-eight millions are even claimed for church membership. That twenty-eight millions include children and the irregular, whose membership is of the most nominal character. The remaining forty-eight millions are partly indifferent, partly sceptical, and take little account of religion as an authority for the governance of their lives.

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1628. Indeed, among Protestants, church membership makes very little difference in regard to family. Conventions of ministers, as well as the pastors of separate congregations, have been for some years past calling attention to the decline of our birthrate, but without avail.

Rev. CORNELIUS BRETT, at a recent convention of the Dutch Reformed Church, said: "I am ashamed to report the births in my congregation during the past year. Out of four hundred and two families there have been but nineteen baptisms."

The Fifth Street Church of Bayonne reported but two births in one hundred and twenty-three families. In the Wayne Street Church of the same city, out of three hundred and sixty families only seventeen births were recorded.

"The Federation," the organ of the churches of New York, has for seven years collected information relating to this subject over a considerable portion of Greater New York.

It says there are now in Greater New York one Protestant to 3,875 of the population; in Manhattan one to 5,987; on the East side, one to 10,189—showing how comparatively few are the New York people strongly influenced by Protestant religious views.

1629. Plainly these statistics are absurd. Taking the middle figure, 5,987, as the average, and the population at four millions, there would be only about 700 Protestant in Greater New York! Most likely the commas are misprints (in the original) for decimal points.

It believes the decline of religious belief strongly affects the birth-rate. It says: "The maximum (family) is Hebrew, the minimum Agnostic. The Roman Catholic average is higher than the Protestant; the positively Protestant than the indefinitely Protestant; the indefinitely Protestant than the definitely Agnostic."

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Nor is the Protestant Church any longer a unit, in its advocacy of large families. The Rev. ———, of Jersey City, in a recent sermon denied that children should be born, except under the most favourable circumstances, and advocated limited families for the people of small means.

"The limitation of offspring," he said, "when the parents are competent to marry is as yet a question for the parents to determine themselves."

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1630. Entirely different is this from the attitude of Cardinal GIBBONS, when he says families should not be restricted for any cause—"neither for financial reasons nor for any other."

The Roman Church, too, still maintains its authoritative attitude towards its people, and commands their respect and obedience, especially among the ignorant poor. Among the intelligent, whether rich or poor, its authority is less potent.

I questioned fifteen physicians regarding the extent to which women are influenced by the church teachings in this respect. All agreed that only among Roman Catholics and Jewish people was it in a noticeable degree a deciding element, and even among them it was a waning influence.

A physician who has had for many years an extensive practice, and who is herself a religious woman, said: "Roman Catholics still think it is their lot to bear children and suffer, and feel that they commit a sin in avoiding this duty. But even among them and among the Jews who have been proud of big families for so long, the better class restrict the number of their children."

1631. Dr. A., with a practice partly among wealthy women, and partly in the Italian quarter, said "I don't think religion affects my wealthy patients, whether Roman Catholic or Protestant. They never mention religious scruples if they have any. The lower classes are different. I don't believe in their large families, and would like to instruct the women how to keep the number down, but I have to be careful because the Church is so pointedly on the other side, and the people believe so firmly in it. Yes, the teachings of the Church can be considered a strong influence in keeping up the population in the crowded tenements. Cardinal Gibbons is not exaggerating in the least the power of his church in that direction."

A number of other physicians spoke similarly in regard to their Roman Catholic patients. The general opinion was that even among the intelligent there was little more tendency to family than among Protestants or those without belief, and that among the more ignorant, where faith is strong, no effort is made to restrict the birth-rate.

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1632. The Jewish faith still has some influence as the tables quoted from "The Federation" show. A number of doctors agreed that Jewish people still have more desire for family than Gentiles.

"I find," said one, "that few Jews are satisfied to be childless. They think it is a sort of disgrace, and they still look upon children as an expression of God's favour. Their religious training has a good deal of hold yet in that direction. They still, too, admire a large family, which few other Americans do. Yet the desire for many children has gone. A woman with a big family will be admired, but the other women do not want to be in her place."

Another said: "The tradition of family remains strong among Hebrews. That has been the religious teaching for so long that it still has power. Jewish women do not want many children, but fret less if they come than do Christians."

CONDEMNATION OF CHILD-BEARERS BY CLERGY AND LAY WORKERS.

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1633. Even the Jewish preachers, like the Protestant, are divided upon that question. While the Roman Church maintains its old attitude, both Protestant ministers and Jewish rabbis hold various opinions. I was recently present during a conversation between two Protestant clergymen and a doctor, where all agreed upon the evils of large families for people of limited means.

A Boston minister, the father of two children, said he would consider it wrong to attempt the responsibility of more on his stipend.

A Congregational clergyman, and a worker among the poor, the father of three, criticised strongly the people who give life to children for whom they cannot properly provide. Numbers of lay workers in Church Charities have expressed to me regret for similar conditions.

A Jewish rabbi in Chicago, the father of one child, has repeatedly in private conversations condemned large families. His wife alternately blames and pities a sister who has a numerous and growing brood. I have never heard any public utterance from this rabbi on this subject, but have heard him freely express his views to members of his congregation.

MRS. BESANT'S PAMPHLETS AND LECTURES. PHYSICIANS AND PROPAGANDA.

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1634. When ANNIE BESANT brought out her pamphlets explaining how to avoid children, and lectured to the English working classes upon the desirability of doing so, she was denounced as a social enemy. To-day thousands of physicians in this country have adopted her views and make a practice of disseminating the knowledge she was so anxious to give to the women of the poorer classes.

A physician of high standing in Illinois writes me that he is preparing "a small treatise upon the healthful prevention of large families," and his design is to put it into "the hands of newly married couples of ordinary means."

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1635. Many physicians believe in small families, and make a practice of telling patients how to avoid children. "I think every woman should be in a position to have a child or not, as she sees fit," a doctor told me. "I never will destroy an unborn child, though often asked to, but will always give the other information." A great many doctors take this ground.

But even those who encourage families do so with reservations. The physicians who have never advised any woman against child-bearing, and explained to her how to avoid it, appear to be few in number.

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Twenty New York physicians assured me they made a practice of giving women professional advice in regard to checking family when circumstances suggested that there should be no more children.

Many people, however, are not dependent upon physicians for such knowledge. It is widespread, almost universal among intelligent Americans. The vast majority know how to control the size of the family, and do so deliberately.

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1636. If formerly the large family prevailed, while now the small family is the rule, it is because under former conditions the large family rendered easier the struggle for existence, while now the small family is the fittest to survive. Paradoxical as it may seem, the nation is disappearing in the effort to survive.

We accomplish our results by checking the birth-rate. Savages kill their infants; we do not have them.¹

ELIMINATION OF THE OLD.

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1637. We are also eliminating our old, in the fierceness of the struggle for existence. It is proverbial that "America is the young man's country," and it is almost a crime to have gray hairs. Many trades throw men out at forty or forty-five, because they are too old; some even younger than that.

JOHN GRAHAM BROOKS, in "The Social Unrest," says: "I have heard a manufacturer of machines say the greatest change he had known in forty years of business was the elimination of men who showed the least sign of age. It is these average men in the forties and early fifties that are thrown out each year in the great industries."

AMERICAN "SELF-PRESERVATION." THE CHILDREN TO THE WOLVES.

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1638. This nation is a powerful, vital organism. It is a living thing, with needs, ambitions, hopes and fears. No nation has a keener or more vivid consciousness of itself. It is unified by its railroads, its telegraphs, its telephones and its press. It thinks, and feels and acts. It laughs in its joy and weeps in its sorrow. And always it works and tugs and strains to achieve boundless ambition.

It has a great educational system—schools, colleges and universities. It has museums, parks and libraries. It has a democratic government that gives suffrage to half its citizens. It has the most complex and comprehensive industrial system the world has ever evolved. It has the commercial supremacy of the world, and it is reaching out for every other kind of supremacy.

All of these things make up the life of the American nation. To maintain them is the national struggle for existence. This is the national selfhood, for the preservation of which the United States is fighting.

1639. In this struggle large families are a burden, a weight, an obstacle; therefore they are sacrificed. And just so long as they remain an obstacle to American self-preservation, they will continue to be sacrificed.

In ancient Rome every bribe and inducement was offered to parents, but Tacitus says, "Not for that did marriage and children increase, for the advantages of childlessness prevailed." And just so long as the "advantages of childlessness prevail" in America, the birth-rate will continue to decline.

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1640. The general American attitude is expressed by Rev. JOHN SCUDDER, who says: "The ambition of a man of small means should be to rear two children, instead of ten as heretofore, and give his children an opportunity to taste a few of the good things of life. Let the rich have large families."

THE MOTHER-APE AND THE AMERICAN MOTHER.

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1641. With the growth of intelligence and the multiplication of activities, children become one among many interests, instead of all-absorbing. The great scientist, ERNST HAECKEL, in his "Riddle of the Universe," tells us that maternal love is found in its extreme intensity in the mother-ape. As life descends from the ape, reason plays an increasingly important part in controlling the life and instincts.

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1642. A lady friend writes: "I am completely absorbed in the lives of three unknown creatures. [This very superior American person is speaking of her own children. It is the casuistry of advanced decadence, but it is curious to see how the nobler instincts persist in debased specimens of a self-conscious and perishing race.] I am being sacrificed and made nothing of, and I don't know whether they are worth it. They are an experiment. I was a reality. Yet I have been sacrificed to them. To myself I am the most important person in the world, yet I have to become nothing, and I don't like it. I was accustomed to a free, independent life, to going and coming as I pleased, earning my own money and following the occupation I chose. I do not well endure this bondage."

"People say: 'but you love your child.' I say it is not love I feel for my child; it is simply extended egoism. My child is my skin, he is my flesh, and I feel so toward him. I do not 'love' my hand, but I guard it, and if it is injured my whole being is in revolt. I wince at the least scratch. So with my child. If he suffers I am in agony. My heart is torn, not because I love him in the real sense of the word, but because he is myself."

"How can I love where there is no intelligent personality? This child can make no appeal to my intellect. I do not approve of his morals, his brains, his purposes or his ideals. Indeed, when he is raised I may not approve of him in a single particular. In fact, I am sacrificing a developed entity which, to myself at least, is fairly satisfactory, to three 'what-is-its.' I do not like to take second place and be made nothing of. I am not accustomed to it, and I don't like it!"

Children cost too much. I wanted them, but I had to pay too dear. It is not right. We should all be able to have them at a less price. Why should a race necessity be made so costly, so bitter?"

SEXUAL UNION ALONE IMPORTANT.

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1643 The decline of the importance of family, and the rise of the importance of marriage, have been coincident. As the wife advances to equality with her husband, it becomes less essential to them to have children.

The married couple are no longer united only on the basis of reproduction of the race. Indeed, the ties between them become so varied and complex that consciousness of the original intention of sex union is often lost. A marriage without children is a frustration of Nature's purposes. Yet to the modern man and woman it is often entirely satisfactory. More even, so delicate is the mental mating of highly developed people that children can, and often do, become a separating element instead of a bond.

FREE MARRIAGE AND FREE DIVORCE. THE CHILD A BARRIER.

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1644. Marriage followed by children, leaves the man still the larger life, but cuts the woman off and reduces her to a narrow round. The union is disturbed, it becomes unsatisfactory; the children divide instead of uniting their parents, and of this woman as well as man have become conscious.

Moreover, the altered ideas of marriage that prevail have changed it from an indissoluble one into a terminable contract. Almost every state makes provision for the dissolution as well as the contraction of marriage.

The growth of divorce has come, in some measure, as the result of the increased freedom of women. When women could get a living only through some man, a husband meant an income. Now that a woman can give up her husband and get her own living, she has more respect for herself, and expects more. She will not tolerate treatment her grandmother would have considered an inseparable accompaniment of matrimony.

But a barrier to the freedom otherwise obtainable is the child. Thus children become a bond in an undesired sense—they tie women in situations where they are miserable.

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1645. A woman, who has studied this subject a great deal in different parts of the country, said: "Marriages are seldom a success. Most couples are not compatible. That is because while women feel as free and independent as men, their position of dependence in marriage makes them miserable, and quarrels follow. But a large family prevents separation. Therefore people will not have children to tie them down. In the West, women will frankly admit this, but it is equally true in the East. It is easier to get the facts in the West. In the East women are more secretive and hide their wishes and purposes. In the West men are plentiful, easy to be had, and lightly prized, therefore women will not endure wrongs in silence for the glory of possessing a husband. They are restive in unhappy marriages, finding such connections burdensome to themselves and a detriment to their children."

THE BUSY WOMAN HAS NO TIME FOR CHILDREN.

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1646. A woman, who has had opportunity for studying this question extensively, said: "One great reason for decrease of family is that women wish the independence that comes from their own occupation and income. They have ambitions above housework. But in order to succeed in business they must give up motherhood. Children are too much a tie for a business woman."

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1647. Mrs. VAN VORST, in the "Woman who Toils," shows the reluctance of the woman factory worker to enter matrimony or assume the responsibilities of motherhood. This, Mrs. Van Vorst says, is due to a desire for freedom and independence.

The husband of a successful real-estate woman said: "My wife is a hustling business woman and a great success, but what does she care for domestic details? She wouldn't be happy tied in the house. Now that we have no children she comes and goes as freely as I do. I don't want to see her limited any more than she wants to be."

To give up her profession for a family alters the marriage relations of the business woman radically. She is transformed from a free, independent equal, asking her husband only such association and comradeship as she gives in return, into a restricted dependent, making demands upon his pocket-book as well as his heart.

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Thus, children interfering even more with the life of the business woman than of the house-keeper, are therefore less desired and less frequent for her.

THE IDLE WOMAN HAS NO TIME FOR CHILDREN.

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1648. The example of idleness is set by those whom wealth enables to relegate all household activities to servants. It can be, and is, followed to-day by women of limited means who find the opportunity for an idle life in the apartment hotel, flat or house with modern conveniences.

It might be inferred that women left at liberty from other occupations would find more time and inclination for maternal cares. The reverse is the case. Failing work, life is filled with pleasure, than which nothing is more exacting in its demands. Wherever women are without employment and make a business of social life there is a low birth-rate. Recently a New York paper pointed out that on Fifth Avenue there were from 57th to 72nd Street fifteen blocks, and only fifteen children. In another section of forty five families, forty were childless and the remaining five have just ten children among them.

In nearly all of the apartments mentioned in the first chapter, the women lead idle lives. In some there is no housekeeping at all. In others almost every service is furnished by the house, and a maid can easily do what work remains.

It is here—where women have unlimited leisure and liberty—that fewest children are to be found.

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1649. But is this tendency to limit population a national evil? Is the return of the large family desirable? While individual men and women find it advantageous to their welfare to restrict the family, is such a course detrimental to society as a whole?

Considering modern civilized nations we will quickly discover that a numerous population is in itself a guarantee of nothing in the way of power, progress, intelligence, or happiness.

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1650. If there were any social realization of the value of children, those that are born would receive social care. Instead, they are left in thousands to die in tenement homes, or wear their little lives out in factories or sweat shops.

Even hundreds are deliberately done away with, as the late baby-farm exposures near Philadelphia showed. It does not look as if babies were very precious in a nation where so many are superfluous. Why not care for and rear such unfortunates instead of allowing them to be destroyed while we clamour for more?

[This allusion is to a concern conducted by miscreants who cremated the babies in an oven made for the purpose, and there was reason to believe that the little creatures were not firstly killed. Vide Vol. I., pars 316-7.]

LADIES OF LEISURE. THEIR SEXUAL MORALS.

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1651. Another physician said: "I practise among two classes of women, idle wives and professional prostitutes. It is surprising how strongly they resemble each other in general characteristics. They are both selfish, whimsical, sickly, vain, and stupid. They both care only for appearance and show and selfish pleasure. Often there is not much difference in their morals. The reason is that neither class works for a living. They both get what they want by playing on the fancy of some man. It is an unworthy way of getting a living, and it degrades the women who take it. If a woman is working either in her home or in business, she knows she is useful and she respects herself. Besides, she has to think of others and do things for them, so she cannot be utterly selfish. But the idle woman doesn't care for a soul but herself."

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1652. "These women do not want children. They may have one or two, but generally prefer not to. You may think it surprising that sometimes prostitutes have more longing for motherhood than these idle wives. I have a patient who is mistress of a man she really loves and she begs him to let her have children. She has told me that he will not, and cried bitterly about it. I never saw a married woman in this class cry for a baby in all my experience."

1653. Dr. Shradly says: "The fashionable woman of to-day would rather have a dog than a baby."

Dr. Parkhurst says: "Many women do not want to be bothered with children. They grudge the interruption such an event would cause in their crowded social lives. I have heard women admit this was one of the principal reasons for their dislike of children."

A physician of wide experience said: "We have a large class of idle women, and they will not have children. When women have been accustomed to living for themselves, with nothing to interfere with their pleasure, they will not endure the trouble children bring. The women with most time to give to children want them least."

1654. A physician whose practice is largely among women who are entirely idle and luxurious, said: "Their one ambition is pleasure and show. They do not want children, because children involve sacrifices and activity. These women have as an ideal the life of the wealthy woman who has servants to wait on her continually and never lifts a finger herself. These wealthy women have nurses to care for their children. Those of my patients who can afford that have one or two children. Those with less money will not have the children. They have become accustomed to idleness and self-indulgence, and will go to any length to avoid work or responsibility."

1655. Another physician, practising among a similar class, said: "Idle women will not have children because they are too busy with their numerous amusements, and their love affairs with other men. They are generally immoral. They live lazy, over-fed lives, and have nothing to think of but their intrigues. They can't be bothered with children, and will not spoil their figures having them."

Another physician said: "The women who sit at home and do nothing never desire children. Idleness in women always leads to childlessness."

Another doctor, practising among women in moderate circumstances, but living in flats where they had practically nothing to do, said: "Domestic life has degenerated into a little embroidery and fancy work. Every kind of active work has almost disappeared. Large numbers of women really do nothing stirring, and become weak and lethargic. Such women avoid children: they are too lazy to be bothered with them."

And how of the working woman? She, too, avoids family, though for a widely different reason. With her the conflict is not between idleness and activity, but between two forms of usefulness. She sacrifices her baby to her work.

1656. Apart from her conclusions the lady's narratives ring with truth. Anyone and everyone can observe the like. We see amongst these creatures complete atrophy of the soul. They illustrate the true, living meaning of the query, "What shall it profit a man if he gain the whole world and lose his own soul?" Having lost it here and now, "What will a man give in exchange for his soul?" They prefer dogs to babies, and it is fit companionship. But what will buy back the soul?

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A doctor who has practised for eight years, largely among women, said: "Women with nothing to do have no wish for children. Business women always desire them. If they do not have them it is through fear of being unable to support them, or else the struggle is between love of their work and the longing for children. Every married woman doctor of my acquaintance either wants or has children. I have heard professional women say, 'I'd hate to think my profession would ever keep me from having a family.'"

THE RESULT OF MALTHUSIAN "SELECTION."

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1657. A woman who has been observing social conditions, especially as they affect women, for fully twenty years, in different sections of this country, said: "I'm always sorry to see lazy women with children. The poor little mites are born warped to begin with. The mother lives so unnaturally, with her over-feeding, late hours, and tight lacing, that the child never gets a fair start. Then she never will nurse her baby—it is too much bother."

"And the child's life is a round of pampering and scolding. The mother's ideal is a well-dressed doll, so the child has everything—silks, feathers, laces, jewellery, theatres, trips, and spending money, till it hasn't an interest or desire left."

"On the other hand, while indulged to death, it is nagged till it has no spirit left, or it is irritable. The constant cry of the mother is 'don't,' and 'stop.'"

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1658. Another woman, filling a responsible position in a large business, and commanding a yearly salary of several thousands, who is also the mother of two children, said: "The only way to solve this so-called 'race-suicide' problem is to break down whatever stands in the way of our intelligent, active, forceful women having families. It is a great loss to be deprived of children. They may not be missed in early life, but just when it is too late they will be regretted. Still, motherhood must be made to harmonise with activity in women. I think it would be a fearful thing to die and have done nothing for the race but have babies—a rat or a cow would do as much."

We shall conclude these extracts by quoting in the contrary direction from page 257:—

DEGENERACY IN GREECE, ROME AND ANGLO-SAXONDOM.

"THE AMERICAN IDEA."

A thoughtful physician said:

1659. "This falling-off in population is an old problem co-existent with civilization in certain states of development. It comes with luxury. We find it in Greece and Rome when wealth appeared. Women have become idle, therefore enfeebled. They cannot endure the effort of bearing children, they will not be bothered with them. This is the source of degeneration and the decay of the nation. Parasitism in women has appeared here, and nothing more deadly can attack a nation. We have a large class of idle women, and they are just the type that idle women always are. They are nervous, hysterical, high-strung, selfish. Their sex functions are perverted to purposes of pleasure. Immorality among them is common. They have no stamina, they live on excitement, and in the intervals of dissipation or abnormal pleasures, collapse into feebleness. Such women will not be mothers from choice, nor is it desirable that they should. Their offspring are lacking in force, vigor or initiative. They cannot produce children fit to build up a great nation. Nature knows they are degenerate types and gladly sees their line perish."

1660. Thus a popular American writer arrives—after the manner of Arsène Dumont—at the soul of the Anglo-Saxon part of the Great Republic. Evidently she knew little of the demographer's work, for in a solitary allusion, quoted from one of her informants, his name is spelled wrongly. In the preface she says:

This book is not the elaboration of a new theory, but an assembling of facts and opinions from widely varying sources. It is an attempt to represent American opinion as a whole, and to call attention to the large social causes which have created this opinion.

The substance of this book is mainly first-hand material gathered from the great representative body of the ordinary men and women of the country in the course of three years' observation, search and interview.

1661. The extracts are surely instructive, though painful reading. It is a case of the mud being brought to the surface, but

The pond that when stirred doth muddy appear,
Had mud at the bottom when still and clear.

There is thus set before the reader, in general and in detail, the swift sweeping movement which is progressively eliminating one race in particular. How far it will proceed no man can tell, but the process must continue. Only one Power can say, "Thus far and no further!" That Power, however, is a stone of stumbling and a rock of offence, against which, if men fall, they shall be bruised, but if it fall upon them it will grind them to powder.

OPINIONS FROM LONDON PAPERS

INDUSTRIAL EFFICIENCY: A comparative study of Industrial Life in England, Germany and America. By ARTHUR SHADWELL, M.A., M.D. Longmans, Green and Co., London, 1906. Vol. II.

Page 452—

1662. Laissez-faire or Manchesterthum, as they say in Germany, is dead; ordered regulation is accepted and applied with infinite pains by the legislature, Government departments, municipalities and private citizens.

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An American, Mr. JOHN T. TAYLOR, of New York, writes in the "Daily Telegraph":—

1663. And right here I will state my conviction as a soldier, a surgeon, a sociologist and a student of history, that however bad your War Office and Army are (I admit that both are very bad), yet the vast majority of the people of Great Britain are very much worse than either—and they are still rapidly declining in all the vigorous virtues of true manliness.

The plain truth is the English are suffering from physical diseases which arise from excess and immorality. Your females show their physical degeneration by their excessive increase in stature, which has always been a characteristic of those ancient races which have been killed off the face of the earth by their luxuries and vices; for as human females increase in size so also they decrease in vigour, endurance and fruitfulness. Thus, in spite of all scientific and sanitary improvements you have made, not only has your birth-rate declined faster than that of every other nation in Europe during the last thirty years, but you have enormous increases of premature births, of congenitally defective infants, cripples, etc., of feeble-minded children, and a continuously diminishing proportion of male to female infants. These diseases produce that weakness of mind, that childishness, from whence arises the love of games and horror of work, which distinguishes the modern Britons from their grand and noble ancestors, whose daring and independent spirit was superior to that of any other nation of the world. Nowhere on earth is the pauper-spirit so extravagantly developed as in England, where begging has been elevated to a virtue, so that now few Britons, from the highest to the lowest, are ashamed to beg either for themselves or others. To waste and want are now the leading characteristics of the majority of Anglo-Saxons. So wasteful are British men—and women also—that if your workmen's wages had been doubled ten years ago, and the cost of rent, food and clothing reduced by one-half, the extra cash, instead of being saved to provide them with an independence against sickness or old age, would have been squandered in drink, tawdry finery, gambling, childish amusements, and immorality; and the physical and mental condition of your people would have been far worse even than it is to-day. Family duties, the honour and glory of parentage, would have been shirked just as much, or even more than they are to-day. Unwilling to feed their own offspring, the trade unionists are demanding that their children shall be fed at the expense of the State, and that, at the same time, they themselves shall be relieved of all taxation, and shall be housed by the State. Can such mean-souled creatures who shirk their duties to their families ever be induced to do any military duty to defend their country? I calculate they cannot.

A "Russian of Position," signing himself E.O., writes in the "Pall Mall Gazette." :—

1664. But, I repeat, it is too late for you to take any action that will save your race from speedy extinction, because during the last thirty years the English people have become mentally, morally, and physically rotten to the core. If your male population only were defective, there might be some chance of your regeneration ; but your women have decayed also, as is clearly proved by the miserably feeble, imbecile, crippled and neurotic children which they bring into the world to be future English citizens. It is not town life, poverty nor hardships, but your decadent vices which have brought mental and physical decay upon all classes of the English people, rich and poor alike, and made you such unpatriotic, cowardly curs as you are to-day. I knew England well during my mission here between 1870 and 1879, and by recent examination I find there have been stupendous improvements in all conditions of life of the working classes, and of the very lowest classes also ; yet the physical and mental debility of the English and their criminal depravity are quite three times worse than they were thirty years ago.

1665. The worst material conditions surrounding your poorest classes in England would be considered splendidly luxurious and healthy by the best-paid working classes of Russia and most European and American cities ; and yet your politicians, pseudo-philanthropists and parsons of three hundred sects, pander to the masses by telling them that their diseases and distress are not caused by their gross immorality, idleness and extravagance, but by conditions which can be cured by charity or Acts of Parliament.

Dr. Shadwell himself closes his book thus :

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1666. I conclude with a point which is, perhaps, not strictly or not immediately relevant. The Gospel of Ease has left one fatal legacy for which neither economic nor any other pressure offers a cure. I mean the declining national vitality. This is by far the most important question which my investigation has revealed. Beside it all others sink into insignificance. I intended to deal with it, and shall do so hereafter. Here I will merely say that such public references to it as I have seen reveal a totally inadequate conception of its importance, and a misapprehension of the facts. It is not among the aristocracy or the bourgeois classes that the most rapid decline has taken place, as many suppose, but in purely industrial communities and among the pick of the industrial population. And it is a progressive evil, which promises slow national extinction.

1667. The views of these writers, published in important London papers, can be taken at what they are worth. Much more of the same kind could be supplied, but as those opinions are not upon authority, further than their mere quotation amongst other specimens, by Dr. Shadwell, further space will not be given. Of Dr. Shadwell's own books it must be admitted at the least that they are the records of conscientious and independent observation.

1868.

LEGITIMATE BIRTH-RATES.

(Kindly supplied by the New South Wales Government Statistician.)

CITIES. (Arranged in order of rates 1900-02).	Proportion of Legitimate Births per annum per 1,000 Wives aged 15-45 Years.			Decrease per cent. in Fertility during 20 years.
	Approximate Periods.			
	1880-2.	1890-2.	1900-2.	
Rotterdam	331.4	312.0	299.0	9.8
Christiania	329.5*	284.4	286.1	13.2†
Belfast	286.6	291.6	283.0	1.3
Dublin.. .. .	277.2	277.2	278.0	+ 0.3
Glasgow	296.0	279.3	262.5	11.3
The Hague	346.5	303.9	255.0	26.4
Amsterdam	306.4	296.5	252.7	17.5
Breslau	269.9	255.7	233.3	13.6
Edinburgh	286.9	261.8	228.9	20.2
Brisbane	331.0	293.0	227.7	31.2
London	272.6	250.2	227.1	16.7
Munich	248.7	214.1	212.6	14.5
Dresden	240.0	208.6	209.7	12.6
Copenhagen	268.9	240.4	205.6	23.5
Hamburg	270.4	251.8	199.6	26.2
Milan	225.8	?	192.9	14.6
Vienna	214.6	212.9	192.3	10.4
Melbourne	267.2	272.7	192.2	28.1
Sydney	?	259.3	191.1	26.3‡
St. Petersburg	195.6	194.3	190.7	2.5
Stockholm	246.2	233.5	187.5	23.8
Budapest	205.9	212.6	186.0	9.7
Berlin	253.2	212.2	169.5	33.1
Turin	210.3	?	155.0	26.3
Prague	238.5	179.2	154.7	35.1
Paris	143.1	125.4	106.6	25.5

* 1874 to 1876. † Twenty six years' decrease. ‡ Ten years' decrease.

How "towns devour men" is partly shown by the above tables.

Dublin, Belfast and St. Petersburg show slight fluctuation, not decline.

Paris has but one birth yearly for every 10 married couples, with a high rate of infant mortality.

The figures of Prague, largely a Czech population, compared with those of Munich, German, are very striking, because Bohemia and Bavaria are adjacent countries and, excepting in race, are not very dissimilar.

1669.

LONDON ANNUAL BIRTH-RATES.

(Kindly supplied by the New South Wales Government Statistician).

	(a)		(b)		(c)		(d)	
	Birth-rate calculated on Total Population at all Ages.		Birth-rate calculated on the Female Population aged 15-45 Years.		Legitimate Birth-rate calculated on the Married Female Population aged 15-45 Years.		Illegitimate Birth-rate calculated on the Unmarried and Widowed Female Population aged 15-45 Years.	
	Rate per 1,000.	Compared with rate in 1870-2 taken as 100.	Rate per 1,000.	Compared with rate in 1870-2 taken as 100.	Rate per 1,000.	Compared with rate in 1870-2 taken as 100.	Rate per 1,000.	Compared with rate in 1870-2 taken as 100.
1870-2	35.2	100.0	134.0	100.0	269.9	100.0	10.3	100.0
1880-2	34.8	98.9	133.3	99.5	272.6	101.0	9.8	95.1
1890-2	31.1	88.4	118.2	88.2	250.2	92.7	7.7	74.8
1900-2	28.7	81.5	105.2	78.5	227.1	84.1	6.4	62.1
1903	28.3	80.4	103.5	77.2	223.3	82.7	6.3	61.2
1904	27.7	78.7	101.4	75.7	218.4	80.9	6.5	63.1
1905	27.0	76.7	98.5	73.5	212.3	78.7	6.1	59.2
1906	26.5	75.3	96.9	72.3	208.8	77.4	6.1	59.2
1907	25.6	72.7	93.4	69.7	201.7	74.7	5.7	55.3
1908	25.2	71.6	92.1	68.7	198.4	73.5	5.9	57.3

1670. The figures are eloquent enough. As we contemplate the shrinking and withering of our race at the "heart of the Empire" we feel the ineptitude of adjectives. We read the record of decline in national wealth and health and strength, if the lives of the people are to be so regarded. We see the certitude of further decline to the abyss that yawns below, towards whose edge we are marching with fateful rhythm. The descent is easy, smooth and sure. There is no check visible, no arresting obstacle, no retarding influence, no desire for delay.

1671. Walk through the West of London. You will observe thousands of fine houses, scores in a short street, to let. They were occupied 15 or 20 years ago by well-to-do families. They are not wanted now.

Occupied they must and will be. They are being already turned into tenements, where like the fifteen blocks on Fifth Avenue, New York, from 57th to 72nd Street, children are virtually not permitted. Dogs, however, must be provided for, because a London landlord will not dare refuse them. The day has now arrived when a married couple is called in English a "family."

'It is not houses, porticos and public squares that make cities, but men! Do you expect that, as in the fable, men will spring out of the ground to succeed you?' London has very much more population, but not an approach to the splendour or the undisputed sovereignty of Imperial Rome. Yet it is the heart of a more populous, widespread and unwieldy Empire than even that of the Cæsars. Both empires were carved out by the sword, and to each luxury and oliganthropy constitute the same menace.

1672. We know how and why the general birth-rate has fallen from 134 to 92.1 (column "b"). The same causes and methods, we have reason to presume, affect more strongly still the illegitimate birthrate (column "d"). It would be opposed to all truth and probability to claim the latter decline as an evidence of improved morals. The known mortality of illegitimate babies varies—according to locality—between twice and four times the death-rate of the legitimate. What are we to deduce from that as to the unknown mortality?

AMERICAN ANGLO-SAXONDOM

1673. "The American Idea," according to the authoress above quoted, is preferably no family—next to that, one child, or at the most two. "Four means a tragedy"—presumably infanticide. But when the practising physicians, of whom the lady mentions so many, calculate upon 100,000 abortions a year in New York City, it is easy to understand how the Fifth Avenue blocks and the luxurious apartment-buildings are swept so clean of babies. The said hundred thousand homicides in New York City that can be conveniently estimated, are, however, only a proportion of those which actually take place every year, as proved by the lady exponent of the American Idea.

This national ideal is shown to be one of their three Christian graces—Hope, and is inseparably associated with their Faith and Charity. The "abolition of the baby"—we shall adhere strictly to their own phrases—is the impulse of the apostolate under their modern Christianity, which includes the host of missionaries mentioned in the above extracts.

1674. The New York university professor says: "Nothing can be done to better things radically till we can get this flood of children stopped." There we have the American Christian Ideal complete: Graces, Apostolate and Doctrine.

How frequently the brutal words are used (which place the user beneath the brutes) "They have no right to be born!" BENJAMIN FRANKLIN was the seventeenth child of a poor woman; but the New York judge of to-day told another such poor mother to her face: "That's enough to condemn you! A woman who would have seventeen children would commit any crime!" The authoress of "The American Ideal" mentions it, so she says, "to show the drift of public opinion." Let us search Suetonius, Livius, Plutarch, Tacitus, Cicero, Juvenal, and we shall find that the public profligacy of New York, notorious to all the world, is no less than that of Rome under the Republic, and very much worse than—indeed in humiliating contrast to—Rome under Augustus.

1675. Then, Christianity had not dawned. When the "Father of his Country" died, JESUS was a boy of fourteen. But New York has full knowledge of the light, and well knows the status of the child according to CHRIST and according to Hebrew doctrine. That status caused admiring amazement even to so noble a mind as Tacitus'.

1676. The authoress tells how the women's club voted by sixteen to one that "thousands are born who have no business to be born." No sign is given that they referred to degenerates, for among themselves—large blocks of them as shown by the lady—only one married woman in ten counts a child. We have the statements of the President of the "International Council of Women" that "it is not size but quality of families that is needed." Very fine and highly popular sentiment, but the Creator of the human race remains the Controller, and the only way to get at quality is through quantity. By blindly destroying enormous numbers of the unborn, marked inferiority is involved in those allowed to be born: they get the worst possible start in life. Selection by infanticide, apparently a surer method, was tried amongst the obliterated nations, but

it only helped along the obliteration. The American Ideal is not selection at all, and it entrains still more rapid obliteration to those races who practise it. We have abundantly shown how sexual interferences—in Scripture called “abominations of the heathen”—debase both parents and progeny.

1677. The reader will observe how the Malthusian gospel of child-repression is propagated by “teachers in kindergartens,” “a physician connected with a charitable organisation,” “a charity physician for a mission church, practising for six years,” another who “has a free clinic for women every afternoon,” “a prominent officer of charity organisations,” the charming personalities who denounce the production of live children altogether, the clergy who inveigh against more than a couple, the “minister’s wife who will not have more than two children, with five years between,” the score of physicians in a bunch who “make a practice of informing patients how to avoid having children.” Add to that their freely expressed jealousy, dislike and disgust for the young of their species, even their own young.

1678. “Marriage followed by children cuts the woman off and reduces her to a narrow round.” “Children divide instead of uniting their parents; of this, woman as well as man has become conscious.” “Moreover, the altered ideas of marriage that prevail, have changed it into a terminable contract. Now that a woman can give up her husband and get her own living, she has **more respect for herself, and expects more.** But a barrier to the freedom otherwise obtainable is the child.” “Marriages are seldom a success. Most couples are incompatible. But a large family prevents separation. Therefore people will not have children to tie them down. Men are plentiful, easy to be had, and lightly prized.” “Women have ambitions above housework. Children are too much tie for a business woman.” “Where women have unlimited leisure and liberty, fewest children are to be found.” “The women with most time to give to children want them least.” “Women with nothing to do have no wish for children.” “The fashionable woman would rather have a dog than a baby.”

1679. The reader has thus a good deal of the case for restriction placed before him but it must once more be repeated that it would take a library to hold all the arguments of Anglo-Saxon Malthusians. To those arguments, as old as the nations whom they helped to sweep away, AUGUSTUS indeed replied in lengthy speeches and in the marvellous statutes *Julia et Papia Poppæa*. These legislative acts exhibit an insight and a prevision that has excited wonder in the learned of two millennia. But CHRIST was as silent to the arguments as were the tiny children whom He showed to be the best gifts of God, and models for mankind. His is the example to follow, and we therefore present only facts on the other side. The supply of these is inexhaustible, and it is for the reader to say whether we have adduced enough.

1680. In America our Anglo-Saxon race decays more rapidly than elsewhere, whilst from thence come amongst us active missionaries. Possibly in the world-spread British Empire that race may have to stand its severest physical trials. The poet of Roman decay wrote with prophetic vision, whilst his nation was lapped in peace :

Audiet cives acuisse ferrum. . . .

Audiet pugnās, vitio parentum

Rara juvenus.

Hor. Carm.

Lib. I., Od. 2, 21-24.

[Shall hear of citizens sharpening swords. . . .

Shall hearken to combats, our youth made scarce

By parents’ vice.]

PROBLEMS OF THE FUTURE.

1681. The purpose of this book is to awaken interest amongst Anglo-Saxon people in their own decadence. That it will be possible to arrest the decline is doubtful, because there is no case on record of recovery from voluntary sterility in a nation. Still it is voluntary, hence a change in mentality may take place in the course of years. Meantime the decline must proceed, so that in Anglo-Saxondom enormous numbers of families will perish. Arguments can no more help against arithmetic than the "parthenogenesis" of the American ladies—with university degrees—will produce Anglo-Saxon children, or any children. Neither the arguments nor the atrocious experiments of these misguided women are worth a penful of ink other than as symptoms to assist prognosis.

1682. Where there are solitary children and "pigeon pairs," where children are denied maternal lactation, the stream of life is thin and weak, is thinning and weakening, with the assurance of early exhaustion. It has been abundantly shown that Nature's vow is for the extinction of such stocks by an inescapable series of adverse influences. She is slow to build, hasty to destroy.

1683. To claims of immunity because of intellectuality, of high culture, of world-utility, she is as deaf as she is to argument. Nor do regret and apprehension weigh for an ounce. She is not "careless of the single life and careful of the type." The lessons of history are thrown away upon us if we cannot see that whilst Greeks and Romans, as types, were quickly exterminated, she interpenetrates European life of to-day with their intellectuality. But unnature she confronts with swift destruction.

1684. The commonest narcotic with which our people, and especially our press, comfort themselves, is the constantly repeated belief, "All white races are afflicted with decline." As before said it is queer comfort and has not the merit of being true. "The Asiatic races are more prolific," which is doubtful. A guess is started—and passes round. A popular novelist writes a prophetic tale, minutious in its elaboration. Thence for two years it has wider belief and acceptance than the figures and forecasts of Drs. Tatham and Bertillon.

1685. Such guesses and romances are barren for good but fecund for evil. They are too diffuse to answer, but let us look shortly at the above-named: assumed decay of white races generally, and alleged progression of the coloured. Only a few lines can be spared, but a mountain of opposed facts could be offered:—

The recorded death-rate of British India in the decennium ended 1907 ranged from 26.44 per 1000 in 1898 to 38.91 in 1900. In 1907 it was 37.18. (Whitaker).

Accuracy is not officially claimed for the figures.

The population statistics for the three largest cities in 1908 are as follow (Whitaker):—

	Population.	Births per 1000.	Deaths per 1000.
Calcutta ..	992,718	17.1	27.8
Madrás (city) ..	548,974	36.3	40.6
Bombay (city) ..	977,822	20.6	39.1

We see that "towns devour men" at even a faster rate in the East than in the West. Probably the figures of the civil state are under better control in the Indian cities than in the country, and reasonably approximate.

1688. Japan has a surplus—births over deaths—of half-a-million per annum. Russia has a surplus five times greater, and that margin itself is rapidly increasing. Every decade

she adds white people in numbers equal to about half the entire white population of the British Empire. Whilst our Anglo-Saxon race has declined in the United States below the point of dissolution (which is 20 or 21 births per 1000 of population) the Russian people show a rate of progression only paralleled in history by the French Canadians.

1687. The official statement from the Russian Ministry of the Interior for 1904 is:—

	Russia in Europe.	Russia in Asia.	Total.
Births	5,539,174	874,311	6,413,485
Deaths	3,406,452	542,775	: 3,949,227
	<hr/>	<hr/>	
Increase	2,132,722	331,536	2,464,258

The birth and death rates in European Russia for four years are stated at : —

	1901	1902	1903	1904
Births (per 1000 of pop.) ..	47.1	48.2	47.0	47.3
Deaths „ „ „ ..	31.1	30.6	29.1	29.1
	<hr/>	<hr/>	<hr/>	<hr/>
Increase	16.0	17.6	17.9	18.2

The increase of the population is as follows for the different confessions : Orthodox, 15.9 per 1000 ; Jews, 14.5 ; Roman Catholics, 12.0 ; Protestants, 10.0 ; Mahomedans 19.8.

Russia is demographically a young and progressive country, hence the immigration nearly balances the emigration, which latter largely consists of Jews to the United States.

1688. In Australia and New Zealand the age-constitution of the population is rising because of the low influx of young lives. Each year, at present, the reproductive power is reduced per 1000 of population, whilst each year Malthusian inculcation spreads without check. As in Canada, Anglo-Saxons have less ability to reproduce even if they so desired. Sterility and senility interact arithmetically, irrespective of moral decadence. Thus we lose the inestimable and irrecoverable quality of youthfulness. Our long-drawn, ten-year census periods prevent our people seeing the rapidity of their decline, whilst our governments neither wish to see it themselves nor to draw to it public attention. But it is watched by other nations.

1689. The area of Siberia is 4,786,730 English square miles, about half as large again as Australia—say 3,065,120 square miles. The population of Siberia was 6,893,900 in 1907, say 14 persons to 10 square miles, about the same proportion as in Australia. Hence the Russian white-race has areas for its expansion—like our own—beyond imagination. Forecasts from the figures are left to the reader.

Again, the improved “ natural increase ” of Japan, per 1000, established within the last decade, is below that of the Netherlands, Servia, Bulgaria, Roumania, Hungary, Austria, Germany, Finland, Norway, Denmark and even England. It is much further below that of Russia. Still it is improving.

1690. The “ Times ” correspondent in St. Petersburg, writing on 5th August, 1908, said :—

The population of Russia is now about 150,000,000. In 1920 it will, at present rate, reach 180,000,000, and in 1950 more than 250,000,000. In other words the natural growth of the population will, in less than half a century, cause it to exceed the present combined populations of Germany, France, Austria, Great Britain and Italy!

1691. Let us now revert to British India. Here are the proportions of births per 1000 of population for the year 1906 of the more important divisions :—

	Births.	Deaths.
Bengal	37.32	36.08
United Provinces of Agra and Oudh	40.22	39.07
Punjab	43.70	36.94
Central Provinces	51.72	43.47
Lower Burmah	32.33	27.15
Eastern Bengal and Assam ..	37.38	31.67
Madras (Presidency)	30.90	27.40
Bombay (Presidency)	33.84	35.06
N. W. Frontier Provinces ..	38.60	33.73
Coorg.. .. .	26.10	29.26
Ajmer-Merwara	27.50	32.22

These are the official figures, copied from the "Stateman's Year Book," page 123. Although professedly imperfect records they are better than the mere guesses which are current about Asiatic increase. The tenuity of the average margin of growth will surprise many, whilst over large areas deaths are more numerous than births.

1692. Thus it is shown that in the intrinsic force of vitality, in the ratio of increase and in aggregate augmentation, the Russian white race displays all the vigour of youth. It has nought to fear from the darker races south or east of its long-drawn frontiers. We also perceive that Russian racial ascension much more than counterbalances our own declension.

DIVISION VI.

THE PARALLEL OF ANCIENT ROME

THE PARALLEL OF ANCIENT ROME.

ANALOGY BETWEEN THE ROMAN AND AMERICAN REPUBLICS.

ROME AS CAIUS OCTAVIUS (AFTERWARDS CÆSAR AUGUSTUS) FOUND IT.

1693. I translate from the German the following masterly depiction of the state of Italy and its society at the inception of the Empire. We see how the modern parallel was forced upon the mind of the Professor, as upon so many others. The date is the year of the birth of OCTAVIUS CÆSAR.

ROEMISCHE GESCHICHTE,

THEODOR MOMMSEN (Berlin : Weidmannsche Buchhandlung, 1882).

ROME IN THE TIME OF JULIUS CÆSAR.

1694. An equally characteristic trait of the glittering corruption of that period (61 B.C.) was the emancipation of womankind. Economically, women had long since set up independence. In that particular epoch we already meet with women's lawyers who zealously lend a helping hand to solitary rich ladies in the administration of their properties and their lawsuits, impressing them with their knowledge of business and law, and thereby extracting more plentiful tips and legacies than could other loungers on the stock-exchange. But not alone from the economic tutelage of father or husband did women feel themselves absolved. Love intrigues of all sorts were constantly on the tapis. Ballet-dancers (*mimæ*), in versatility and technical perfection of their industry, could pick up the gauntlet as against those of our own day; their *prima-donnas*, *Cytheris* and the other names, soil the very pages of history. At the same time their other equally licensed business was materially interfered with by the free art of the ladies of the aristocracy. *Liaisons* in the first families had become so common that only a very exceptional scandal could make them the object of special gossip. As to legal interventions they would appear almost ridiculous.

1695. What was thought of divorce in these aristocratic circles may be recognised from the procedure of their best and most moral man, MARCUS CATO, who, upon the request of a friend that wanted to marry his wife, made no scruples about divorcing her, and when this friend died, made just as few about marrying her for the second time. Celibacy and childlessness, especially in the upper classes, kept spreading all the time.* If, among these, marriage had long since been accounted a burden which people took upon themselves, at the utmost, in the public interest, we now encounter with Cato and Cato's fellow-thinkers, the maxim to which a

* NOTE.—MommSEN wrote those words thirty years ago. We read to-day of a superb ball given by a leader of "Society" in New York to "celebrate his divorce" from another recognised social ornament. The ball—so the cablegrams tell us—cost £6,000, and the company consisted exclusively of the cream of the American "aristocracy." Their feast of Cana. But the names of the Four Hundred—whoever they are—will hardly survive in history, be their extravagances ever so gross. Not even that of the social jewel who gave a banquet at five guineas a head to Society dogs—real dogs. There is a parallel in their follies, but not at all in the respect that history demands for the patrician names of Rome—for the Cornelian, Sempronian, Claudian, Julian, Valerian, Pubilian, Horatian, or Octavian gentes. The modern Sybarites are on another plane, because they lack even a redeeming past.

MommSEN does not mention it, but a contemporary of the compliant Cato records that poor MARCIA, thus handed over to his friend HORTENSIVS, "not only nourished her baby boy with her own milk"—as unfashionable a proceeding then as now—"but gave her breast to her slaves' babies, so as to impress a natural love and affection towards her son for having been nourished with the same milk"! We could afford to know less of Marcus, to know more of the admirable but ill-used Marcia.

century before POLYBIOS had attributed the decay of Hellas—that it was a citizen's duty to hold together big estates and therefore not to procreate too many children. Where were the times when the denomination child-begetter (proletarius) had been a name of honour for the Romans? In consequence of such social conditions the Latin stock in Italy vanished away in an alarming manner, and there settled down upon those fair landscapes—in part a parasitic immigration, in part an utter solitude.

1696. Such was the state to which the mightiest republic of the past had fallen when JULIUS CÆSAR undertook the task of restoration. It was when his sister's grandchild was but a year-old babe, and at the beginning of that tender nurture and sagacious training which was to assist in the development of a splendid character, whose work and wisdom will shine to the farthest ages. So transcendent were the attainments of the Latin race, already past its zenith and fast approaching its extinction, that to this day and hour we follow their modes of thought, copy their laws, and imitate their architecture.

1697. Suppose MARCUS TULLIUS CICERO were to walk the streets of London or Liverpool, Sydney or Melbourne, to-day. He would say to his guide: "After twenty centuries I find the impress of my nation everywhere. Your public buildings are copies of ours, but inferior in materials and in workmanship. In bronzes and sculpture your work does not excel, it does not equal, that of my countrymen. The Hildesheim treasure gives you but a glimpse of our silversmiths' skill. Half of your own language, half of your European languages are Latin. Your stock exchanges are built on our plans and conducted like our own. The letters which you print are precisely ours, even to the smallest serif. Our work and words are ever before your eyes. Your streets are similar in many respects, but ugly and ill kept; your water supply fairly good, but not so abundant. Your sewerage system is copied from ours, but your baths—where are they? In that regard you are simply benighted. But having been in my time a lawyer and a literary man, I am gratified to find that our work is the basis of your best, and that our maxims and phrases are still in daily use. Your thoughts and mine are freely communicable, our manner of expression curiously alike, and not as with Orientals. My nation has, indeed, wholly perished, but the intellectual force of Roman civilisation inspires every hour of your lives to-day. Thus in mentality we are closely related."

And we return to Mommsen's description of Italy in Cicero's time:—

1698. It is a terrible picture, this of Italy under the domination of the oligarchy. Between the world of the beggars and the world of the rich is the fateful antithesis where nothing mediates, and nothing mitigates. The more plainly and painfully it was felt by both sides, the dizzier the height to which wealth attained, the deeper that the abyss of poverty yawned, so much the oftener was the individual flung from the bottom to the top, and back from the top to the bottom. The wider the gulf between those two worlds outwardly, the more completely did they meet in the like annihilation of family life, although it is the germ and core of all nationhood; in the like sloth and sensuality, the like unbased economy, the like unmanly dependence, the like corruption, differing only in its price-list, the like criminal demoralisation, the like hankering after the commencement of the war upon property. Riches and wretchedness in close league drive the Italians out of Italy, and fill the peninsula—half with swarming slaves, half with awful silence.

1699. It is a horrifying picture, but not peculiar to Italy: wheresoever capitalistic domination in a slave-state has fully developed itself, it has devastated God's fair world in the same way. As streams sparkle in varied colours, but an open sewer looks always like itself, so Italy of the Ciceronian epoch essentially resembles the Hellas of Polybios, and more decidedly still the Carthage of Hannibal's day, when in precisely the same manner the omnipotent rule of capital brought the middle class to ruin, developed trade and manorial farming to their fullest

expansion, and ultimately, beneath a glistening whitewash, set up a moral and political gangrene of the nation. All, that in the world of our day, capital has committed of gross iniquities against nation and civilisation, remains as far below the atrocities of the ancient capitalist states, as the free man, be he ever so poor, is superior to the slave: and only when North America's dragon-seed ripens will the world again have similar fruits to harvest.

1700. The maladies under which the national economy of Italy lay prostrate were from their inmost core incurable, and whatever was still remediable had chiefly to be improved by the people themselves and by time; for even the wisest government is no more able than the cleverest physician to convert to freshness the vitiated juices of the organism, or to do more for the deeper-lying evils than to ward off those accidents which hinder the curative principle of nature in its working.

JULIUS CÆSAR did not belong to those over-prudent people who refuse to embark the sea because no dyke is supposed to be able to withstand the spring-tides. It is better when the nation, with its economy, follows of its own accord the path laid down by nature; but inasmuch as it had turned aside, Cæsar dedicated all his energy to bringing the people by authoritative action back again into domestic and family life, and to reforming the national economy by law and decree. (Vide pars. 1346, 1361, also 1822, clause 537).

OCTAVIUS CÆSAR AUGUSTUS

1701. Mommsen's work closes with the life of Julius Cæsar, but a greater and nobler genius was then in the bud, early to expand to full bloom, and endowed with unexampled powers of vitality. He exhibited devoted patriotism through all but the longest reign in history, brought peace to his people, and strove till the night closed down to find a cure for the incurable malady of his race.

1702. The year-old babe above-mentioned (par. 1696) had been named CAIUS OCTAVIUS and surnamed Thurinus, after a province. The child expanded to healthy adolescence, and became robust in body and mind. He was under the beneficent influence of his mother ATIA (widowed when the boy was four years old) and of his grand-mother JULIA, whom he revered and whose virtues he delighted to extol. Cultivated and disciplined, trained to arms and to letters, he became in youth a valorous warrior yet a peace-loving citizen. Whilst yet in his teens he was called to bear the perilous splendour of the imperial purple.

1703. Thence with lofty purpose and inflexible dignity, whilst bearing in his bosom a heart of flesh, he ruled the wide Empire of Rome for nearly three-score years. He subdued its assailants, attached by even-handed justice its quondam enemies, but above all, applied his tireless energy to reviving the life-principle in his own nation. No story—save one—should be more attractive and instructive to us than that of OCTAVIUS CÆSAR AUGUSTUS. In all that fell within human control he succeeded. In the moral sphere his influence ultimately failed, yet there also he deserved success. For his whole life's work and aim belies the gossip related by Suetonius concerning his personal morality during his declining years.

Probably there has been in history no monarch of whose minute details in daily life, habits, appearance, dress and idiosyncrasies, we are so well informed. None more free from fear amongst his people. None more respected, perhaps none so loved. One thing no one dared—to address him as king, or majesty, or even lord. But any could approach him as leader or friend.

THE MIRROR OF HISTORY.

1704. It has been said that in America laws are made not to be obeyed. So, too, in Rome the popular resistance was invincible, and although a temporary success attended the laws of Augustus their defeat and repeal became inevitable. Certainly to America, perhaps to Anglo-Saxondom, the despairing words must be applied, so often quoted, "*quid leges sine moribus vanae proficiunt?*"

1705. Suetonius, who lived later in the same century, tells the following beautiful and pathetic anecdote of the great Emperor. Speaking of the laws relating to adultery and the violation of chastity, of those against bribery in elections and for the encouragement of marriage (Augustus, chapter XXXIV., "*Lives of the Twelve Cæsars*," corrected translation by T. FORESTER, London, Geo. Bell, 1884), Suetonius says :

Having been more severe in his reform of this law than of the rest, he found the people utterly averse to submit to it unless the penalties were abolished or mitigated, and the premiums for marriage increased. The equestrian order clamoured loudly at a spectacle in the theatre for its repeal, whereupon Augustus sent for the children of GERMANICUS, and shewed them sitting partly on his own knees, and partly on their father's, intimating by his looks and gestures that they ought not to think it a grievance to follow the example of that young man.*

It was a mute, magnificent, but unavailing appeal. What a subject for a painter ! Possessing every quality and accessory of personal beauty and dignity, the Princeps Senatus, accompanied by a general deservedly idolised by the people, thus addressed to them the most eloquent though wordless speech of which we may find a record.

1706. Under his brutal and ferocious successor, TIBERIUS CLAUDIUS CÆSAR (not a relative), a similar appeal was made. It was by another and still greater monarch, whose Kingdom was not of this world, whilst using these words, "Suffer the little children to come unto Me, and forbid them not, for of such is the kingdom of Heaven !"

The time was ripe for those examples and the time is ripe now. (Pars. 1345-6.)

A GENUINE EFFORT AT REFORM.

1707. The copy of Montesquieu's immortal work which is before me was published at Amsterdam in 1769. The quotations made from it are because of its acknowledged authority, but his references are comparatively slight in relation to the causes of the decay of the Italian people. Greater depth and breadth of insight will be found in Mommsen's monumental history.

Within my present limits it is impossible to do justice to the most conspicuous parallel between ancient and modern decadence which is preserved to us, that of Rome. It must be deferred to another occasion.

Augustus' chief enactments were the laws called Julia (after one of his own names) and Papia Poppæa (after MARCUS PAPIUS and QUINTUS POPPÆUS, the consuls for a part of that year). DION CASSIUS tells us that they had never been married and neither consul had children. Upon which MONTESQUIEU also remarks, "the magnitude of the evil appears in their very election." ("*Esprit des Lois*," Livre XXIII., chap. XXI., page 95).

* NOTE.—It is impossible to choose from Roman history, perhaps from any other, a human personality who attracted from a whole people and from foreign nations during life and after death such hearty love and admiration as did Germanicus, son of Drusus. Even the shallow and unstable Suetonius could perceive something of his fine character. "It is generally agreed (Suetonius' *Life of Caius Cæsar*, chap. iii.) that Germanicus possessed all the noblest endowments of body and mind in a higher degree than had ever before fallen to the lot of any man: a handsome person, extraordinary courage, a great proficiency in eloquence, and other branches of learning, both Greek and Roman, besides a singular humanity and a behaviour so engaging as to captivate the affections of all about him." He was worthy of, and returned in full, the adoring love of his wife Agrippina, who bore to him nine children. These were the pride and perpetual joy of their great-grand-father Augustus. JAMES MILL had nine children—but "seems to have despised his wife."

[TRANSLATION.]

1708 This law of Augustus (*Papia Poppoea*) was properly a code of laws and a systematic embodiment of all the ordinances which it was possible to make upon this subject. The Julian laws were recast in it, and given greater force; they have so wide an aim and effect so many things, that they form the finest part of the civil laws of the Romans.

1709. That judgment is enough for our present purpose, for space cannot be spared to give even a synoptical account of this product of a towering genius. Augustus' work will doubtless enlighten ages as far removed from us as we are from his day. The authorities which may be studied are set forth by Montesquieu in the chapter quoted above.

**CHIEF FEATURES OF THE LAW PAPIA POPPOEA.
COLLAPSE OF A GREAT EFFORT.**

1710. These were :

The punishment of adultery,
The protection of chastity,
The regulation of marriage,

(*de adulteriis coercendis; de pudicitia; de maritandis ordinibus*). They were passed in the year 9 A.D.

E. S. SHUCKBURGH, in his "Augustus, the Life and Times of the Founder of the Roman Empire," Fisher, Unwin, London, 1903, writes (page 227) :

Divorce and laxity. It was a system—however disastrous to family life—too deeply rooted for Augustus to attempt to change it. "Men do not marry to have heirs, but to become heirs" he said.

He argued that they were defeating the purpose of the Creator, and were contributing to the disappearance of the Roman race, which was replaced by foreigners, necessarily admitted to the franchise to keep up the numbers of the citizens.

Compare Augustus' declarations to those of PRESIDENT ROOSEVELT, as also the relaxation of manners, morals and marriage in the cisatlantic and transatlantic Republics of to-day. Where is the difference? In imitation of the phrase "*Pax Augusta*," we use the words often enough, "*Pax Britannica*" and sometimes, "*Pax Americana*." We say "Ah! those Romans were ruined through the institution, by the Republic, of slavery, whereas we Anglo-Saxons live in Christian times." But people in middle life are old enough to remember that the clergy of every Christian communion preached slavery as a Divine institution, in the Southern States. I personally remember hearing the retort flung at the pharisaic gentlemen who drove the English white slaves, that their conduct to the latter was much worse than the actions of American slave-owners. No! the difference between us Anglo-Saxons and the Roman republicans, though actual, has not been enough in the matter of slavery to ensure us from national ruin by race-suicide. Our virtues will need to be more conspicuous than that, and will have to be positive, not negative.

1711. Augustus (continues Shuckburgh) found his world, as it seemed, on the verge of complete collapse. He evoked order out of chaos. He had excellent ministers and agents, with utilities in this or that direction superior to his own, but none that could take his place as a whole. He was the centre from which their activities radiated: he was the inspirer, the careful organiser, the unwearied manipulator of details to whom all looked, and seldom in vain, for support and guidance. We may add to this, a dignity never forgotten, enhanced by physical beauty and grace which helped to secure reverence for his person and office, and established a sentiment which the unworthiness of some of his successors could not wholly destroy.

He and not Julius was the founder of the Empire, and it was to him that succeeding emperors looked back as the origin of their power.

1712. An eminent authority—NIEBUHR, "History of Rome," Vol. III., page 168—delivers a long judgment, of which here are a few sentences :

The civil legislation of Augustus, **unlike that of Julius Caesar, aimed at improving the moral condition of the nation.** . . . The legislation of Augustus was on the whole quite arbitrary ; he wished to correct morals by fighting against the tendencies of the age. There was at that time a general disinclination to enter into a legal marriage, and Roman citizens lived to a very great extent in concubinage . . . Now Augustus was quite right in attempting to counteract such a system, but the manner in which he attempted to bring about an improvement, by the *Lex Julia et Papia Poppoea*, shows how impotent legislation is when it attempts to turn back the current of the times. Its enactments about honours, the *jus trium liberorum* and the like, were of no avail.

1713. The *jus trium liberorum* (law, or "rights," of three children) meant that the parents of three in Rome, or of four in Italy, or of five in the provinces, should have certain detailed immunities and benefits.

Again DURUY ("History of Rome," Vol. III., page 757) :

One of the most important acts of Augustus' internal administration was the famous law *Papia Poppoea*, **the greatest monument of Roman legislation since the Twelve Tables.**

From the tempest which for a century past had raged in the Republic, the institutions alone had survived destruction. A shameless cynicism had ruined private morals. In many Roman houses there were no longer fathers, sons, wives, in the true sense. Marriage had become an inconvenience and was abandoned, and in order to escape its obligations men lived in celibacy, or, what was still worse, had yearly divorces. Matrons, it was said, reckoned the years by their husbands, and not by the consuls.*

Such a state of morality endangered not only the family but society itself.

THE CORRUPTION OF MORALS.

1714. METELLUS NUMIDICUS was the author of a celebrated oration of which the following words are much more known and cited than his own name. He was one of the Censors :

[TRANSLATION.]

If it were possible to have no wives at all, we should deliver ourselves from that evil : but as nature has ordained that we can hardly live happy with them, nor subsist without them, we must have more regard for our preservation than for ephemeral pleasures.

Upon which hazy doctrine Montesquieu remarks (page 91 op. cit.) :

The corruption of morals destroyed the Censure, itself established to destroy the corruption of morals ; but when this corruption becomes general, censure has no longer force.

1715. The law *Julia* met with a thousand obstacles, and, thirty-four years after it had been passed, the Roman knights demanded of Augustus its revocation. He then placed on one side those of them who were married, and on the other those who were not. The latter showed a much larger number, which astonished and confounded the citizens.

*NOTE.—[TRANSLATION].—"Besides doctors for women there were also women doctors, who as a rule were nothing more than monthly nurses. According to Soranus a competent nurse should have a thorough medical education. She should be able to read, so as to be in a position to study her art theoretically as well ; must not be covetous so that she might not be led into selling means of abortion ; not superstitious lest she might, through a dream or some omen or other, omit anything appropriate to the case."—FRIEDLANDER.

Then with characteristic dignity and gravity he addressed to them a long and eloquent admonition. It is related by DION CASSIUS. Montesquieu adds a note : "I have abridged this harangue, which is of overwhelming length." Here is his précis, and it is worth listening to as a voice from the past, which hits us straight home to-day. Augustus said :

(TRANSLATION).

1716. Whilst war and pestilence carry off so many citizens, what is to become of the city if no more marriages are contracted? The city by no means consists of houses, porticos and public squares : people alone make the state.

You cannot hope to see, as in the fable, men spring out of the ground to mind your businesses for you. It is not, by a long way, to live single that you are celibate; you all have partners in board and bed, and all you want is to be left undisturbed.

Are you going to quote the example of the vestal virgins ? Then if you do not keep the laws of chastity you must be punished the same as they. You are every bit as bad citizens, no matter whether everybody copies your example or nobody follows you.

My sole object is the perpetuity of the Republic. I have increased the penalties of the utterly disobedient ; whilst as to rewards, they are such that I cannot believe that virtue has ever yet had greater. Thousands of people have been induced to risk their lives for much less ; and should not these rewards engage you to take a wife and rear children ?

Yet of the North American Republic a physician writes : "The crime of abortion is abroad to an extent which would have shocked the dissolute women of pagan Rome !" (Vide par. 430).

SOCIAL LIFE IN THE SEVENTH CENTURY OF ROME (SAY 70 B.C.).

1717. It would be an error to suppose that morals and decency were unknown and unvalued at Rome when at the zenith of her splendour. Suetonius was always coarse, often unfair and slanderous, so that his authority is not unexceptionable. Unfortunately, Tacitus did not live to fulfil his promise to write a detailed history of the social life of that age, yet there are preserved to us many records. More unfortunately still, the literary works of Mæcenæ are lost to us, and most unfortunate of all these losses, the autobiography of Augustus, consisting of fifteen books, has not been discovered. It is possibly preserved in Herculaneum. To those who wish to know the real conditions—apart from the immorality of the Decadence—"Social Life at Rome in the Age of Cicero," by W. WARDE FOWLER (Macmillans, London, 1908) will supply a more pleasing view. The charming and inspiring story of TURIA, brave and faithful wife of a pure and valorous man, LUCRETIVS VESPILLO, shows that there were still in Rome men and women worthy of their great leader and of their mighty traditions. But they were not enough. Besides, the salt had lost its savour.

MM. Arsène Dumont and Jacques Bertillon by their wide observations, laboriously obtained, "arrived at the soul of France." Demography corroborates them. Debased literature, music and drama add superfluous proof. Pedagogues and physicians do as much for Anglo-Saxon America. More even than they, the exhaustive inquiry conducted by Mrs. L. K. Commander. But to arrive at the soul of society in republican Rome in her eighth and ninth centuries is a far more difficult task. We must borrow light from two great minds, MOMMSEN and FRIEDLÄNDER.

In spite of all evil surroundings, apostasy and decadence, pure family life on the pattern of antique morals could persist in all three peoples. Only an instance or two can be given, but the reader can find ample evidence in. "Sittengeschichte Roms," by Ludwig Friedländer (Leipzig, Hirtel, 1881).

A memorial inscribed by a Roman of the middle class upon his mother's grave (page 463) reads :

[TRANSLATION].

Inasmuch as the praise of all good women is simple and similar, because the virtues bestowed upon them by Nature and preserved by their own care require no multiplicity, and it suffices that they all have proved themselves worthy of the same good name ; and because it is hard for a woman to win new glory, her life not being tossed about in many changes : therefore she must of necessity strive after that which is common to all, in order that neglect of any one of the righteous commands shall not disgrace all besides. So much the greater glory has my dearest mother won, inasmuch as in modesty, uprightness, chastity, obedience, household duties, solicitude and fidelity, she was the equal of, and like unto, other honourable women whilst surpassed by none.

Such was the gentle MURDIA, thus immortalised as the type of plebeian Roman matrons, a type fast disappearing in the eighth century of Rome and first of the Christian era. The like was said by the CONSUL LUCRETIVUS VESPILLO in the epitaph upon his consort TURIA (page 464) :

[TRANSLATION].

Why should I relate thy domestic virtues of chastity, humility, loving-kindness, gentleness, household industry, religious sense without superstition, thy avoidance of the conspicuous in dress and ornament—why should I mention this at all ? Why tell of thy love to thy own, why speak of thy affection to thy family—how thou hast honoured my mother as thy own parents and cared for her no less than for thy relatives—how in general thou hadst countless other qualities in common with all women who hold womanly honour high ?

Friedländer omits in his "History of Roman Manners" epitaphs consisting of conventional superlatives, and supplies those stamped on their face with truth. These declare plainly that that which was most valued was at least uncommon. What might count in the opposite direction is the tombstone erected by a freedman of Cæsar to his wife : "she set a splendid example by her chastity, and nourished her children at her own breasts." We close with a fourth, from the time of the Republic :

Short, wanderer, is my speech ; stop and read it through. This poor grave-stone hides a handsome wife. By name her parents called her CLAUDIA. With genuine love she loved her own husband. Two sons she bore ; one she left behind on earth, the other she concealed in the bosom of the grave. She was courteous in speech and of noble presence, took care of her house, and span. I have finished. Go !

The story of Turia is chiefly preserved to us by a lengthy inscription in stone. Mr. Fowler says :

No one can study this inscription without becoming convinced that it tells an unvarnished tale of truth—that here was really a rare and precious woman ; a Roman matron of the very best type, practical, judicious, courageous, simple in her habits and courteous to all her guests. And we feel that there is one human being, and one only, of whom she is always thinking, to whom she has given her whole heart—the husband whose words and deeds show that he was wholly worthy of her.

Thus modern Anglo-Saxon society, that of America at the very least, may see itself mirrored in the past. Nobility and depravity, growth and decay, side by side.

SOCIETY IN THE AUGUSTAN AGE.

1718. The mind of the poet Horace, free-liver as he was in early manhood, saw things clearly, soberly and painfully in his later years. Recognising sequences—the inevitable flow, whether it be of “the waters of Shiloah that go softly,” or of the cloaca of vice and crime, he depicts it with inimitable pen :

Fecunda culpa saecula nuptias
Primum inquinavere et genus et domos ;
Hoc fonte derivata clades
In patriam populumque fluxit.

Which we may render thus :

Generations fecund in guilt
First debased wedlock and offspring and homes.
Disaster derived from this source
Overwhelmed both country and people.

1719. Horace characterised at length the state of society in his time. In Book III., Ode 24, occur these lines, of which the latter two are often quoted by serious French writers in relation to our present subject.

Quid tristes querimoniae,
Si non supplicio culpa reciditur ;
Quid leges sine moribus,
Vanae proficiunt ?

[What avail mournful complaints
If penalty slay not crime ?
What avail laws without morals
Empty as they are ?]

1720. But he sets forth in beautiful words the great work accomplished for his nation by Augustus, and allowing for all flattery by the court poet, no more unctuous than than now, we can perceive his genuine and joyful gratitude shining through the verse.

It is not possible to bring English within the terseness of Latin, hence in the simple rendering there is no pretence of metrical accuracy.

The following lines, speaking of and to the Emperor, are from Book IV., Ode 5 :

Nullis polluitur casta domus stupris,
Mos et lex maculosum edomuit nefas,
Laudantur simili prole puerperae
Culpam poena premit comes.

Longas o utinam, dux bone, ferias
Praestes Hesperiae ! dicimus integro
Sicci mane die, dicimus uvidi
Cum Sol Oceano subest.

[Chaste home is defiled by no outrage,
Will and law are expelling foul sin,
Child-bearers are praised for like children,
Revenge follows crime as a mate.

Long holidays grant, O good Chief, to
Italia ! So say we sober at dawn
The long day before us ; so say we wine-bedewed
The sun sinking under the ocean.]

1721. Suetonius, in his "Life of Augustus," tells us that the Emperor caused those plebeians who had several children to be paid a subsidy or reward, in the sum of 6,000 sesterii, for each child, whether male or female. That was about £50 sterling, and equal to a much larger sum at our present valuation of gold. The rate by itself shows that he did not play with the subject, but meant business. Yet Juvenal in his Satires speaks of induced abortion as a "very common practice."

1722. It would be a bold assertion to say that abortion was as common in Rome as it is now in American Anglo-Saxondom, even amongst those congregations who sing, "Tell us the Old, Old Story of Jesus and His Love." Read herein what the surgeons write, who know all about it. Has not our present society the same need of CHRIST's supplication as had the soldiers of Tiberius Caesar, when they drove the nails through his quivering flesh as He lay prostrate on the cross—"Father forgive them! for they know not what they do"? He knew that in a moment the cross would be raised, and then, according to Roman practice, it would be dropped heavily into the cruel socket, so as to rack the spine and every joint, thus starting His torment in full intensity. Compare His fortitude with the typical complaints of the modern lady in paragraph 1642.

1723. Dion Cassius relates that Augustus upbraided the celibate knights, "It is impossible that the State can subsist if the gaps in the population are not filled by continual births." Yet those Romans were proud beyond measure of their nation and of the exploits of their forefathers. Like those against whom ISAIAH hurled his authorised denunciation: Hear the word of the LORD, ye scornful men who rule this people of Jerusalem! Because ye have said:

We have made a covenant with death,
And with the grave are we at agreement;
When the overflowing scourge shall pass through,
It shall not come unto us;
For we have made lies our refuge,
And under falsehood have we hid ourselves:

Therefore thus saith the LORD GOD:

Behold I lay in Zion, for a foundation stone,
A tried stone, a precious corner-stone,
Of sure foundation.
And I will make judgment the line,
And justice the plummet:
Hail shall sweep away the refuge of lies,
And waters shall overflow the hiding-place.
Your covenant with death shall be annulled,
And your agreement with the grave shall not stand;
When the overflowing scourge shall pass through,
Then ye shall be trodden down by it.

1724. Nazareth, where the tried and precious corner-stone of our civilisation, the Messiah, spent His youthful years, was near the main road from Acre to Damascus. The reputation of the town itself was evil. The brutal soldiery of Augustus and Tiberius often passed through, when He must have seen and heard terrible and shameful things. Do those of our people who have so little "chivalry to the unborn," who are so ready to pollute their hands with the blood of their own offspring, suppose that Our Lord was less informed than they? He was a Jew, His nation knew all about, and utterly abhorred, the abominations practised by the heathen around, which were just the same as those which have vogue to-day. Do we suppose that it was for pretty poetry or charming sentiment that He called a little child, set him in the midst of them and pronounced that child to be their model? What real, living meaning is to be attached to His words,

"Let the darlings (parvulos) come to Me and forbid them not, for of such is the heavenly Kingdom" ? There was in that and in the rest of His teaching, the profoundest, everyday, practical, business import. He blessed mothers and their infants, nor ever once used the equivalent of our English phrases : "the curse of fecundity, the devastating torrent of babies, the immorality of having large families," as these and the like were used by our own honoured leaders of thought.

THE FAMILY IN THE ANCIENT COMMUNITY.

A historian of our own day, M. FUSTEL DE COULANGES, in "*La Cité Antique*" (Hachette, Paris, 1888, 12th edition, page 50), says :

(TRANSLATION).

1725. Reproduction, in the ancient community (*cité antique*) was a religious duty. We touch here upon one of the most remarkable characteristics of the ancient family. Religion, which formed it, demands imperiously that it shall not perish. A family which becomes extinct is a worship (*culte*) which dies. The religious society was the family, the *genos*. Paternal dignity and sacerdotal dignity are fused : the eldest son, upon the death of the father, becomes the head and the priest of the family. The deceased father is honoured by his children as a kind of divinity. He himself had rendered the same worship to his ancestors ; thus the greatest misfortune that his piety had to fear, is that the line shall be stopped. For then his religion would disappear from the earth, his hearth would be extinct, the whole series of his departed ones would fall into oblivion and into eternal misery. The greatest interest of human life (concludes M. de Coulanges) is the continuance of his descendance in order to continue the cult.

1726. The confirmation of all this will occur to the mind of the reader when he recalls that the word "*colo, cultus*," among the Latins in all ages bore simultaneously the several meanings—to till or cultivate, to inhabit, and to worship. The same to our own day in many languages. In German, **Cultur** means civilisation, **Cultus** means public worship. In French **Culte** means creed, worshipping, religion ; **Culture** means as in English, culture.

Here then is complete contrast to the idea, as lately re-introduced, of "advanced culture, high civilisation." Roman, Anglo-Saxon, French, decadence is not development, but departure ; not the evolution of life, but the involution of decay and death. Racial decline is not a phase, it is *felo-de-se*.

1727. English men and women by the hundred thousand deliberately arrange for the annihilation of their families and claim to see in it no wrong-doing. But the eternal principles perceived by our forefathers, sometimes clearly, sometimes through a glass darkly, remain in full operation, whilst with scaled eyes and haughty mien we march along the road that leadeth to destruction. Our own inspired seer wrote :

But when we in our viciousness grow hard—
O misery on it—the wise Gods seal our eyes ;
In our own filth drop our clear judgments, make us
Adore our errors ; laugh at us while we strut
To our confusion.

(Shakespeare : Antony and Cleopatra, Act III., scene 33.)

1728.

THE MORALS OF GERMANY.

Not the least part of the debt that we owe to the serious historian CORNELIUS TACITUS is his book, "*De Moribus Germaniæ*." In the copy before me ("The Histories of

Tacitus," by Rev. W. A. SPOONER, M.A., London, MacMillan's, 1891), his annotator says: "The warnings, the examples of history, in Tacitus' eyes, give it its value. It is because it furnishes such warnings and examples that he cared to write it. History was in his eyes a branch of moral philosophy, perhaps not the least important branch. The point of view has now changed."

More is the pity, but it is anyhow of social and racial—perhaps even of commercial—interest to watch the effects of forces upon population in any age or country. Knowledge is cheap and often comes in handy.

Professor van der SMISSEN says :

[TRANSLATION].

In Tacitus' "*De Moribus Germaniae*," a book of high moral elevation in many of its divisions, the grave historian desired, beyond any doubt, to blame by comparison the Romans of his time.

1729. M. de Coulanges also draws attention to the plain fact that Tacitus' work upon the Germans is a continuous contrast between Rome and Germany, it being understood that his Roman readers knew the state of their own country.

[TRANSLATION].

1730. If we oppose to the manners described by Tacitus, contrary manners, we shall see the development of wealth preparing everywhere, always, and in the same ways, the decadence of societies. A few lines of citation will suffice to sketch, in its principal traits, the picture of German simplicity, and will permit the representation by contrast of the very different state of Roman society in the century of Tacitus.

(XVIII.) *Dotem non uxor marito, sed uxori maritus offert.* (XIX.) *Numerum liberorum finire, aut quemquam ex agnatis necare, flagitium habetur ; plusque ibi mores valent, quam alibi bonae leges.* (XX.) *Sua quemque mater uberibus alit nec ancillis ac nutricibus delegantur.*

Which translates thus :

The wife does not bring the dowry to the husband, but the husband does to the wife. To limit the number of the children ; to kill either a male or female child, although there is already an heir ; is held to be a shameful crime ; and morals are of higher value there than good laws are elsewhere. The mother [in Germany] nourishes each baby at her own breast, and the duty is not assigned to domestics and wet-nurses.

MONUMENTUM ANCYRANUM.

1731. Cæsar Augustus was in all things a model of care and precision. Nearly all his orders were written, even those for the daily details of his household. His letters were dated not only with the day of the month, but with the hour of the day or night. For accuracy he used—against custom—prepositions with his verbs, so that there should be no mistake in the interpretation of the sense. When he carried over syllables at the end of lines he bracketed them underneath instead of placing them at the beginning of fresh lines. Inasmuch then as he was so deeply interested in the results of his census, taken by his orders from time to time, it may be concluded that he would require painstaking accuracy in the enumeration. Of this we even get a glimpse in his autobiography, preserved to this day upon the temple walls at Angora, in Asia Minor.

1732. One census was coincident with the most tremendous event recorded in history, that of the birth of our Lord.

1733. A few months before his death Augustus wrote down for the purpose of commemoration by inscriptions the principal events of his public life. The original, duly signed by him, was placed in one of the city temples and immediately after his death was read aloud to the people by his stepson Drusus. In the meantime copies having been transmitted to various parts of the Roman dominions, his words were inscribed upon the pillars or walls of public edifices. One of such buildings, a temple at Angora (formerly Ankyra) in Asia Minor, is preserved to our day. The autobiography, which was fortunately duplicated by a translation into Greek and incised side by side with the Latin, is in tolerable preservation. It contains 35 chapters, or paragraphs, cut into the marble, preserving to us many precious details of history, figures of finance, and even statistical enumerations.

It must be conceded that Bertillon was right in saying that we have nothing actually demographic of those obliterated peoples, for even the figures of population relating to Rome have to be qualified.

1734. I transcribe the actual words of Chapter VIII. and the reader can judge the case for himself :

VIII.—*Patriciorum numerum auxi consul quintum iussu populi et senatus. Senatum ter legi. In consulatu sexto census populi conlega M. Agrippa egi. Lustrum post annum alterum et quadragensimum feci. Quo lustrum civium Romanorum censa sunt capita quadragiens centum millia et sexaginta tria millia. Iterum consulari cum imperio lustrum solus feci C. Censorino et C. Asinio cos. Quo lustrum censa sunt civium Romanorum capita quadragiens centum millia et ducenta triginta tria millia. Tertium consulari cum imperio lustrum conlega Tib. Cæsare filio feci Sex. Pompeio et Sex. Appuleio cos. Quo lustrum censa sunt civium Romanorum capitum quadragiens centum millia et nongenta triginta et septem millia. Legibus novis latis complura exempla maiorum exolescentia iam ex nostro usu reduxi et ipso multarum rerum exempla imitanda posteris tradidi.*

The dates, and the total numbers of Roman citizens are therefore as follows :—

In B.C. 28	(A.U.C. 725-726)	4,063,000
In B.C. 8	(A.U.C. 746)	4,233,000
In 14 A.D.	(A.U.C. 767)	4,937,000

Unfortunately that does not tell us how many women and children there were, hence our estimates of the growth of the population during Augustus' reign must be formed from the above. I am indebted to Mommsen's work, written in Latin, for access to the inscription and for correctness of the figures. (*Res Gestæ Divi Augusti. Ex monumentis Ancyranis et Apolloniensi iterum editis. Th. Mommsen. Berolini, Weidmann, 1883.*)

[TRANSLATION.]

1735. VIII.—In my fifth consulship I augmented the number of the patricians by command of the Senate and people. Thrice I expurgated the list of senators. In my sixth consulship, with Marcus Agrippa as colleague, I made a census of the people. (I celebrated the lustrum forty-two years afterwards.) At which census were polled four million and sixty three thousand Roman citizens. A second time I conducted the census alone, with consular authority, Caius Censorinus and Caius Asinius being consuls. And in this census the poll of Roman citizens was four million two hundred and thirty-three thousand. A third time, under consular authority, I made a census with Tiberius Cæsar, my [step-] son, as colleague, Sextus Pompeius and Sextus Appuleius being consuls. In which census were counted heads of Roman citizens four million nine hundred and thirty-seven thousand. Whilst bringing in new laws, I reintroduced very many ancient examples now falling into disuse amongst us, and I have myself personally, in many practices, handed down examples for the imitation of posterity (*καὶ αὐτὸς πολλῶν πραγμάτων μίμημα ἑμαυτὸν τοῖς μετέπειτα παρέδωκεν.*)

1736. From a haughty tyrant in fulness of power that would amount to mere arrogance, but we have here the final declarations of an aged patriot, a deeply disappointed man, slowly sinking under a weary disease and well knowing his approaching end. The reader will not wonder at his combining in the same paragraph figures of population with statements concerning ancient morals and laws, because the increase of his people was his pride, whilst he dreaded their decay.

1737. Mommsen's note upon the concluding paragraph of Chapter VIII. is as follows :—

Augustus in re publica restituenda ante omnia hoc sive secutus est sive certe prae se tulit corruptum aevum revocandum ad antiquos mores ; qua de re sufficit laudavisse locos Suetonii duos.

[Augustus, in his restitution of the state, before all else either followed this out, or assuredly made it his aim :—the necessity of recalling a corrupt age to ancient morals. Regarding which it will suffice that Suetonius has in two places made of it honourable mention.]

Here is the testimony of Suetonius thus alluded to :

In reading the Greek and Latin authors he paid particular attention to precepts and examples which might be useful in public or private life. These he used to extract verbatim and gave them to his domestics, or sent them to the commanders of the armies, the governors of the provinces, or the magistrates of the city, when any of them seemed to stand in need of admonition. He likewise read whole books to the Senate, and frequently made them known to the people by his edicts, such as the orations of Quintus Metellus "For the encouragement of marriage" to show the people that he was not the first who had promoted these objects, but that the ancients likewise had thought them worthy their attention. He patronised the men of genius of that age in every possible way. . . . (Portion of Chapter LXXXIX., Suetonius' "Life of Augustus.")

The other place is partly quoted in par. 1705. The oration is preserved to us.

1738. It was not peculiar to that epoch to cast doubt upon sincere patriotism or to sling mud at those who tried to set examples of reform. It was their own phrase—very useful in politics to-day—"sling plenty, some of it will always stick !" We have had occasion to speak of the almost universal affection in which Augustus was held, but there is no occasion to take risks upon what is controversial. That much—interesting and amusing details of it we have many—will hardly be disputed, but of the slanders upon his good name and that of his aged wife, all-round disproof cannot be furnished. Some of them have been absolutely disproved as sheer anachronisms. LIVIA DRUSILLA was of dignified and noble presence, his companion and adviser for fifty years. Those who so prefer can believe the cruel story that an unusual but not unknown senile concupiscence spotted his later years, and that Livia was a party and a helper to her husband's debasement. They can conclude if they choose, that his last words, immediately after the final kiss, when the weary head dropped back upon her arm : "And now, Livia, farewell ! Be mindful of our union !" were only the closing hypocrisy. He was seventy-five, she seventy-one, whilst at the very least it must be said that during the months of slow exhaustion she was his inseparable and devoted nurse.

1739. Sed ambitionem scriptoris facile averseris, obtrectatio et livor pronis auribus accipiuntur : quippe adulationi foedum crimen servitutis, malignitati falsa species libertatis inest. (Tacitus, Lib. I., Cap. i.).

[Now from a writer's desire to praise you readily turn away, whilst detraction and spite are accepted with inclined ears : because, forsooth, adulation is open to the ugly reproach of servility, whereas malignity makes a false show of freedom.]

THE AUGUSTAN AND THE VICTORIAN ERAS

1740. The Roman people and power had developed during six centuries to the highest summit of civilisation.

We often hear the Victorian era of our own history compared with that of Augustus. It is an ominous boast, for although the Roman Empire had then attained the most dazzling glory of its expansion, it resembled the symmetrical splendour of the corypha palm of Ceylon in its gorgeous efflorescence, because it was also ripening for decay. The noble palm requires the space of three human generations to mature its beauty and strength. Then for the first time, high above the surrounding forest, "rising like the issue of a king, it bears upon its brow the round and top of sovereignty." The intent of a century is at last consummated; in lofty and lonely grandeur a gigantic blossom breaks forth above the glistening fronds, forming the most magnificent object in all the plant-life of God. It dies in the effort, for death and decay have also been planned for it in the mystery of Nature. But as "life is ever the daughter of death" so growth and glory are in perpetual renovation.

THE END OF A PEOPLE. The depopulation of Italy in the time of Augustus. By MAURICE VANLAER, Paris. Ernest Thorin, 1895. (*La Fin d'un Peuple, la Dépopulation de l'Italie au temps d'Auguste*).

I translate the introduction to the work :

1741. What more brilliant hour was there in the history of Roman Italy than that of CÆSAR AUGUSTUS when he relinquished the exceptional and extraordinary powers that he had arrogated to himself, and solemnly declared his intention "to return the Republic to the Senate and to the People?" After eight centuries of uninterrupted wars, after a hundred years and more of civil troubles, the temple of Janus was at last closed. Peace had been delivered to the world; whilst Rome, at the centre of unified Italy, could finally organise her conquests and perform her rôle of Sovereign of the universe, this rôle that the poet of the *Æneid* was about to define in an eloquent phrase :

Tu regere imperio populos, Romane, memento.

[To rule and command the nations, O Roman, be it thy charge.]

Politics did not wholly absorb her. She listened to the voice of VIRGIL, who chanted her glories, *gesta populi Romani*! [Exploits of the Roman people]. She learned in TITUS LIVIUS the glorious sequence of her past. She read HORACE, OVID, PROPERTIUS, TIBULLUS, CATULLUS. And as this incomparable phalanx of poets attested the vitality of her spirit, so the splendour of her edifices, the luxury of her spectacles and the extent of her commerce, told of her wealth and material prosperity.

1742. It was, however, not difficult to perceive beneath these brilliant externals, that Roman society was marching to its ruin; that the old people of Latium, whose destinies seemed to be eternal, was marked by the finger of the angel of death; that the very work of this nation—Italy at the feet of Rome and the universe at the feet of Italy—firm as it appeared, was trembling at its base.

1743. A black spot on the horizon of the sun-lit sky announced that the storm was near. Italy was becoming depopulated, the Latin blood eliminated, the Roman people was being renewed from outside. And the Emperor Augustus himself, addressing his fellow citizens upon a day of festival, denounced the evil in these terms: "How can Rome subsist if you refuse to marry and if you no longer rear children? It is not houses, porticos and public squares that make cities, but men! Do you expect that, as in the fable, men will spring out of the ground to succeed you? What a disgrace, what a sacrilege, if the Roman name should be extinguished with ourselves, if our city should be delivered over to foreigners, to Greeks and to Barbarians!"

1744. To study this evil, to describe its phases, to measure the extent, to seek out its causes, to indicate the remedies which were attempted : such is the object of this book.

There was formed in Italy, during the first six centuries of Roman history, under the influence of Rome, and with the Romans as first element, **a strong and fecund race of agriculturists.** We review this period in our first chapter.

Starting from the Second Punic war attention is turned from the soil, **the farmers are transformed into traders, into stock-holders, into leisured citizens : the country districts become depopulated.** This movement of rural depopulation will be the object of our second chapter.

1745. **The towns, on the contrary, and Rome especially, are developed.** What means of livelihood offer themselves to the poorer classes ? Work is almost entirely in the hands of slaves. Impecunious citizens sell their independence, their dignity, and their persons : their situation remains moreover precarious and miserable. Idleness corrupts them. The barbarous custom of exposing infants arrests reproduction. Third Chapter.

1746. As to the wealthy classes, immorality turns them away from marriage. **The preponderance that woman has taken in the household, the dissolution of feminine morals, further renders legitimate unions "intolerable."** The advantageous situation that public manners grant to the man who is without children drives the wealthy Romans from paternity. Fourth Chapter.

The Emperor Augustus tries to remedy the evil : these remedies, which we study in the fifth chapter, are inefficacious.

And depopulation, continuing to do its work, **precipitates the disappearance of the Roman people, and delivers Italy to the pacific invasion of foreign races.**

1747. Space alone forbids our following up the similarity between the manners of that Augustan age and those that have established themselves in France and England since the introduction of the Neo-Malthusian cult. To deny the being of a Supreme Intelligence, the active existence of moral law, and to declare the sufficiency of unrestrained competition to produce the greatest good, these were the beliefs and the principles of action of the Political Economists of England, as frequently named herein. It may be accepted that they were perfectly honest beliefs—it makes no difference either way. Apparently John Stuart Mill showed latterly a marked inclination to concede that his own and other intelligences were derived from a common and adequate Source. It was a concession to reason, reluctant if real, and he was sharply criticised for it by his "brother" atheists after his departure. His individual belief was his own concern, and may well be to us a matter of absolute indifference. But the promulgation of atheism by his coterie, and the abrogation by them of basic moral laws that had been accepted down the ages by civilised man in the Occident, was probably the greatest racial damage within the reach of a conspiracy to inflict. It was, however, done with tremendous impetuosity, so that the manners and morals they inculcated became the guiding principles of millions. That which had been loathed was embraced, that which had been criminal became respectable, and we now see that—upon the declarations of the accepted authorities of whom many are quoted herein—child-murder in the womb is an extremely common practice all over Anglo-Saxondom.

1748. One author calls it "The American Sin." "The tender and delicate woman among you who for delicateness and tenderness would scarce adventure to set the sole of her foot upon the ground" is as ready thus to slay her own offspring as to remove a superfluous dog. [Pars. 1374, 1659, 1830]. It is no exaggeration to say that some women who are accepted as patterns in society exhibit much more affection to animal pets than they do to human babies. Nay, we have it in the history of our own time that many women loathe and refuse maternity, whilst nurturing and pampering dogs, cats and monkeys.

THE ROMAN "ORPHAN."

1749. By a curious inversion, "orbus" (*ὀρφανός*) orphan, came to mean, not a child that had lost its parents, but a married man without children! "Orbitas" meant orphanhood of the same description, the most envied and the most favoured condition.

Of this privileged life of the *orbus*, which we have essayed to set forth, the testimony of the most diverse historians and moralists offers itself to us as a striking synthesis. TACITUS, a serious writer, reverts repeatedly to what he calls "the prizes of orbitas" (*orbitatis pretia* or *præmia*) and makes this remark (very interesting because it shows to us how profound was the evil), "to be rich and to have no children, whether in good times or bad, is an advantageous situation." The same observation comes from the elder PLINY in that compilation which he calls his *Natural History*, merely incidentally and in passing: "*Orbitas* is a power." Commenting in one of his treatises upon morals, upon the verse of EURIPIDES "gold procures to mortals power, friends and glory," PLUTARCH carefully makes this restriction "that it is not generally true excepting of men who have no children at all."

These ridiculous orphans were much coddled and petted by their own parents, as well as by friends and parasites who hoped to be their heirs.

1750. Another moralist who ought to have been well informed, but who was quite able to hold his tongue, as his contemporaries claimed, for he was a heritage-hunter himself and knew how to catch in his meshes more than one rich "orphan"—this moralist SENECA, also, tells us of the "empire which shows a childless old age." And finally PLINY the Younger, who ordinarily saw the society in which he lived under favourable colours, describes to us with singular force the extent of the evil, when he declares that "to make a present to a rich and childless man is a dishonest action;" and when he calls him a rare person "who amongst the obligations of a good citizen, includes that of giving several subjects to the State; in a century when it is so advantageous to have no children, that people do not want even to have a single son."

1751. Under such circumstances it is no wonder that divorces multiplied, much as we see them increase of late years in America; that practices of abortion were carefully studied, with abundant success in the destruction of life, but no success in avoiding danger to the "mothers."* And again there was a manufacture by druggists of articles for the prevention of conception, assuredly not upon anything like so general a scale as in our Anglo-Saxon communities, but whose preparations were almost identical with those offered for sale everywhere in England, America, Canada, South Africa, Australia and New Zealand. The unguents were curiously alike, as described by the writers of the Augustan age, to those which enjoy such an "enormous sale" [par. 1822 cl. 232] in the Victorian age. The constituents differ indeed, but the things contained spermaticidal poison, as now, and were applied to the genital organs in much the same way. Just as publicly taught a few years ago by Mrs. Besant, Bradlaugh, and the rest, from the platforms of halls throughout populous Britain, with such effect as "to leave little to be desired." Certainly there were not in Rome printing-presses to multiply tracts and handbills by the hundred thousand, as these are still freely distributed in Anglo-Saxondom, to assist towards national extinction with all possible rapidity. But the personal discussions and private propaganda, of which we have no records, may be safely counted upon—then as now.

1752. Methods of procuring the death of the fœtus are narrated in detail by some of the historians, even instruments used by the Romans are preserved to this day. One of the prescriptions at least, could be safely published, for it is merely a superstition of quackery and could not have had the desired effect, but neither in that age of brilliant intellects and precipitous decadence, nor in any other, was a method found that was safe

* NORM.—*At teneræ faciunt, sed non impune, puellæ, sæpe, suos utero quo necat, ipsæ perit.*

to the woman. Possibly, and with all reverence it may be said, probably, the Creator's foresight has made provision against any such success for all time to come. Anyway, the arithmetical provision which reverses the arithmetical and geometrical progressions of the Political Economists, is ample correction by itself. Annihilation is a sure cure, and we have abundant instances of its operation in the history of the nations of Western Asia, and of Greece and Rome.

1753. Already under the reign of Nero [only 50 years after the death of Augustus] Tacitus attests that "nearly all the knights and the greater number of the senators betrayed a servile origin, plurimis equitum plerisque senatoribus non aliunde originem trahi." [Confirmed by Martial and Juvenal].

Now it sufficed to be born free to be qualified as *ingenuus* [native free-born as opposed to foreign]. But the generations were so quickly effaced that the task was never done. One day some complaints were raised in the Senate against the perfidy of the freedmen, and the demand was made on the behalf of the masters for the right of punishing delinquents by the revocation of their liberty. "You forget," replied an orator to the authors of the proposition, "that freedmen are spread everywhere (*late fusum*), that they fill the tribunate and the *decuriae* (juries), that they occupy nearly all the magistracies and the priestly offices, that they even invade the urban cohorts, and that if you separate them from the other citizens you will make manifest the frightful scarcity of the native-born! (*Si separentur libertini, manifestam fore penuriam ingenuorum*)". Grave words, which raised no contradiction at all, and they are confirmed by this fact, that most of the tombs, vestiges of this epoch of decadence, which border both sides of the military roads at the gates of Rome, are the tombs of freedmen.

How true is the word of SCIPIO AEMILIANUS, "Italy has become a stepmother, *noverca*! She has ceased to be a mother, she has ceased to produce." If we needed one final proof we shall find it in the literary history of Rome.

Then, at length, the author supplies the long and glorious list of names whose lustre will illuminate for all time the Augustan era.

1754. The conquests terminated, Roman literature expanded, and towards the last years of the Republic a crowd of eminent writers, poets, orators, historians, issued from Central Italy: Lucretius, Cicero, Hortensius, Cæsar, Varro.

The germ develops itself and becomes the dazzling efflorescence of the century of Augustus, but already literary supremacy has quitted the Centre of Italy to transport itself to the towns of the north. If Rome is the country of TIBULLUS and VENUSIA that of HORACE, if Umbria is proud of OVID and PROPERTIUS—Mantua gave birth to VIRGIL, Padua to TITUS LIVIUS, Verona to VITRONIUS. Hostilia (close to Verona) to CORNELIUS NEPOS and—again close to Verona—the picturesque peninsula of Surmio is the birth-place of CATULLUS. Como, in the following century was made illustrious by the two PLINIUS, Padua by VALERIUS FLACCUS, and again by the eloquent and virtuous PETUS THRASEA. This fecundity ought not to astonish us. Has not Cisalpina been the only part of Italy in the time of Augustus where there was a numerous population? Is it not, according to STRABO, "a privileged country?"

1755. But the centre of production of great writers withdraws more and more from Rome, and soon it is no longer in Italy.

The Roman people has ceased to be. And Italy—with Rome, which includes all Italy—only survives by the ever-renewed infusion of foreign elements. The brilliant period of the ANTONINES was, so to speak, its swan-song. After MARCUS AURELIUS the historian of Rome sees life retire little by little from this cosmopolitan city, and the hour of chastisement approach for "the mighty harlot seated upon the great waters." For a long time she had produced no more writers,

but soon she has no more literature. Whilst amongst the Gauls schools of rhetoric and poetry are founded and prospering; whilst upon African soil spring up numerous writers of the Latin tongue; and we also behold a renovation of Greek literature, Rome—absorbed by games of the arena—is deaf to the voices of orators and poets. She ceases to be a literary centre.

1756. For a long time she had called barbarians to the Empire (pars. 906, 983), but now her emperors separate from her. And when Byzantium boasts of having been chosen by CONSTANTINE to become the imperial capital, "Rome weeps at being discarded by Cæsar." She ceases to be the political centre. Her material prosperity decreases; her population diminishes; and CLAUDIAN compares her to an "old woman with downcast look and feeble voice; her arms lean and withered; hardly able to bear on her sickly shoulders a buckler all dust-begrimed; whose tottering helmet reveals her whitening locks as she trails her rusted spear." Let the Barbarians come! They can only destroy a ruin.

Verily a glorious ruin, since Rome is about to become, by election of the Popes, the religious centre of the universe, the Eternal City! But in the temporal order, her rôle is finished. The astounding and glorious work of the sons of ROMULUS—Italy unified, Italy mistress of the world—disappears with them.

FRANCE THE MOST ADVANCED EXAMPLE

Nitti. p. 114.

1757. We have seen nations enter upon a period of great civilisation, become rich, have a very dense population, and then suddenly become unpopulous and decadent from a slow anæmia. Many ancient civilised states came to an end not by invasions or war, but solely by a cessation of the birth-rate.

Morality is one of the least studied but most important demographic factors. In reality the question of the depopulation of France is purely and simply a question of morality. Thus spoke GUYAU, one of the most profound intellects produced by modern France. [Not to be confused with YVES GUYOT.]

("The Daily Telegraph." Sydney, Wednesday, August 4, 1909.)

"DONE TO DEATH. CHILD SLAUGHTER IN MELBOURNE. WORST PERIOD OF THE ROMAN EMPIRE."

1758. Melbourne, Tuesday.—The coroner to-day held inquiries concerning the deaths of three infants. In each case death was found to be due to suffocation.

At the conclusion of the inquiries, Dr. Cole said he had no doubt in his own mind that all three had been done to death, either by deliberate design or by criminal neglect. It appeared that there was a class of people in Melbourne, pleasure-loving people, without the sense of their responsibility, who would stop at nothing to conceal evidences of their wrong-doing. In the three cases in which he had brought in verdicts of suffocation, the children were all healthy, normal babies, who might have grown up into good and useful citizens.

"We seem, in Melbourne," he added, "to be drifting into a state of things similar to that which existed in the worst period of the Roman Empire, when infanticide became so common as to be neglected altogether. Here at the morgue, cases of what appear to be nothing else than child-slaughter are constantly recurring, and we can do nothing to stop them. A most disastrous state of things is disclosed by the evidence in these cases, and in the light of the falling birth-rate I trust the State will be able to do something to check this gradual waste of innocent child-life."

THE LESSON OF HISTORY.

1759. Historians have abundantly recorded for us the "prudential methods" employed by the Greeks and other nations. They were precisely the abominations so often alluded

to in the ancient Hebrew Scriptures. These Scriptures find a place in most of our homes, and ought to lead us to regard the same practices in our own day with like horror and aversion. But *nil novi sub sole*—there's nothing new under the sun.

POLYBIOS (born circa 206, died 124 B.C.) wrote, addressing his compatriots :

[TRANSLATION.]

1760. If, exceptionally, you submit yourselves to the charges of a household, you arrange matters in such fashion that you have only one or two children, so that they may live, like yourselves, in wealth and luxury. **This evil is propagated in secret, but with deplorable rapidity.** It is the source of the misfortunes of which you complain, because when you leave only one or two children, a war or an unforeseen disease carries them off. Then it is inevitable that your homes become desolate.

No, he was not foretelling the present conditions of France and Anglo-Saxondom. He merely told of Greece two thousand years ago.

1761. It is the commonest delusion that we need but to augment wealth and ease to increase fecundity. The favourite phrase runs :—"It is purely a question of economics." Yet the poet JUVENAL wrote (vi. 292) :

Nunc patimur longae pacis mala ; saevior armis
Luxuria incubuit victumque ulciscitur orbem.
Nullum crimen abest facinusque libidinis, ex quo
Paupertas Romana perit.

Which we may translate :—

Now suffer we ills of long peace-time ; more cruel than armies,
Luxury broods o'er, chastises, the world she has conquered.
Absent is not a reproach, nor libidinous deed, since
Our Roman poverty left us.

1762. Even the severity of Juvenal's denunciations shows, in common with those of his contemporaries, that there was a sound core left in the Roman people. Unfortunately the majesty of his language is lost in any translation. Goldsmith, who knew his ideas, amplifies them perhaps unconsciously in the "Deserted Village" :

Ill fares the land, to hastening ills a prey,
Where wealth accumulates and men decay.

* * * *

His best companions, innocence and health,
And his best riches, ignorance of wealth.

* * * *

O, luxury ! thou cursed by heaven's decree,
How ill exchanged are things like these for thee !

1763. TACITUS, in Book I., chap. 3 of his "Histories," uses the phrase :—

Non tamen adeo virtutum sterile saeculum ut non et bona exempla prodiderit.

[Yet the age was not to such an extent sterile of virtues that it did not also put forth good examples.]

1764. Thereupon he lists many noble acts, as well as brave deeds of self-sacrifice, amongst all classes of the Roman people. Moreover he opens his work with the reign of Galba, which followed upon unheard-of cruelties and horrors under Tiberius, Caius (Caligula), Claudius and Nero. He witnessed further national debasement under the wretches Otho and Vitellius, in the awful "year of the Four Emperors," and still could write as quoted above.

1765 Tacitus in his despair complains in the paragraph just quoted that "the gods indeed punish, but they do not help." Maybe we, "the heirs of all the ages," have fallen into an opposite heresy, in believing that God indeed helps but is too amiable to punish.

1766. Now in this work we do not deal at all with that epoch, nor make any comparisons with it. We limit our parallel to the Augustan age, when Rome was under a constitutional rule, and at peace with all the world. The monarch, if he must be so called, was first citizen—*princeps civitatis*. Territorial aggrandisement was not allowed, conquests were forbidden, and over-zealous generals who would subjugate hostile neighbours were punished. Commerce and industry spread, their ships sailed every sea, art and architecture attained a perfection which has never been surpassed, natural treasures were produced from sources that have not been rediscovered. Even the multi-millionaires of our day must hide their diminished heads in comparison with those of Imperial Rome.

1767. Ad me ex India regum legationes saepe missae sunt, nunquam antea visae apud quemquam Romanorum ducem. (Mon. Anc., 31).

The unconquerable Parthians and Scythians besought the friendship of Rome. To Augustus, even "the rajahs of India sent frequent embassies, such as were never before beheld by any other Roman leader." She "sat upon the great waters," the undisputed ruler of the waves. In a city obsessed with splendour, what must those embassies have been!

1768. In consulatu sexto et septimo, bella ubi civilia exstinxeram, per consensum universorum potitus rerum omnium, rem publicam ex mea potestate in senatus populique Romani arbitrium transtuli. (Mon. Anc., 34).

[In my sixth and seventh consulship, having everywhere extinguished the civil wars, and by universal consent possessing absolute power, I transferred the commonwealth out of my power into the control of the Senate and Roman people.]

1769. Brigandage was crushed out, piracy swept from the seas, (*mare pacavi a praedonibus*), yet a handful of soldiers sufficed to keep order in Italy, whilst the whole Imperial army probably did not exceed a quarter of a million men. (Bury, page 68). The prescribed bounds of the Empire were, on the south and east the deserts of Arabia and Africa, on the north the Danube and the Euxine, on the west the Atlantic Ocean. Attracted by *pax Romana*, the rulers and people of contiguous domains actually desired admission to the prosperous empire, yet were refused. The Principate and the Senate set aside "for all time" the dangerous dream of world-wide dominion. Culture, trade and "material progress" were thenceforward to be the national aim, for the Romans were utilitarian in the highest degree. Sagacious statesmen (Mæcenae), brave and faithful soldiers (Germanicus), invincible admirals (Vipsanius Agrippa), upheld the honour of the race, made stable the imperial sway, and spread over all the world the *Romani nominis umbra*—the glamour of the Roman name.

1770. They did not use the word empire or imperial in any modern sense. The former was "*orbis terrarum*," in the sense of the circle of Roman possessions. Their rule (*imperium*) commanded everywhere respect, if nowhere love, for it meant protection, discipline, law and justice. Generally the nations were allowed to govern themselves, but the Romans ruled. It is said that 85,000,000 white people owned obedience.

1771. Behind the progress was decadence, beneath the splendour, shame; whilst mantled by wealth and glory crept in disease, decay and death. Titus Livius, who wrote during Augustus' life-time, "invites his readers to learn by what men and by what policy at home and abroad the empire of Rome was won and increased; then to follow the gradual decline of discipline and morals; then to witness that decline becoming more and more marked, ending in a headlong downward rush, until his own times are reached, 'in which we cannot endure our vices nor submit to remedies.'"

1772. History does not and cannot repeat itself because no two persons, nor peoples, nor epochs can be alike, nevertheless actions must be followed by effects. That is a law "prepared for us from before the foundation of the world."

And the lesson which those historians confessedly hoped posterity would learn, is that like acts of virtue or vice will, even unto the end of the world, produce like effects. Causes are within our control, inasmuch as we can cause good or ill, but consequences are for ever beyond our reach, and they work in silence.

CONCLUSION.

1773. The retrogression of the Roman people had begun earlier than the dawn of the eighth century A.U.C (say 54 B.C.), before the Republic had attained its full expansion, long before the "Founder of the Empire," Augustus, had applied himself to embank the torrent of decadence by law and decree. No! the preservation of a race depends neither upon freedom nor despotism, republic nor monarchy, wealth nor poverty, peace nor war. Least of all can the intangible bubbles of Utopia, glistening perennially in unreal colours, form a base for racial growth and strength.

1774. Probably every nation loves self-flattery, self-admiration—the attitude of Narcissus. And when "deep-rooted malady," the "slow anæmia" described by Dumont and Bertillon is shown to have attacked the organism, none wishes to hear of it—the attitude of the ostrich. So it was with Greece and Rome, so it is with France. May the warnings of great minds from the past, from yesterday and to-day, come home to ourselves ere it be all too late!

1775. In this our long study we have struck again and again upon the one rule and the one remedy, delivered by a greater than the prophets:—

Whosoever will follow Me shall not walk in darkness, but shall have the light of life.

But His path meant first of all family love and discipline, then preference of others and social affection; not "enlightened selfishness," not "every man for himself," not the "greatest happiness of the greatest number," not "get all you can and when you have got it, hold it!" It did not mean "poison the life-germ as you please, or destroy the unborn babe."

The objects held up for man's aim and admiration by the Economist and Realist schools are comfort and ease, amusement and pastime, wealth and luxury. Over against that was our Lord's rule of life in perfect clearness, but His maxims were hard and their meaning real, so that many turned back and walked no more with Him. His rule is clear, but it never tempts with promise of ease, nor ever deludes with the films of Utopia.

DIVISION VII.

PARLIAMENT AND THE CHURCHES.

PARLIAMENT AND THE CHURCHES.

THE CHURCHES AND RACIAL DECAY.

1776. The essential question is—for those who do not admit a Divine Intelligence or a categorical imperative—Can we indulge our passions with impunity whilst avoiding, or defrauding, the intent of Nature? Few, if any, will deny both God and evolution, yet if they do, the question has still to be answered. Clergymen in our time accept both, yet some of them—Mrs. Besant claims positive knowledge that many of them—practice artificial prevention of conception (pars. 211, 241). She claims their gratitude, even in her alleged retractation. We have it from American gynæcologists (par. 1818), that some of the clergy even procure or condone abortion of their own offspring. Those records should be as remarkable for the future historians of our Anglo-Saxon decline as anything we find of the Roman in Suetonius, Tacitus, Martial or Juvenal. Remarkable, as being in flat controversy with the Judaic and Christian books of the Bible, which all clergy claim to be the authority for their teachings.

1777. Before the New South Wales Royal Commission upon the Decline of the Birth-rate, upon oath, a Christian clergyman defended the practice of artificial prevention in sexual union. He was answering questions put to him by the President, the Hon. Dr. MACKELLAR. Certainly he was the only one, for the others strongly denounced, without qualification of any kind, that which BERGERET calls conjugal frauds. We cannot doubt the faithfulness of the clergy as a body.

The question as to impunity is answered in the negative by all medical authorities that have been consulted in this investigation, without exception.

1778. The ROMAN CHURCH has never, at any time, left its position open to doubt upon the matter. Its recorded dicta are plain and ample, but there appears to be no occasion to quote them, so well understood is that Church's attitude of absolute anathema. Not only so, but I am informed by high ecclesiastics that imperative instructions are given to the clergy to leave no room for hesitation in the minds of adherents, "even if a priest were to empty his church by so doing." It does not seem a likely way to empty his church—quite the contrary.

1779. The position of the CHURCH OF ENGLAND is shown by the following extract from the Encyclical letter of the Lambeth Conference, August, 1908:

Paragraphs 37 to 40 relate to the question of divorce and were carried by the narrow majority of 87 votes against 84. But Nos. 41 to 43 were carried *nem. con.*

THE LAMBETH CONFERENCE.—EXTRACTS FROM THE ENCYCLICAL LETTER.

AUGUST 8TH, 1908.

A further evil with which we have had to deal is of such a kind that it cannot be spoken of without repugnance. No one who values the purity of home life can contemplate without grave misgivings the existence of an evil which jeopardizes that purity; no one who treasures the Christian ideal of marriage can condone the existence of habits which subvert some of the essential elements of that ideal. In view of the figures and facts which have been set before us, we cannot doubt that there is a widespread prevalence amongst our peoples of the practice of resorting to artificial means for the avoi-

dance or prevention of child-bearing. We have spoken of these practices and endeavoured to characterise them as they deserve, not only in their results, but in themselves; and we would appeal to the members of our own Churches to exert the whole force of their Christian character in condemnation of them. (Resolutions 37-43).

37. The growing prevalence of the disregard of the sanctity of marriage calls for the active and determined co-operation of all right-thinking and clean-living men and women, in all ranks of life, in defence of the family life, and the social order, which rests upon the sanctity of the marriage tie.

38. The influence of all good women in all ranks of life should be specially applied to the remedying of the terrible evils which have grown up from the creation of facilities for divorce.

39. This Conference re-affirms the resolution of the Conference of 1888 as follows:—

“(A) That, inasmuch as our Lord’s words expressly forbid divorce, except in case of fornication or adultery, the Christian Church cannot recognise divorce in any other than the excepted case, or give any sanction to the marriage of any person who has been divorced contrary to this law, during the life of the other party.

“(B) That under no circumstance ought the guilty party, in the case of a divorce for fornication or adultery, to be regarded, during the lifetime of the innocent party, as a fit recipient of the blessings of the Church on marriage.

“(C) That, recognising the fact that there always has been a difference of opinion in the Church on the question whether our Lord meant to forbid marriage to the innocent party in a divorce for adultery, the Conference recommends that the clergy should not be instructed to refuse Sacraments or other privileges of the Church to those who, under civil sanction, are thus married.”

40. When an innocent person has, by means of a Court of law, divorced a spouse for adultery and desires to enter into another contract of marriage, it is undesirable that such a contract should receive the blessing of the Church.

(The foregoing carried, 87 votes to 84).

1780. 41. The Conference regards with alarm the growing practice of the artificial restriction of the family, and earnestly calls upon all Christian people to discountenance the use of all artificial means of restriction as demoralising to character and hostile to national welfare.

42. The Conference affirms that deliberate tampering with nascent life is repugnant to Christian morality.

43. The Conference expresses most cordial appreciation of the services rendered by those medical men who have borne courageous testimony against the injurious practices spoken of, and appeals with confidence to them and to their medical colleagues to co-operate in creating and maintaining a wholesome public opinion on behalf of the reverent use of the married state.

(Clauses 41 to 43 carried unanimously.)

1781. That is by no means a sufficient declaration. It dismisses the subject of racial decay in a dozen lines, because apparently it is “repugnant to speak of.” Nothing can be more repugnant or more revolting than the subject of carcinoma, yet professional authorities, to whose decisions we laymen must unhesitatingly bow, declare repeatedly that the prevention of cancer must be openly taught to the people as being their chief if not their only reliance. The other racial trouble is indeed repugnant, and not so distantly related to cancer as those who practise the cause of it think. Such persons were assured of immunity by Mrs. Besant and the less prominent teachers of the practice, but light has already been thrown on the consequences, and there is more light to come. Unless she die at a less age than thirty, we see that now one woman in eight perishes of cancer, and that for the future an ever-increasing proportion must be reckoned upon, because the line of ascension as shown by Dr. Tatham appears to be inexorable. The subject is indeed repugnant, but “it will not down,” it cannot be ignored. The one thing needful is prophylaxis, for in both forms of cancer—physical and national—amelioration and cure are a like impossible. And the inculcation must be open and bold. Courage and candour must not remain prerogatives of evil.

1782. Artificial limitation of families—distinguished from the moral restraint or abstinence recommended by Malthus—has been stigmatised for ages as “the unforgivable sin.” Whence the idea and the phrase arose is nowhere—that I can find—made clear but it is widely quoted. It seems a strange declaration, a remarkable piece of antique

folk-lore, for who can place bounds to the forgiveness of God? But reflection shows to us the truth of it, since not even Deity can revoke the past. That which has not been, cannot be made to have been. The acts by which Australia was short a million lives in 1903, plus 300,000 since, are irrevocable. We may be sure that the Divine Intelligence will somehow fill the gap, but the lost lives are irrecoverable. Neither can they have progeny—a truism, yet how little is it weighed! He has doubtless His ways of reparation, but His ways are not our ways, nor His thoughts our thoughts. We have liberty, right up to the point of death, nevertheless we are held in an iron grasp.

1783. The position of what are called for convenience "Nonconformist" churches I am not able clearly to state upon authority, but the result of careful inquiries would lead us to believe that it is similar to that of the Anglican Church, namely, strong disapproval without active, persistent and public denunciation. This conclusion is in strict accord with the voluminous evidence, taken upon oath, by the New South Wales Royal Commission. (*Vide* par. 1822, cl. 1023).

1784. Hebrew teaching leaves no room for doubt, or anything further to desire, upon the purity of conjugal and family life. No matter how terrible the repression and persecution of the Jewish people, their stamina has been preserved because of obedience to ancient law. All this is so well known that space will be saved by omitting details, which are available in abundance. The single instance of the city of New York may suffice, where there are now one million Hebrew inhabitants, certainly outnumbering any other race, and where they exhibit intensity of vigour in each department of life.

In our Anglo-Saxon communities we are, practically, only concerned with the Christian and Jewish forms of faith in their influence upon population. To leave out allusion to them would be to omit the chief factor in the whole problem.

THE TRUE SOURCE OF STRENGTH.

1785. "Our Children." Speech by Bishop of Riverina, Hay. ("Sydney Morning Herald," 27th May, 1909):

The first session of the seventh synod of the diocese of Riverina opened last evening, a number of clerical and lay representatives from different parts of Riverina being present. The Bishop of Riverina, in his presidential address, paid a graceful tribute to the work of the late Archbishop of Sydney. He referred at length to the Pan-Anglican Conference and Lambeth Conference, which he attended. The Bishop also referred to the growing practice of the artificial restriction of families, and pointedly affirmed that the deliberate tampering with nascent life was repugnant to Christian morality. "In the name of all that is rational," he said, "what is the use of waving our flags, singing our patriotic songs, and making our patriotic speeches, when we are conscious of having this rottenness at our doors? Artillery, airships, and Dreadnoughts will not save us unless we have men to manipulate them. What is the use of augmenting our navy, when we are undermining our true source of strength with our ever dwindling birth-rate? The palmy days of the Empire are numbered, and unless we mend our ways nothing can prevent us becoming an easy prey to any nation that may be told off in God's good providence to bring us to our senses. Let all true patriots give heed to these things, for none but traitors can ignore them."

SOME PARAGRAPHS FROM THE FIRST VOLUME OF THIS REPORT.

THE LATE MR. W. E. GLADSTONE AND THE DEFEAT OF THE SACRED CAUSE.

Dear Dr. Pomeroy,

1786. I send a line of hearty good wishes for your renewed and apparently indefatigable efforts.

114. I have no title to examine or condemn and no competency to enter into particulars, most of all as regards the medical side of the subject. But I can find no words strong enough to express my sense of the sacredness of the cause to which your labours are devoted; or of the degradation which, if and in proportion as that cause should be defeated, threatens the whole human race within the range of the controversy.

I remain, my dear sir, with strong sympathy,

Faithfully yours,

Hawarden, September 2, 1890.

W. E. GLADSTONE.

A facsimile of the letter appears on page 39 of Vol. I.

1787. 115. Rather more than twenty years have elapsed since the publication of the book, "Ethics of Marriage." The cause has met with uniform defeat in the countries within the range of the controversy, i.e., Anglo-Saxondom, and Australasia most markedly of all. France, indeed, has led, and her decadence is as freely recognised at home as abroad. In all of them the carcinoma has greatly spread since Mr. Gladstone's day, and the cachexia of malignant disease has, through the circulation, invaded the parts of the body.

1788. 116. Dr. Pomeroy informed me that a religious newspaper, issued in that city of Boston which is acknowledged as a leader in thought and culture, had openly recommended genesic interference. In his book a clergyman and his wife are mentioned who followed and inculcated the practice. They had one child, a son, an inefficient specimen, to put it mildly. "Would you like to know his subsequent history, for he is now 25 years old? Well, his parents centred their attentions upon him, and he was to be a model. But they could do nothing with him, make nothing out of him. At schools he failed, at college he failed, and at every occupation, however chosen or preferred, he failed again. He is now on a ranch in Texas, useless for anything, whither he was sent as a last resort, but with no practical probability of usefulness." The parents, like others, thought they had made a choice, but it was at best a chance, and there was not the recourse of training another child and of letting them train one another. The Founder of our civilisation inculcated the opposite course, welcomed and blessed the children, called them by terms of endearment, and used the furthestmost emphasis when He declared that unless the adults around Him became as (learned from) little children they should in no wise enter into His Kingdom. He made clear that that Kingdom—that regulation—was to be here, real and genuine and gentle, no chimera or imagination at all. We have the spectacle of a nation officially rejecting that Teacher and His philosophy, but reflection will show anyone that His rule of life must survive all opposition, for it is intimately related to the preservation of the race itself and of its purest motives. Therefore His words and the principle of them will live and will move the world when our own Anglo-Saxon race shall have followed, as it must, all others that have preceded it, to extinction and possible oblivion.

1789. 118. As the case of racial destruction is stated, from specific observations of authorities, by the New South Wales Royal Commission, and again general facts are herein adduced, also from authorities, it would seem advisable to add two or three individual instances, which are often as striking as the more serious statistics. The latter are more serious, because it can be said of each individual instance, post sed non propter.

119. It was narrated at the New South Wales Royal Commission that a young couple had resolved not to have children for five years, a period that seems to have been often chosen. They used spermatocidal preparations. At the end of the sixth year, no sign appearing of the desired progeny, one of the surgeons was consulted and told of their wishes. After examination the surgeon said, "Madam, you can never have a child." There was some distress, and the husband asked whether an operation could be performed that would render maternity possible. The surgeon replied, "Madam, you cannot have a child so long as you live." Thus they had struck out their names from the book of life in the most literal and mundane sense.

1790. 120. Another young couple, finding that in the course of nature a child would be born to them, sought to destroy it by alleged abortifacient drugs. Other means were tried, but fear of death caused them to desist. The baby was born distorted and deformed. Then arose a passion or instinct upon the strength of which depends the existence of mankind, but of which as yet they had known nothing—parental affection. They "moved heaven and earth," as the phrase went, to save the child. And whenever either of them looks at the piteous figure, father or mother must say, "I did that."

121. Upon my travels, in one of the cities visited in this investigation, speaking with a man in executive authority, who is well informed upon the present subject and deeply concerned, he said, "I will tell you my own case. A society lady, hearing that my wife was pregnant, advised her to use

certain means to destroy the embryo. The advice was followed, but the child was born at full time—an idiot. It died. In course of time my wife conceived again, and I ardently desired a son. That son was born—and is an idiot.”

These instances could be multiplied a thousandfold. Some are too distressing to narrate at all

A PHYSICIAN AND SURGEON UNDER EXAMINATION BEFORE THE NEW SOUTH WALES ROYAL COMMISSION.

1791. 1060. *Q.* To what do you attribute the infecundity and the comparative sterility? *A.* A good deal to the degeneration of the nerve constitution in women, and also to measures taken to prevent the birth of the children.

1061. *Q.* What are the measures which are taken? *A.* The measures that have come under my experience and notice have been some preventive, and sometimes, after impregnation has taken place, there have been means taken to prevent the birth of children when they have been conceived.

1062. *Q.* Are mechanical preventives used within your knowledge? *A.* They are used in a horrible degree—in a very great degree.

1063. *Q.* In the country? *A.* In the country and in the towns.

1064. *Q.* And chemical preventives also? *A.* You mean medicinal?

1065. *Q.* Yes? *A.* Yes; oh, very much—very much.

1066. *Q.* We have information that all the country chemists, as well as the chemists in the town, sell these articles—is that within your knowledge? *A.* I would not say all: many do.

1067. *Q.* And that they are sold by hawkers, who carry them in their packs to out-of-the-way places? *A.* They certainly are. They are sold by hawkers. I have knowledge of that.

1068. *Q.* Is this confined to married women? *A.* Married and unmarried.

1069. *Q.* Both use these articles? *A.* Yes.

1792. 1070. *Q.* Is it within your knowledge that women are engaged in the traffic—engaged in selling these articles? *A.* Yes; I may say it is. I know that women come under the pretext of selling various things—music, and odds and ends, and embroidery, and so on—and they make that a cloak to sell preventives.

1071. *Q.* Do you consider that the moral tone of the women generally is lowered by the use of measures for the prevention of impregnation? *A.* Yes; and I say so advisedly.

1072. *Q.* Do you think that the moral tone of the community generally is more lax since the habit of using preventives began? *A.* Well, I am afraid it is. I say so, because, in conversation with most respectable women on the subject, they say that any measures to prevent children being born when the parents are not able to keep them are right.

1073. *Q.* Do you yourself consider that the practice is obscene, using the term “obscene” in its broadest sense? *A.* You meant to say that it demoralises a woman that would otherwise be virtuously-minded.

1074. *Q.* Yes? *A.* Yes; I think so.

1793. 1075. *Q.* Is it within your knowledge that septic conditions of the pelvic viscera are produced by the use of these measures? *A.* No; I cannot say so. Any attempt at procuring abortion does so, of course; but I do not know that the use of a preventive would have that effect, but it has a very deleterious effect on the woman’s nerve system. I have seen women absolutely have to be sent into an asylum for the insane on account of the use of these pernicious things—married women, too.

1076. *Q.* The ill effect upon the nervous system, then, is very great? *A.* Yes; more especially with one of the means that is resorted to, and that is I have seen that more than once cause a woman to become insane.

1077. *Q.* Do you think that septic conditions of the pelvic viscera are more common now than they were in your earlier practice? *A.* Yes. I am sure they are; I am certain of it.

1078. *Q.* Have you observed septic conditions of the pelvic viscera, in any marked degree, in your country practice? *A.* I have noticed it since thirty years ago; but I do not think so much before that.

1079. *Q.* Do you consider that these conditions are probably due to attempts to procure abortion? *A.* I have often seen it so.

1794. 1080. *Q.* Are cases of induced abortion very common in the country districts? *A.* Yes; very, very common. I know a case at the present time (I cannot mention the name of the town), where a chemist bragged the other day that he had nine cases of women under treatment to procure abortion, virtually by what he called chemical means.

1795. 1081. *Q.* Do you think that abortions in the country are frequently the result of malpractice on the part of medical men and midwives, or the result of manipulation, or the use of drugs by the women themselves? *A.* By the midwives; the midwives are so much engaged in that practice, I know very few medical men in the country who are supposed to do this sort of thing, but I know that in the town it is very frequent indeed.

1082. *Q.* Do you think it would be possible, by any regulation, or by any legislation, to control women practising as midwives throughout the country, to the advantage of the general community? *A.* I am perfectly sure it would be most useful if you had midwives who were reliable and responsible, and were not inclined to lend themselves or offer themselves for this purpose; I know it would have a great effect in stopping this sort of thing.

1083. *Q.* Then you would advocate the effective education and the registration of midwifery nurses? *A.* I certainly would.

1084. *Q.* Are deaths frequent in the country from induced abortion? *A.* They are not very common, but I have seen some from that cause.

1796. 1085. *Q.* Have you noticed that women frequently leave the country and come to the metropolis with an apparent view to have abortion produced? *A.* Yes; I have seen such cases often. The people in the country, and in some of the towns as well, are not mealy-mouthed. They will come and ask a medical man to procure miscarriage for them. I remember a woman coming and asking me, and I said I did not do that sort of thing; and she said, "Oh, it would be just as well; I have been down twice before to Sydney, but if you do it for me it would not cost so much."

1086. *Q.* Have you, in your practice, found that women now more readily approach the subject of having abortion procured, or speak about having abortion procured, than they did in your early practice? *A.* I am sure they do. To a medical man they do not scruple to talk about it; they do not see the moral wickedness of it.

1087. *Q.* They think, in fact, that it is a good trick to be up to, rather than an immoral and indecent transaction? *A.* Yes; that is the usual view.

1797. 1094. *Q.* Well, from the views that you have expressed, I would gather that you consider that the use of preventives to conception is an obscene practice, and it is calculated to lower the morality and degrade the women of Australia? *A.* I distinctly say so. I have noticed from year to year that the idea of moral responsibility and maternal duty, and so forth, is very poor indeed.

1095. *Q.* Are you aware whether many abortifacient pills are sold through the country? *A.* All kinds of such pills are sold. Women keep these things by them—mothers of families who do not want to have any more.

1096. *Q.* And are they effective in producing the results they expect? *A.* No, not as a rule.

1097. *Q.* Do you think it would be an advantage to the well-being of the community generally to compel persons selling proprietary articles of that description to have the prescription—the formula from which they are made—printed on the box? *A.* Oh, yes; I think it would be a very good thing.

1798. 1100. *Q.* Is there any other information that you would care to place before the Commission which would be, you consider, of value to them in forming an opinion as to the subject that has been relegated to them? *A.* No; I do not think of anything. I think if the authorities were to step in when flagrant cases occur, and take them up so that the people could be punished, it would be a good thing; and I think if the ministers of the various religions were approached, so that they could make their flocks understand the dire immorality of the action, which they do not seem to apprehend now at all, it would be another good thing. I think I might mention that many years ago there was a person at Newcastle who engaged in these immoral practices, and she exposed in her shop window on one side the male preventive, and on the other side there was the "Ladies' Friend," exposed for open sale for months; and in those days I spoke to the police about it, and they said they had no power to act.

1799. 1102. *Q.* Do you think that what may be called the decay of the religious sense in the people has in any material degree conduced to the causes which bring about the decline in the birth-rate? *A.* Oh, yes; I do think so. I think that their moral sense is blunted, and that they do not care very much about religion at all, a very great number of them. I remember a case, many years ago, in which I was treating a lady—she was the wife of a dissenting clergyman, very respectable people—and, from the use of mechanical means of prevention, she was one of the women that I had to send to an asylum. Her husband was a good man, and she was apparently a good woman, but their moral sense was blunted in that way, so that they did not see the wickedness of their action.

THE PROSTITUTION OF THE POST OFFICE.

"THE LANCET," October 5th, 1907, page 1001.

1800. During the past week we have received from our correspondents circulars of a singularly filthy character which have been sent either to their wives or to their

friends. Three of our friends are medical men and one is a hospital secretary. The circulars in question deal with what are euphemistically called "female irregularities and the prevention of large families." The circulars sent out by one advertiser, a person whose name is _____ who describes himself as a "Medical Herbalist by Exam." and who gives his address as 88, _____street, Bristol, were sent to the wives of two of our correspondents, both medical men, and in the one case at least in an open envelope. A birth had recently occurred in each instance. Both correspondents received a four-page publication called "_____'s Married Woman's Friend and Female Adviser," and one correspondent in addition received another leaflet setting forth the virtues of "White Pills," which, according to Mr. _____ are "soothing and effective for . . . weezing (sic) of the lungs, loosens roapy (sic) phlegm" and also female pills (Black Pills). Concerning these latter Mr. _____ says: "Every person who has used these pills sing (sic) in their praise for their curative power, one single pill tells the tale at once. Female Irregularities, enemia (sic) constipation . . . pains in the shoulders, etc." In the "Family Friend," Mr. _____ or his editor says that "we do not wish to make a mart out of women's troubles. All advice will be gratis and one subject only is tabooed." The article then proceeds: "We refer to the conditions which lead women to fly to female pills and quack advertisements which delude many, deplete their pockets, and impair their health." This passage seems incompatible with the black pills eulogium. On page 4 of the "Married Woman's Friend," Mr. R_____ sets out the virtues of his "Contraceptives." The other circular, one of which was received by the hospital secretary's wife and one by a friend of another medical correspondent, is headed "For Private Circulation Only," and deals with Nurse A_____'s Wonderful Eastern Remedy, which can be obtained from the secretary, Oriental Laboratory, _____Square, London, N. The remedy, according to Nurse A_____, is "a sure cure and preventative against all irregularities and big families." She also advises her readers not to lose time, "but to send at once for this wonderful (sic) specific for all female troubles, post free, 4s. 6d., P.O. only." Nurse A_____'s circular was also in an open envelope with a halfpenny stamp bearing the Watford postmark. The hospital secretary informs us that no birth has recently occurred in his family, and he is at a loss to suggest the reason why it should have been sent to his wife. Since the publication in 1898-1899 of our articles about quacks and abortion the manufacturer of real or supposititious abortifacients has been chary of advertising his wares in newspapers, and even the less respectable portion of the press has also become chary of inserting such advertisements. The abortion-monger therefore resorts to the plan of using the Post Office as a means of distributing his disgusting advertisements. Now, there is an Act of Parliament known as the Post Office Protection Act, under which Nurse A_____ and Mr. R_____ could possibly be prosecuted. We beg to call the attention of the police authorities both in London and Bristol, and also of the Postmaster-General, to the circulars upon which we have commented. It is intolerable that a great department of His Majesty's Government should be used for the dissemination of circulars which are not only filthy, but, if the wares which they advertise really do produce abortion, are felonious; if they do not, they are swindles.

HOW THE LEAVEN WORKS.

A surgeon practising in Edinburgh in 1908, related to me the following experience. Pointing to his child, he said :

1801. A few days after that baby was born I was obliged to leave home, and hastened back for fear my wife might receive any disquieting letters or messages. To my amazement a shower of letters and circulars came from chemists and dealers in preventives of conception, offering various kinds. Pamphlets and books were advertised, pictures of the articles were supplied.

What astonished me most was that, in inserting the birth-notice in the newspaper, I had stated my occupation and university qualifications, so that these persons had the impudence to include a medical man and surgeon in their list of possible customers. (Vide par. 1822, clause 306 et. seq.).

There were actually several letters and circulars from different places, and they continued to arrive for a week or more, including two from Paris.

1802. It must be plain to all decent persons that the life of a nation could not persist when such practices have vogue. To the effective ruin of a people, however, it is not necessary that such letters and circulars be issued. The articles, and instructions how to use them for prevention or destruction of the foetus, are supplied by druggists as a general rule. There appear to be few exceptions.

As member of a previous Royal Commission, I have heard many pharmacists upon oath admit that they had sold the articles above-mentioned. Each said "he had given up the department." Each declared that almost all druggists held them for sale, and when asked if some did not refuse to sell them, the name of one only was supplied. That showed that he was quite an exception.

1803. These druggists were selected from the various quarters and suburbs of a city of nearly 600,000 inhabitants, of whom 95 per cent. are British. They thus thoroughly represented the several classes of their customers. Four years afterwards I tested the sincerity of their conversion by the simple method of sending reliable messengers to purchase abortifacient drugs, specifically for the purpose of thus taking imaginary lives. One investigator was a member of Parliament. Out of a much larger number of pharmacists than were called before the Royal Commission only two flatly and angrily refused.

1804. As the frightful sufferings and injuries caused by these poisons are rather lengthily stated in my first volume, upon authorities, the subject can here have only allusion. One particular means of inducing abortion—a quasi-mechanical method—had a wide vogue. It was, by its nature and the method of application, highly septic, so that great numbers of deaths and incalculable wreckage ensued. The knowledge of its use probably travels more quickly than the knowledge of its consequences. The New Zealand druggist whose evidence appears in Vol. I. declared that all "the other druggists supplied the article," which cannot properly be mentioned or described. Whether it has less or greater vogue in Anglo-Saxondom, only close investigation could tell. No method at all is safe, whatever the practitioners may say, but some methods are more destructive than others, whilst the ultimate revenge of nature may, or may not, be long delayed.

1805. Dr. Stirling Pomeroy, of Boston, Mass., states the position clearly and well by simile. The young or unripe fruit is firmly attached to the mother-plant in such wise that when it is torn away the resisting plant is lacerated and injured. When it is ripe, however, Nature has so adjusted the conditions that it falls gently into the hand without injuring the plant.

In the case of the human mother, or of any other mammal, although the simile holds good, the matter is much more complex. Motherhood, from the first, involves profound changes wholly beyond the ken of man. The ablest physiologist, the most learned man living, knows not how the bones grow in the womb of her that is with child. Certainly the greatest and wisest of them, the most respected—as may be seen in my quotations from Dr. Howard A. Kelly, Dr. John W. Taylor, Professor Charles Stewart, Dr. Budin, Ernst von Bergmann, Nicholas Senn—regard the processes of nature with the deepest awe and reverence.

1806. Preparation must be made for growth; special apparatus must be created; the mother's blood must be filtered and modified before it can be used by the foetus; preparation must be made for the future food of the young creature, in the milk—most wonderful of all nutriment—and the nature of that food must be adjusted to the age of the infant. All that, and infinitely more, has been arranged in advance from all eternity, by an Intelligence Whose inexorable laws we think to thwart by clumsy dodges! But the most cunning practitioner can no more evade those laws than he himself can dodge death. We are, indeed, endowed with a part of the Divine prerogative and given the choice between good and evil—but, as before said, we are held in an iron grasp.

1807. Has the reader ever asked: What enables me to retain the vertical or any other posture? Surely an elementary question. He will say: Practice or instinct. It is neither. In the thick bone, very securely placed, at the back of each ear, is an extremely delicate and beautiful apparatus, that of equilibrium. We do not know how it works, we can only contemplate the exquisite mechanism with reverential wonder. There are three spirit-levels so placed in juxtaposition as to represent the three dimensions, and from that organ are issued orders to all nerves of the body, whilst counter reports are in some way received instantaneously, to the end that equilibrium may be maintained. Very little injury would destroy its action—but once so injured, neither the vertical nor any other posture can be maintained, and death must follow. That apparatus is only one of a thousand adjustments, whose operations, and the inner knowledge of them, are placed beyond our reach, right up to the present, in wholly impenetrable darkness.

OUR LAW ITSELF IS PARTNER IN CRIME.

1808. Before me is a full page advertisement of one of the three English inventions for the prevention of children. It is a preparation destructive to the life-principle, and is applied to the os uteri.

The advertisement is from a London journal circulating amongst pharmacists exclusively. The name of the inventor is printed in thick letters, one inch high, upon paper about the size of the pages of this present work. A picture is openly supplied of the article and a name is given to it which is a misuse of a common medical term. That misuse, that falsehood, gives the inventor certain "rights" in law, as being a "fancy" name.

1809. A "world-wide reputation" is claimed for this invention made in the year 1885, from which dates our racial decline. It is claimed that the sale is enormous, and that there is a host of imitators. It is further claimed that "several injunctions have been issued by English Courts of Justice" against those imitators, and that the article is protected by law, not only in England, but in Australia and the several other parts of the British Empire.

The statements in the advertisement may be accepted as perfectly true, the fancy name alone excepted. That "the law" did protect the vendor of these articles, whose sole professed intent, and sole use, is prevention of human progeny, is beyond dispute. Our courts have not only absolutely sanctioned the traffic by immediate, direct, and repeated intervention to secure the cash interests of the inventor, but are wide open to do so again.

Not only are these articles advertised to all druggists, but almost all druggists supply them. I am informed that there are actually, here and there, wholesale houses who refuse to stock them. That is a matter of individual conscience, is probably rare, and would not affect the supply in the slightest.

1810. The advertisement is not to introduce the merchandise—*w*hich would be superfluous—it is to warn against competitive manufactures.

Although the object is suppression of conception by poisoning the human germs, it is not certain of attainment by this means. Then follows, of course, suppression of the baby, before or after its birth. We have had, as Royal Commissioners, abundant evidence, upon oath, that all three methods are extremely common. The Neo-Malthusian Economists were nothing if not logical, and the logic of the sequence just mentioned is unassailable. Still Nature has her sure reply, though she do not strive in argument, nor her voice be heard in the streets.

The light of the wicked shall be put out,
And the spark of his fire shall not shine.
The steps of his strength shall be straitened,
And his own counsel shall cast him down.
For he is cast into a net by his own feet,
And he walketh upon a snare.
His roots shall be dried up beneath,
And above shall his branch be cut off.
His remembrance shall perish from the earth,
And he shall have no name in the street.
He shall be driven from light into darkness,
And chased out of the world.
He shall neither have son nor nephew among his people,
Nor any remaining in his dwellings.
They that come after shall be astonished at his day,
As they that went before were affrighted.

CLERGY NOT EXEMPT.

1811. We have had it upon oath, and upon authority, that some of our Anglo-Saxon clergy in England, America and Australia, themselves practise sexual frauds. Such teachers of morals will be able to gather that their own conduct, in the highest proportion accelerates decay, when they read the conclusions of the Professor of the Faculty of Law in Paris, Monsieur CHARLES GIDE. Each of them can say to his soul :

Video meliora proboque, deteriora sequor !

1812. This matter of the practice of Malthusianism, politely so-called, by the clergy, should not be too lightly passed over. Moral restraint is not alluded to, or implied, for a single moment. It is the simple question of the teaching and practice, by some of them, of onanism. Either it is right or wrong, for there are no half measures.

1813. Dr. STIRLING POMEROY, of Boston, Mass., in his "Ethics of Marriage," states it, and gives specific instances amongst the clergy within his knowledge. He personally narrated to me, as typical, the outcome of one case mentioned in his book where the couple had, by the practice, professedly limited their family to a son. They were very sure of their own cleverness, but the disastrous result is told in Vol. I., par. 116. So common was the practice in the doctor's observation, that the religious newspaper of this clergyman's communion printed one or more articles recommending it to the young people of their church who might otherwise be child-bearers. The doctor boiled with indignation as he told it. I had no opportunity to obtain copies of these papers, else names would be supplied.

1814. Mrs. ANNIE BESANT in her "opology" called "Theosophy and the Law of Population," (par. 241), states flatly, "there was passionate gratitude evidenced by letters, many from the wives of country clergymen and poor curates, thanking and

blessing me for showing them how to escape from the veritable hell in which they had lived." Of course that is unmingled self-glorification and not apology, but there are no visible grounds for doubting the facts as stated by her. It was not abstinence from sexual indulgence that she counselled. She and CHARLES BRADLAUGH, both together, from public platforms, strongly dissuaded from such abstinence. The "hell" that these women were saved from was not sexuality or sensuality—it was from the bearing of British children. (Vide pars. 394 to 402, 1634).

1815. We can make no mistake as to the attitude of the "Journal of the American Medical Association," or of the other medical journals, British and foreign, in this matter. And for that our deepest gratitude is due.

The CHAIRMAN of the "Section upon Obstetrics and Diseases of Women," of the American Medical Association, says to his brother surgeons in the Session of September, 1908. (pars 1365 e. s.):

Each and every member of this Section can at this moment relate sad death-bed scenes that fairly make the blood run cold. Beautiful women are robbed of their lives, beautiful babes made orphans, and whole families wrecked.

It is useless to expect ecclesiastic intervention. The clergy do not seem to be at all concerned. To furnish them with this information is to throw away your time. Few sermons are preached from the pulpit for fear of shocking the delicate feelings of a fashionably dressed congregation; and the begging of money to save the souls of the far-away heathen seems of more importance. They cannot but realise the enormity of the crime from knowledge gained at the bedside of the victim of the abortionist. Yet they do not possess the moral courage to express their convictions to those to whom they are "called" to minister.

Dr. W. O. HENRY (par. 1203), believes:

1816. that boys and girls should be taught first the physical wrong and injury that results from child-prevention. In the second place they should be taught the moral wrong. In a measure we should depend on the clergy for this latter. I believe that the clergy should be informed concerning the physical injury and the moral as well.

1817. Dr. JOHN W. TAYLOR, President of the Gynaecological Society of England, also addressing his brother-surgeons, says, (par. 1254):

The Roman Catholic Church teaches that prevention is a sin, and although this is altogether beyond my province, I would submit that no lower standard of morality should be allowed by those belonging to another communion.

Even if the patriotic surgeon was wrong in his assumption that a lower standard is allowed, what a reproach to our churches that the position remains in doubt in the minds of eminent and earnest men!

1818. Read again what Dr. HUNSBERGER says, addressing his brother-physicians, in a physicians' journal (par. 1368).

Race suicide means that the curse of selfishness is sapping the very roots of life. It means the decay of spiritual ideas and the death of true patriotism. It means the breaking up of homes. It means the divorce-court and the triumph of sensualism. The joys as well as the sorrows of parenthood do more to redeem men and women than all the religious creeds in the universe. Children are the only true missionaries; the only beings really Christ-like. "Except ye become as one of these little ones, ye shall in nowise inherit the Kingdom."

The hideous vice and crime which marks the prevention and destruction of the product of conception must be abhorrent to every right-thinking man and woman. And, mark you ! this is not the vice of the woman of the street alone, but is practised by what appear to be the best people of our land, not excepting the clergy.

1819. Question 1102 by the President of the New South Wales Royal Commission. The witness was a physician and surgeon with high qualifications from England and abroad.

Q. Do you think that what may be called the decay of the religious sense in the people has in any material degree conduced to causes which bring about the decline in the birth rate ?

A. Oh, yes ! I do think so. I think that their moral sense is blunted, and that they do not care very much about religion, a very great number of them. I remember a case in which I was treating a lady—she was the wife of a dissenting clergyman, very respectable people—and from the use of mechanical means of prevention, she was one of the women that I had to send to an asylum. Her husband was a good man, and she was apparently a good woman, but their moral sense was blunted in that way, so that they did not see the wickedness of their action.

1820. There was the still more remarkable case of a prominent clergyman defending the practice of sexual frauds to the New South Wales Royal Commission, when giving evidence.

The clergy claim a Divine vocation to teach, they are the eyes of the community, the seers who are to teach us to see moral truth. "The light of the body is the eye; if therefore thine eye be single thy whole body shall be full of light, but if thine eye be evil, thy whole body shall be full of darkness. If, therefore, the light that is in thee be darkness, how great is that darkness !"

Thus we witness the cloud of extinction drawing over our race in more ways than one. The decline is not merely numerical, it is mental by the increase of insanity and idiocy ; physical by the reduction of physique in England ; pathological by the spread of malignant and other diseases,—it is in the moral sphere through the advance of vice and selfishness ; in the spiritual sphere through the lapse within us of eternal principles.

1821. We can only hope—personally, I believe—that the unfaithful amongst the clergy are as the back-sliders amongst the healers, exceptions which do not affect the rule. But the evidence shows the necessity for earnest and overt action on the part of the faithful.

Her priests have violated My law and have profaned My holy things ;
They have put no difference between the holy and the profane ;
Neither have they distinguished between the unclean and the clean,
And I am profaned amongst them.
Her [merchant] princes in the midst thereof are like wolves ravening the prey,
To shed blood, to destroy souls, to get dishonest gain.

REPORT FROM THE JOINT SELECT COMMITTEE ON LOTTERIES AND INDECENT ADVERTISEMENTS. TOGETHER WITH THE PROCEEDINGS OF THE COMMITTEE. 1908.

EARL BEAUCHAMP in the chair.

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1822. 33. The Committee have been asked by several witnesses to recommend that powers should be conferred on the Postmaster-General to enable him on his own authority to stop in their transmission through the post and to open closed letters and packets which he has reasonable grounds for believing to contain articles of an indecent or obscene character, or advertisements relating thereto. It has also been suggested that the Postmaster-General should be allowed to put some sort of embargo upon

correspondence addressed to individuals or firms suspected of dealing in such articles. The Committee are unable to make either of these recommendations. They consider that it would not be advisable to confer such wide powers on the Postmaster-General.

34. They are of opinion that the sale and distribution of obscene and indecent articles should be effectually prevented in this country, but they do not think that it would be possible to prevent a certain number of individuals from receiving advertisements of such things, and buying them for themselves from abroad.

35. The Committee believe that the only way to check the trade in such goods is by international arrangement. They consider, therefore, that the Foreign Office should be invited to ascertain the views of foreign Governments with regard to some international agreement on this subject.

37. It should be noted that the Act does not make it an offence to place any picture or printed matter of an obscene or indecent nature in a letter-box of any house or shop, nor does it state that the advertisements of medicines or appliances for procuring abortion, promoting miscarriage or preventing conception are to be deemed indecent.

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40. The Committee believe that, not only would the cost of prosecutions be greatly reduced, but also that a more speedy and effectual remedy would be found for that which they believe to be a serious and growing evil if cases of this description were left to the decision of the Magistrates.

41. They therefore recommend that the law should be so amended that in the future prosecutions for offences of this kind should be dealt with summarily.

They further recommend that existing legislation, so far as it relates to the publication, sale and advertisement of obscene and indecent literature, pictures and other matters of the same nature, should be repealed, and that a new Bill should be introduced to provide a uniform method or procedure in the prosecution of all such offences.

42. The Committee consider that—

Any person who—

(1) Publishes, or obtains and procures for purposes of sale, or possesses with intent to publish or sell, any obscene or indecent books, papers, writings, prints, pictures, drawings or other representations; or

(2) Publishes, or causes to be printed, in a newspaper, periodical or circular, or exhibits or causes to be exhibited to public view in the window or any part of any house or shop; or causes to be affixed or inscribed on any house, building, wall, hoarding, gate, fence pillar, post, board, tree, or any other thing whatsoever, so as to be visible to a person being in or passing along any street, public highway or footpath; or causes to be affixed or inscribed on any public urinal, or causes to be delivered or to be exhibited to any inhabitant or to any person being in or passing along any street, public highway or footpath; or causes to be thrown down the area of any house, or to be placed in the letter-box of any house or shop, any picture or written matter which is of an indecent or obscene nature; or

(3) Posts, or causes to be posted for transmission by post, any picture, or printed or written matter, which is of an indecent or obscene nature,

Should be liable—

(A) in the case of a first offence, on conviction under the Summary Jurisdiction Acts, to a fine not exceeding £30, or to imprisonment, with or without hard labour, for any term not exceeding one month without the option of a fine; and

(B) In the case of a subsequent or second offence, or in any case where it is proved that the person whilst committing the offence had a transaction with a person under the age of sixteen years, on conviction or indictment to a fine not exceeding £100, or to imprisonment, with or without hard labour, for a term not exceeding six months, without the option of a fine, or, on conviction under the Summary Jurisdiction Acts, to a fine not exceeding £50, or to imprisonment, with or without hard labour, for any term not exceeding three months, without the option of a fine.

43. The Committee are also of opinion that any person who affixes to or inscribes on any house, building, wall, hoarding, gate, fence, pillar, post, board, tree, or any other thing whatsoever so as to be visible to a person being or passing along any street, public highway or footpath; or affixes or inscribes on any public urinal, or delivers or attempts to deliver, or exhibit, to any inhabitant or to any person being in or passing along any street, highway or footpath; or throws down the area of any house, or places in the letter-box of any house or shop, any picture or printed or written matter which is of an indecent or obscene nature, should be liable, on conviction under the Summary Jurisdiction

Acts:—

(A) In the case of a first offence, to a fine not exceeding forty shillings, or, in the discretion of the Court, to imprisonment for a term not exceeding one month, with or without hard labour; and

(B) In the case of a second or subsequent offence, to a fine ⁸ not exceeding five pounds, or, in the discretion of the Court, to imprisonment for any term not exceeding three months, with or without hard labour.

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44. The Committee recommend that the advertisement and sale of drugs or articles which might reasonably be considered as designed for promoting miscarriage or for procuring abortion should be made illegal. They also recommend that it should be made illegal to advertise drugs or articles designed for the prevention of conception.

45. The Committee consider that it would be necessary, in framing any new legislation such as that which they recommend, to insert a provision for the protection of medical men and of registered chemists acting bona fide in the ordinary course of their profession or business.

46. A provision should be inserted to exempt from the operation of the Act any book of literary merit or reputation or any genuine work of Art. The Committee consider that it would be almost impossible to devise any definition which would cover this exception. In their opinion the decision in such cases should be left to the discretion of the Magistrate; but they believe that, if a provision such as they recommend were inserted in the Act, a Magistrate would be enabled to take into consideration all the circumstances of the case, and would be free from a supposed obligation merely to decide upon the decency or the indecency of a particular literary or artistic work brought to his notice.

SIR ROBERT HUNTER (Solicitor to the Post Office).

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54. Is there a large traffic in that?

There are several classes of this indecent matter; there are indecent books and pictures and photographs, and then there are offensive post cards, and there is a considerable number of advertisements of appliances for the prevention of conception, and circulars relating to sexual diseases, which come under a somewhat different category. The indecent photographs and pictures, and all that kind of matter, which is of the most gross character, is almost entirely sent from abroad

57. What is the punishment—a fine?

Yes, generally a fine; I do not remember any case in which there has been imprisonment, but I can have that looked up.

61. I believe a certain number of them come from Blackpool in the season . . .

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69. Then there are advertisements of appliances and remedies for sexual diseases; do you have much experience of those in the Post Office? There is a considerable number of those advertisements passing through the post from time to time, and they have given the Postmaster-General a good deal of trouble. It is not always clear that advertisements of that character come within the terms of the Post Office (Protection) Act, which deals with indecent, obscene or grossly offensive matter. It is rather a question of public policy than of actual gross indecency. The advertisement, or notice, or pamphlet, may be couched in quite decent language, rather the language of a medical treatise; and in those cases we have not always been able to obtain a conviction when we have prosecuted.

70. Was there not a case two years ago? Yes, there was a case not long since. At the Middlesex Sessions we indicted a dealer in these articles, and the Chairman of the Sessions, Sir Ralph Littler, charged the grand jury very much against finding a true bill, and the grand jury threw out the bill, but at the same time they stated that they considered that the postage of this class of printed matter was undesirable.

MR. WILLIAM PATRICK BYRNE, C.B. (Principal Clerk, Home Office).

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190. There has been a complaint from the India Office, I think, too, more recently? Yes, quite recently the Indian Government inquired whether we could advise them as to the possibility of taking any steps to prevent the importation into India, which was becoming very frequent, of objectionable india-rubber goods and things of that sort. It was pointed out to them that these goods, when sent on a large commercial scale, were sent in as goods, and not through the post as a rule. Consequently, all they had to do was to strengthen their Custom laws, as we have done in this country, and then they could be stopped. I believe the Indian Government have done so.

191. You have had representations from the Headmasters' Association, I think, bearing upon this, have you not? On various occasions within the last 15 years, to my knowledge, we have had representations both from the Association and from individual headmasters, who have been shocked by finding gross cases of attempting to supply boys at school and young men at the Universities with these things.

192. Then do the warrants which are in existence enable you to seize much obscene matter? I understand so.

193. That is more a question for the Post Office ? Yes ; I inquired of one of the officials of the Post Office yesterday, and he tells me that under existing warrants a very large amount of matter has been seized, and they have it in the Post Office now. The names and aliases, and even the handwriting, of the great dealers in these articles quickly become known to the officers of the Post Office who have to deal with this matter ; and although they change the address and the nature and form of the circulars which they issue, they are largely followed up and traced, and their circulars and postal packets opened.

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206. One of the great difficulties in these matters arises, not so much with regard to very obviously indecent and obscene advertisements, as with regard to illustrations and letterpress in newspapers, which are rather on the border line ? Might I, with your permission, before we pass on to that, remark that the good that has been done in the way of suppressing the trade in these grossly obscene matters, has been chiefly by the exercise of the Secretary of State's warrants, and that raises the very important question, whether it is a proper and legitimate use of Secretary of State's warrant, to infringe the secrecy of the post, to utilise it for this purpose, or whether it would not be better, as has been done in some of our colonies and in America, to give direct power to the Postmaster-General or someone authorised by him to deal with this matter. It is felt in the Home Office that the power of the Secretary of State, although it is very desirable to preserve it for serious crime and important State matters, is not a proper method to be utilised for the suppression of a perfectly ordinary and regular trade of this sort.

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223. Can you make any suggestion as to any methods of limiting the publication of these things, or would you rather tell us that later ? If I might go through the different headings of the indecencies which the department has had before it, one of the most important things we have had—a matter in which the strongest and most constant representations are made to us—is the advertisements of preventives of conception. It appears to be a regular practice among dealers in some of these india-rubber articles to post their circulars to every household in which they see from the newspapers that there has recently been a birth. The circular which they send, as you will see (handing in a specimen), consists of a letter pointing out the desirability of small families, and a mass of detailed advertisements of india-rubber and other goods for men and women's use, the effect of which is the prevention of conception.

224. Those have been held to be obscene books ? Any pamphlet or book recommending the use of preventives has been held in law in the Winkworth case to be illegal, but these are always sent in closed packets, and the Postmaster-General cannot therefore interfere.

225. Unless they are sent in the open post ? If they are sent in the open post he would be able, seeing they came from such and such an establishment, to stop them and destroy them ; but as they are sent in closed packets it is very difficult for him to move, especially as the persons who receive them, though willing to complain to him and beg him to take action which will prevent this outrage, are in most cases quite unwilling to go to a police court and swear that this matter was sent to them, that it was sent to them without application and against their will, and that they were insulted and outraged by it.

226. So that practically there are very few cases. Are there any cases of prosecution ? So far as I know, there has only been one case of successful prosecution, a case in which a doctor who had received similar circulars actually himself consented to go to the police court, gave evidence and a conviction followed.

227. When you say that there has only been one successful case, do you mean that there have been some unsuccessful ones ? Not to my knowledge. The complaints about this matter, I should say, are very widespread and very loud, and the Secretary of State himself considers it an outrage on decency, in every way, that such conduct should be allowed to go on without an effective remedy being applied to it at once, and he would certainly be very grateful to this Committee if it could recommend such steps as would enable it to be dealt with.

228. Are those communications posted here, or do they come from abroad ? They all come from England, most of them from London.

229. The goods are supplied by the firm named, I presume ? Yes.

230. Cannot those people be punished ? No, because it is not illegal to manufacture or to sell these things.

231. In the successful prosecution was the punishment substantial ? I do not remember ; it was a fine, but I do not remember the exact amount.

232. You said it was not illegal ? The sending of them through the post is not legal, the manufacture of them or selling of them in a shop is not illegal at all, and the trade is enormous ; that particular firm whose circular you have, I believe, do an enormous business.

233. Would it be desirable to stop it? May I say that this is a matter on which the suggestions of this Committee, after a full consideration of the evils that are presented to them, would be welcomed by the Secretary of State?

234. The goods may not be intended for an illegitimate purpose? That again is a matter for the Committee. I have no doubt the Committee will have an opportunity of hearing technical and scientific evidence on the matter. All I can say is that the trade is a very large one, that it brings about these gross suggestions to clean-minded people, who object very much to having it thrust upon them, and that if it has a legitimate outlet at all, if there is any legitimate use for these things, probably everyone will agree that selling of them should be carried on with the utmost privacy, and without any such advertisement of the goods as would either shock the public or recommend their use to the young and innocent.

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235. With reference to this particular class of circular, it will hardly be done wholesale, I suppose? The circulars are addressed, I understand, by addressing agencies, to persons whose names are given to them in a list.

236. They watch the newspapers? Yes, and whenever a birth is announced they send a circular to the family. They do not confine it either to localities or to classes of persons. There have been complaints from noblemen and from labourers that that particular circular has been addressed to their houses.

237. . . . Of course it would be very undesirable to take proceedings where a conviction would be doubtful; it would result merely in advertising the wares, or the books, or whatever it was, and would do no good; but, wherever a prosecution is considered to be likely to eventuate in a success, it is always taken. Other steps have been taken which I would like to mention to show how eager the Home Secretaries have been to stop this matter. Personal representations have been made to the proprietors of more than one newspaper, and to Messrs. Smith and Son and Wyman and Sons, the great newsgents, in order to prevent them selling certain papers which either admittedly deal with indecent matters, or have actually been convicted of doing so. Favourable replies have been received from both those firms, and certain action has been taken, but of course it is very difficult for firms competing with each other in business to deprive themselves even of a legitimate profit permanently.

245. Then with regard to female remedies, was there a case in 1899? That is another point on which the Secretary of State has received very strong representations, both from local authorities, from individuals who have had their feelings outraged, from scientific authorities, and from respectable papers having knowledge of the subject, such as the "Lancet." I am referring to advertisements of what are usually called female remedies—pills and other things, which are advertised to remove female obstructions, or, in one form of words or another, however veiled, really to afford facilities for abortion.

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246. There was a conviction in 1899, was there not? By a conviction in 1899, it was made perfectly clear that the inciting of women to procure their own abortion by means of circulars recommending certain treatment, and by the sale of the pills so recommended, was a criminal offence; and by that conviction an individual and very lucrative trade was stopped.

247. What was the punishment, do you remember at all? I think it was penal servitude; it was a very heavy punishment at any rate.

248. Is it the opinion of the Home Office that the law requires strengthening in this respect? The good effects of that conviction would have been much more marked if it could have been extended to cases in which the advertisement is more cleverly veiled. At the present moment the Press—the more disreputable Press especially—is full of such advertisements, and in some towns and places it has gone so far that these advertisements are forced on one's attention by the sandwich men in the streets, by leaflets inserted in the respectable newspapers, and by other methods of drawing everyone's attention to the matter.

249. Perhaps you could send us some examples of the advertisements in the newspapers? Yes, I can do that; but any paper of yesterday or to-day that circulates largely among the poor will illustrate them. I will send some quite recent ones.

250. You said "disreputable papers," but I am afraid that a very large proportion of the small provincial weeklies, at any rate, contain these advertisements? A very large proportion of all papers. I did not wish to say that it was confined to disreputable papers at all, because our point is that it goes through the Press. There are very few papers indeed which keep free from it.

251. There is some legal difficulty in the matter, is there not? The difficulty arises from the fact that, under the existing law, which is fairly clear, the intent to do an illegal act has to be provable. The Secretary of State, when consulted, as he often is, by the local police how to deal with these matters, always replies that it is clearly and unmistakably a felony to take any poison or noxious thing with

intent to procure a miscarriage. It is clearly a misdemeanour, punishable by two years hard labour to incite anyone to do the above; and any newspaper or other advertisement recommending the above would almost certainly be held guilty of inciting to commit the misdemeanour, and clearly could be punished as a misdemeanour. The proof is very difficult: the advertisements generally profess an entirely innocent object, the criminal intent being veiled, but obvious both to the public and to the women whom it is intended to reach.

252. Can you give us an example of that? One advertisement, for instance, says conspicuously on it, "The powerful and certain action of my remedies necessitates the warning that they must not be used by those expecting to become mothers." That is a suggestion that they should be used by those wishing to procure abortion, and that they would be immediately effectual if they are.

253. Those remedies are very often, as a matter of fact, harmless? Naturally, considering the character of the people who issue them, some of them are mere swindles: the pills and drugs which are issued at a high price to the poor for the purpose of this unlawful act are often absolutely harmless.

254. There was the instance of the sale of the lead pills at Sheffield? Yes, that was a case in which the Sheffield authorities have recently communicated with the Secretary of State. It appears that it has become the custom there among the women of the working classes to use lead pills for the purpose of procuring abortion—"to limit their families," I presume they would call it—and it was reported to us after full inquiry that no less than 2,500 pills of this nature were sold by one man in a few weeks, each one of which would be likely to produce the effect desired, or, if taken in any larger numbers, to do serious injury to the woman.

This answer is erroneous. The woman must firstly be irretrievably damaged. Abortion is only a secondary and not a sure effect. Full details are given in Volume I., but no action was taken by the authorities, so that the fearful ruin proceeds as before.

255. The editor of the "Lancet," I think, made an appeal in 1899? The "Lancet" some years ago conducted a scientific inquiry into the nature of the remedies that were advertised in this way, and fully reported upon them. Although some of them were found to be harmless and ineffectual, it was nevertheless found that quite a large number of them were injurious, and were calculated to produce the effect for which they were advertised; and the authorities of that paper made an earnest appeal to the Home Secretary to deal with this very great evil by legislation to absolutely prohibit advertisements as to female remedies. Of course, that is a matter which the Committee will no doubt consider. It is alleged, on the other hand, that you cannot possibly prohibit these advertisements altogether without doing away with legitimate sales, and with the legitimate advertisement of useful drugs. On the other hand, of course, it may be alleged that it would be quite easy to exclude legitimate advertisements from any legislation. The inventor of a drug would naturally desire to bring it to the knowledge of the medical profession and the trade. All his legitimate purposes could be met by his advertising in trade organs, in the "British Medical Journal," and in the other papers which reach doctors' hands. It would be impossible that advertisements of these matters should be allowed to appear in the ordinary papers, especially the papers that reach the poor, without leaving the whole difficulty exactly as it is at present.

256. You put the case one sees very often, "female pills"; there is no indication in those words of anything wrong, although people may know what it means? That is the difficulty.

257. But there is nothing in that that can be called either indecent or immoral, or anything else by any stretch of anybody's imagination, unless you happen to know what they are for? No, but that is the difficulty. It is a misdemeanour by means of an advertisement to incite anyone to take steps to procure her own abortion; but the mere advertising of a pill to remove female obstructions, although everyone in the world knows that the object is to lead to the commission of this offence, is not at present an offence at all, unless the object is so clearly stated that the intention can be imputed.

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258. Mr. Channing's legislation? The matter has been before Parliament more than once in recent years. Mr. Channing introduced a Bill. No Bill has ever made any progress in Parliament; and, indeed, the matter is a difficult one to deal with. Such a Bill, of course, could not make progress in Parliament unless vigorously supported by the medical and other authorities, and, I presume, by the Secretary of State: and a Bill was actually drafted by the Government some years ago, but owing to the view of the then Solicitor-General—the present Lord Chief Justice of England—it was considered advisable to proceed with it. However, Sir Richard Webster, as he then was, Mr. Henry Sutton, now Mr. Justice Sutton, Mr. Charles (now Sir Charles) Mathews, the leading criminal authority now about to be appointed Director of Public Prosecutions, and Mr. Richard Muir, advised on how this matter might satisfactorily be dealt with by an amendment of the Indecent Advertisements Act to the effect that "any person who writes, prints, publishes, etc., any newspaper or other advertisement" (I am only reading the operative words) "which directly or indirectly suggests the taking by any woman, whether she be or be not with child, of any drug, matter or thing for the purpose of procuring her own miscarriage, shall be guilty of a misdemeanour, and be punished on conviction with not exceeding 12 months hard labour." The distinguished counsel who advised on the matter pointed out that it was far too serious a matter to be dealt with by the ordinary penalties under the indecent Ad-

vertisement Act, and that something approaching to the punishment of penal servitude should be given for this offence. It will be noted that that suggestion—that the draft suggested—makes it a criminal offence for anyone to advertise anything which suggests the taking of a drug for the purpose of abortion. Well, the advertisements to which we have referred might or might not be held to suggest any such thing. Undoubtedly they would suggest it, in fact, to nine out of ten people; but it might give rise to difficulty in proof as to whether it suggested it to the purchaser in any particular case, or whether it was a legitimate inference from any particular advertisement. However, you will no doubt have other suggestions made to you about that.

259. Do advertisements of this kind appear in foreign newspapers? Yes.

260. Is the procuring of miscarriage and abortion invariably an offence in Continental countries, as it is here? I have no official knowledge, but I should think so. I think in every code it is an offence, but I do not know whether the advertisements are an offence. I can find that out.

261. So that to do any good you would have to put down the advertisements in the foreign papers containing these advertisements? Clearly so; you would not only have to make it a criminal offence, but to take steps to prevent them being disseminated. There is no use making a thing like that a criminal offence, unless you hedge in every possible avenue for the use of such advertisements. You would have to make it an offence under the Post Office Act, and you would have to import them;

262. I understand that you have got through the Chairman's précis? Yes.

263. Have you any suggestion at all to make to us as to how you can get round what is, I suppose, the great practical difficulty of the magistrate, or, if it went to a higher Court, the judge or jury, determining what is or is not indecent or immoral? How do you get over the shade of doubt which honest and well disposed men may differ with respect to, as to whether the line was overstepped? I have one suggestion which I would like to make definitely to meet that difficulty. The words "indecent and obscene" have acquired almost a technical meaning in the practice of the Magistrates' courts, although there have been very few or no decisions in the High Courts usefully laying down detailed principles. It is the law of England that it is an offence to publish anything the tendency of which is to deprave and corrupt those whose minds are open to such an immoral influence. The difficulty is to get that excellent principle translated into action in the Courts. I think that some benefit would be derived if, instead of using merely the words "indecent or obscene," or "indecent and obscene" in every Act of Parliament dealing with the matter, words were inserted to make it quite clear that anything calculated to inflame the passions, or to suggest or to invite to sexual immorality, or in any other way to corrupt and deprave, should be included within the word "indecent." I do not see how it can be done in any other way. It must be made clear that indecency includes what is corrupting, even if it does not go so far as indecency in the sense of the phrase "indecent exposure," for instance.

264. Do you think that would get over it? What I have in my mind is this, that, say I have half a dozen books, one of which is perhaps highly moral, and another of which is as grossly abominable as anyone could imagine, and between them there are half a dozen gradations, the difficulty is to draw the line, and say that this may pass, and that will not? Yes. There must necessarily be a difference of opinion in matters like that, even if you insert the words "whose tendency is to deprave and corrupt." There will necessarily be the widest difference of opinion as to what amounts to a punishable amount of corruption or depravity.

MR HERBERT GEORGE MUSKETT (Solicitor to the Chief Commissioner of Police).

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337. Is it also your opinion that further powers should be given to the Post Office?—I think so. I think it is of the greatest public importance that powers should be given to the Post Office to intercept, open, and detain any packet which may, or may reasonably be believed to, contain indecent or obscene matter or articles.

338. These photographs which you have handed in are not exhibited for sale anywhere?—They are not. I do not suppose in any place in England could such photographs be obtained exposed for sale.

339. And are those the photographs which the Post Office think are not indecent?—Not obscene.

340. Do you know why the Post Office are of that opinion?—I do not understand it at all. Chief-Inspector DREW.

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451. Where are those advertisements? Those were pills, and he advertised from High Street, Marylebone..

452. So that that was the direct consequence of an advertisement? Undoubtedly, that is the way to attract business. If a person is an abortion moulder and wants to set up in business, all he has to do is to advertise pills for females in this manner. There were no less than 13 direct cases of abortion traced to him; the witnesses attended and gave evidence against him. He was convicted and sentenced to 10 years' penal servitude for abortion.

453. The result of this other case of which we have been speaking has been to prevent these newspapers inserting the advertisements? Yes, that is so far as London newspapers are concerned.

454. Do you say that the provincial papers are as bad as ever? I do not say as bad as ever, but they continue to publish them.

455. Would you tell the Committee about the advertisements of preventives? Another form of advertisement is of the Malthusian kind, in which certain firms are in the habit of sending out to persons advertising the birth of a child in the papers, circulars of a most objectionable character, and in cases where the persons are willing to come forward the police institute proceedings under the Post Office Protection Act. Only as recently as yesterday a case was taken before the Magistrate at Bow Street, who inflicted the maximum penalty. Another is the case of ———, Stafford Street, and Old Bond Street, London. He had, just previously to the action taken by the police, removed from a fashionable address in Bond Street, and these are the advertisements he sent out which were the subject of the conviction (handing in the same). Another case is the ——— Manufacturing Company; these are sent to persons quite unsolicited, who advertise in the newspapers the birth of a child in their family (handing in specimen advertisement). I may mention that in cases of this description, where persons come forward, there is no difficulty in obtaining a conviction; but in another case a firm, with a view to evade the law send out a circular which in itself cannot be described as an indecent circular, but it invites persons to write to the firm for catalogues of goods which it is suggested will be supplied on application, and for which an addressed envelope of the firm is enclosed. Two of the objectionable catalogues were submitted by the police to Messrs. Wontner, their legal advisers, who carefully considered the matter, and they advised that, having regard to the fact that such objectionable and indecent matter was only sent out on application, it would not be safe to risk a prosecution for fear of not being successful.

456. That was a technical point? Yes.

457. The police in some cases have instituted proceedings under the Vagrant Act? Yes.

458. With success? Yes.

459. Would you explain to the Committee exactly what the position is under the Indecent Advertisements Act? It is not an offence, I understand, to place a picture or written matter in the letter-box of any house? That is so.

460. Although it would be if thrown into the area? If thrown into the area or into the curtilage of a house it would be an offence, or to send it through the post; but if these advertisements instead of being sent through the post, had been delivered into the letter-box by a firm employing men for that purpose, we should have been helpless to proceed in the matter at all.

Extracts from the evidence of Mr. ROBERT P. C. CORFE.

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512. I understand that you have been interested in this question of indecent literature and publications for a number of years? That is so.

513. You have written a large number of letters which have appeared in various papers in this country, in the provinces as well as in London? That is so.

514. You supplied the evidence upon which the London County Council threatened to cancel the licence of the Earl's Court Exhibition in 1905? That is so.

515. Is it your opinion that there is a large increase in this literature and illustrations? Most undoubtedly a very large increase; it has become such a paying concern that it has developed into vast industry.

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537. My third suggestion is a small prohibitory board, either attached or unattached to the Home office, before whom any publication (and by publication I include pictures of all kinds, those microscope slides, and so on) may be cited, whose decision will be final in the case of improper publications of any description. There may, of course, be an outcry here and there about freedom of the Press, but that phrase "freedom of the Press" has now come to mean nothing else but freedom to press vice upon the people. My fifth suggestion is a law to penalise the circulators, exhibitors and vendors of all improper publications and articles, and to penalise them equally with the publishers or manufacturers of them; so that all those without exception who corrupt others, especially the young, for money, may be made to stand on the same level of public disgrace.

539. May I take you to the question of novels, and your opinion of them? I think it is your opinion that English novels have become so indecent of late years, as to be even worse than the French ones? I think that is agreed on all hands.

540. Could you give us one or two examples of the novels to which you refer?
"" and ""—those are, I think, about as bad as can be.

[The names are, of course, supplied in the printed evidence. These books are sold in Australia, and I have seen them exposed for sale.]

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542. You think those are much worse than the French ones? They are far more outspoken, more gross in expression. That I think is allowed on all hands.

543. Is one of those novels amongst those which the "Times" Book Club refused to recognise? The first one I have mentioned, "." but it was all over the bookstalls, although the "Times" would not have it at all.

Extracts from the evidence of Mr. WILLIAM ALEXANDER COOTE.

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735. Would you tell the Committee in what words you would suggest extending the Indecent Advertisements Act? Would you include these female pills? If you would kindly permit me, as I said, I am deputy chairman of the London Council for the Promotion of Public Morality, and this is a matter that has come under our consideration. A large number of men connected with the Church of England Men's Society have been very anxious that some steps should be taken to prevent the exposure for sale and the sale of articles in shop windows called rubber goods, and so the Society has a Bill actually drafted with the amendments which we suggest to it, and these amendments I can read to you. I should like to say to you that the Indecent Advertisements Act only at present relates to or deals with quack publications, and does not, so far as I can understand affect any other section of indecency. It was an act provided for that express purpose, and has never been put in operation in connection with any other kind of obscenity. Now we propose that these shops where (anticonceptual articles named), and all sorts of objectionable things and pills are submitted for sale and advertised, where abortion is indirectly suggested by the methods advised, should be brought as drastically as possible within the jurisdiction of the law. At present they are permitted to expose these things for sale, and they are permitted to sell them under the plea that the pills are sold for what they call "irregularities," but there is the obvious suggestion behind all the advertisements that any young woman in trouble, by taking these things (I think in most cases they are frauds), will be able to obviate the consequences, or get rid of the consequences, which is much worse, of any trouble she may have been in sexually. We propose to amend the Act to this extent, "Section 5 of the Indecent Advertisements Act of 1889 is hereby repealed from the commencement of the section down to and including the words "sexual intercourse," and the following words are hereby substituted in the said section for the words hereby repealed: 'Any advertisement relating to any disease affecting the generative organ of either sex, or to any complaint or infirmity arising from or relating to sexual intercourse, or to the treatment of any complaint or condition peculiar to females, or to the removal of irregularities in menstruation, and any advertisement relating to drugs, medicines, appliances or treatment for procuring abortion, or promoting miscarriage or preventing conception, or which might reasonably be construed as relating to any illegal medical treatment or to any illegal surgical operation.' " We propose to submit that as an amendment, and we think that if we can only obtain that, it will certainly cover the whole thing. There is a strong consensus of public opinion, of which we are the centre in our work, that these shops or these articles should be done away with. In every neighbourhood in which they are opened they are a great nuisance; we have had convictions against them over and over again for selling indecent books or pictures, but they have got so wise in that matter that they now simply fill the shops with these indiarubber goods, not only of a suggestive, but of an obviously indecent character, and yet we have no means or power of charging them for exposing these things with indecency, because immediately we come to deal with the question they say it is for a scientific purpose. We suggest under our act that if these things are necessary (and in that matter we do not enter the controversy) they should be confined absolutely to a professional medical man, and that under his jurisdiction only they should be dealt with. Then there would be no exposure, and it is perfectly ridiculous for the men keeping these unworthy shops to speak in the interests of medical science.

Extract from the evidence of the Reverend RICHARD USSHER.

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1005. These advertisements are very universal? Yes, and I put in some specimens of the newspapers in which they appear; they amount to an average circulation of a million each.

1007. Could you tell us at all whether these advertisements circulate as much in country parishes as they do in towns? Quite; they are distributed by hand.

1008. In all the country parishes? In all the country parishes.

1009. Do you think they are distributed in what I might call very rural districts as well? Yes, they are posted on the gates of the fields.

1010. Would you kindly hand these in for the information of the Committee. (They are handed in by the witness).

1011. These advertisements which you have handed in recommend women to adopt various means to prevent conception? Yes, mechanical means.

1012. These are very largely periodicals and newspapers, as well as special little catalogues. Special catalogues and special advertisements.

1014. I suppose these advertisements refer to certain things they recommend to be used ? Assuredly.

1015. Do they recommend also literature being bought ? Yes, large numbers will be found in those papers.

1016. After the proceedings at the Pan-Anglican Congress last week I do not think there is any doubt as to the attitude of the Church of England with regard to this question ? That is so. May I put in a copy of a paper read to the Medical Guild of St. Luke by myself a year ago. (Handing in the same).

1017. The matter was very firmly dealt with at the Congress—I have forgotten by which section—in the course of last week, and it was touched upon in a very outspoken way ? Yes.

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1018. So there should be no doubt as to what is the duty of the Church of England ? No. May I add that these advertisements are thrown down into the areas of town houses and distributed by hand in the country. They are posted in the urinals of railway stations largely, they are posted on the gates in the country districts, and they are distributed by post.

1019. Is there anything else you would wish to add ? I would like to add that the decline in the birth-rate follows to a great extent as the result of these advertisements and is a consequence of them.

1022. That is also the attitude of the Roman Catholic Church ? Yes, the Roman Catholic Church forbids it absolutely, and the diminution in the birth-rate in Ireland is infinitesimal. In England, of course, it is assuming enormous proportions.

1023. Could you tell the Committee whether there has been any pronouncement by the Free Churches of this country ? Not officially—nothing that I know of.

1024. There is nothing that you can quote ? No.

1025. And you do not know that this matter has been dealt with by them ? No.

1026. Would you make the advertisement of these things or the sale of these things punishable, or both ? I should say both. You will find, in the literature I have put in, enormous numbers of these things which are advertised, and indecent books too sometimes pass through the post under the same category.

1027. Are not all these things you have put in things that would come within the law as it stands ? I do not see how it comes within the law. I do not think that the law could prevent it except by special Act. The law certainly at present does not. I may say that the generality of gentlemen's and ladies' houses should be protected from receiving these advertisements by post, which they do now very largely, and they fall into ladies' hands, which I must say is very objectionable.

1028. I quite see your point ; you think they should be protected from having this literature forced upon their attention ? Yes.

Extract from Appendix B. Paper handed in by SIR ROBERT HUNTER on 22nd June, 1908.

In reply to your inquiry on the subject, I have to inform you that this Department has not held advertisements of "remedies for sexual diseases" to be in themselves indecent matter "apart from the language in which they are couched" ; but many concerns advertising appliances or courses of treatment for the cure of sexual diseases have been ascertained to be using false or misleading representations to promote their business, and have been suppressed ; while the advertising matter used by many others has been held to be obscene, and excluded from the mails for that reason.

The statutes declare to be unmailable "every article or thing designed or intended for the prevention of conception or procuring of an abortion, and every article or thing intended or adapted for any indecent or immoral use" ; and the knowingly depositing in the mails or taking or causing to be taken therefrom "for the purpose of circulating or disposing of, or for aiding in the circulation or disposition of the same" is punishable by fine or imprisonment, or both.

The Department will be pleased to furnish any further information in regard to these subjects that you may desire.

(Signed.) JOHN W. HALLIDAY,

Acting Second Assistant Postmaster-General.

1823. That is our civilisation. The traffic is "on an enormous scale" through His Majesty's mails, whilst the officers and the administration, and Parliament, are fully aware of it. Again, there is a suggestion to reduce penalties by making the racial wrongs mere peccadilloes, finable, like trivial misdemeanours, by justices of the peace !

1824. These gentlemen of the Committee know all about the oft-repeated maledictions by the healing professions against the iniquities which are circulated by the newspapers and magazines, but there is not a word of suggestion about blocking the infamies. It is

quite easily done, the stoppage of such advertisements, if the national conscience should awake and demand it. It will interfere but slightly with the profits of the rich men who own these journals (par. 619), and the papers will circulate just as largely as before. Only they will instantaneously become clean sheets, clean as the New York "Tribune," or the "Ladies' Home Journal," the "Delineator," or "Collier's." These can be clean without compulsion; but salutary compulsion will put English papers into the same category, and then we should once more find people "made moral by act of parliament," the only way you can do it. It would be cleaning the inside of the cup and the platter, because, to repeat, Parliament is—or ought to be—the national conscience.

EDUCATIONAL IMPORTANCE OF MONOGAMY.

1825. F. W. FOERSTER, "Sexualethik und Sexualpädagogik. Eine Auseinandersetzung mit den Modernen." Lecturer on Moral Philosophy at the University of Zurich. Munich: Joseph Kösel, Buchhandlung, 1907.

I translate from page 42—

1826. In the German Middle Ages it used to be extolled as the highest product of education, when they succeeded in evoking in a pupil what is known as stability—steadiness. Folk saw in this steadiness the proper triumph of the mind over a fickle and restless nature. More than ever is such an education needed in our time. It is the basis of all health, of all fruitful work, of all deep strength of will—in short the foundation of everything that distinguishes man from roaming animals.

1827. That kind of education is, however, only possible where the sexual life itself—the source of life—is placed under the beneficent influence of stability, and is raised from a pleasure-union to a life-union. It has recently been maintained that strict monogamy will become only a transition stage in sexual relations. I maintain, precisely upon the ground of the above-described pedagogic importance of monogamy, that human society will more and more strongly converge towards monogamy because every other sort of sexual union tends to loosen the character, whilst fixed monogamy is directly an education to stability, to concentration of the will and the sentiments. From it penetrates, so to speak, an extra contribution of character and responsibility into all human relationships.

1828. Hence also it is incomprehensible that in the interests of racial amelioration, it has been claimed that polygamous exceptions shall be sanctioned, as though the greatest possible meat-production were the object of racial betterment; and as though the increasing and fortifying of the rule of the spirit over the flesh were not the foundation of all racial health; and that the most dangerous of racial degenerations had not precisely arisen, every time, out of moral neglect and moral decline.

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1829. The more thoroughly modern humanity shall experience what "unrestrained instincts" in sexual matters signifies, the more it will understand afresh why the sole real explanation of the sexual question lies hidden in a heroic Christianity, and why there alone the great antidote is provided that subdues the demons and transforms them into ministering angels.

SANITARY AND MORAL PROPHYLAXIS.

1930. In the "Boston Medical and Surgical Journal," February 8th, 1906, Dr. William L. Holt urges the organisation of a state society on venereal prophylaxis. A year ago in New York the American Society of Sanitary and Moral Prophylaxis was founded. Similar societies already existed in Germany, Holland, and other European countries. The object of these societies is to limit the spread of diseases which have their origin in the social evil, and to study the best means of every order, moral, legislative, social and medical, to be employed in the prevention of these diseases. Dr. Holt suggests a campaign of popular education similar to the anti-tuberculosis campaign. The ignorance of the masses, especially young people, concerning sexual hygiene, is deplorable. A system of education, whether at home or at school, is intredibly stupid if it leaves our children in darkness concerning the laws governing sexual function and the ravages and terrible consequences of venereal disease. Tainted and degenerate offspring, sterility and abortion are among the strongest agents for race suicide. There should be a state branch of the national organisation in every state in the union. It is a service which the medical profession owes to society to spread all the scientific information possible concerning this delicate and important matter.—(Journal A.M.A., March 24th, 1906.)

RACE SUICIDE (CRIMINAL ABORTION).

(JOURNAL A.M.A., MARCH 31st, 1906.)

FORT COLLINS, COLO., February 24th, 1906.

1831. TO THE EDITOR,—For some time there have been many criminal abortions performed in our city, and the thought occurred to me that by getting the physicians and ministers together and formulating a statement as to the gravity of this crime we might do something to check it. A meeting was called, and the statement I send you was formulated and signed by the persons whose names are appended.

The intention was to have a lot of these printed, so that each physician could have a supply and distribute them where he thought they would do the most good. While we have not yet carried out this last part of our plan, I believe our action has had an excellent effect on physicians who had been doing or might be induced to do that kind of work

E. STUVER.

STATEMENT

1832. Human life is the most sacred thing in the world. So deeply is this fact grounded in our very being or nature that all civilised nations have enacted stringent laws protecting human life and prescribing severe punishments for those who destroy it. In spite of these facts there is a misapprehension on the part of some and an evasion on the part of others, as to the time in the development of the human being when these legal enactments and moral obligations become operative and of binding force. Human life with all the potentialities of the fully developed human being begins just as soon as there is a vital union of the male and female generative elements, and the destruction of this life, no matter how lowly the form or early the stage of development, is just as much the destruction of a human life as it is to kill an infant, a child or an adult.

1833. Believing it to be the duty of all intelligent and progressive men and women to do everything in their power to encourage and to promote good, to lessen evil and to transmit unimpaired to their descendants the heritage they have received from the past, we desire to call attention to one phase of the race-suicide problem which has permeated the whole fabric of our society and is causing more suffering and death than all the wars of the world put together. Operating as it does by secrecy and stealth, it is undermining the very foundations of morality and religion, and is becoming a serious menace to the health and perpetuity of the race.

1834. We further believe that many women, who do not fully understand the gravity of the crime nor the dangers that attend its performance, suggest or insist on it themselves or allow themselves to be persuaded to have it done by the cowardly, conscienceless criminals who do this kind of work. It is almost needless to say that we refer to criminal abortion. Abortion is the destruction or expulsion of the foetus or child at any stage, from the very beginning of its existence to the age of viability or the time when it can be born alive and survive, and every abortion deliberately produced, unless absolutely necessary to save the life of the mother, is criminal. Even in those desperate cases where such an operation is necessary, it should only be done after a careful investigation and consultation between two or more regularly licensed physicians.

1835. All civilised nations brand this as a most serious, unnatural and revolting crime, and their laws provide for the punishment of the offenders. It is an outrage against God, man and Nature, and leaves a broad trail of death, suffering and moral degradation in its track. Every year thousands of mothers yield up their lives, victims to this dread Moloch, and thousands more who do not die at once, drag out a miserable, invalid, childless existence, tortured by remorse and unavailing regrets for what has been done. Doubtless, in the darkness of the night, the forms of their murdered children rise up before their terrified souls, and like the guilty stain of Lady Macbeth, will not disappear, making their lives one long, dark tragedy unilluminated by hope.

We, the physicians and clergymen of Fort Collins, occupying as we do positions of responsibility because of our peculiar relations with the people, feel that we are in duty bound to express ourselves on this subject.

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REV. J. THOMA CROW.
REV. L. C. WOODFORD.
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CHILD DESTRUCTION THE CHIEF CAUSE OF DECLINE IN THE CHRISTIAN MINISTRY.

1836. How far race-suicide is advancing in Anglo-Saxon America may be inferred from the fact that among the many causes for the decrease in the ministry which MR. C. T. BRADY adduces in the "American Review of Reviews," he puts in the first place this : that in the class in which the larger part of the membership of the Church is to be found there is a shocking and alarming decrease in the number of children springing therefrom. The ministry of the Church comes from the class which produces the fewest children. The decreased number of children in the Episcopal Church, the Church of the rich and cultured, is an obvious fact. Presbyterian and Congregational Churches have the same melancholy tale to tell.—"Review of Reviews," London, February, 1910.

1837. It has been shown by our authorities that at least some of the clergy, their wives, helpers, missionaries and charity doctors, not only practise but inculcate the prevention of conception, and the destruction of the unborn babe when deemed superfluous. The statements come from many quarters and are of various dates, yet I am not able to record a contradiction. But in the face of these facts we may still cling to the belief that the rule is to the contrary.

1838. Such back-sliding clergymen tell the people that their bodies are temples of the Holy Spirit. It is a solemn phrase, including love of progeny, hope in the future, faith in the Father, and light-hearted joy. But if filth, profanation and outrage do not mean "the unpardonable sin"—the attitude of recalcitrance—let them tell us what does ! If there be no chivalry to the unborn—first and last measure of manliness and womanliness—we crucify the Son of God afresh and put Him to an open shame. Traders find money in this profitable business, which is "upon an enormous scale" and "perfectly legitimate." Our governments are loth to interfere, but the clergy should no longer leave their position in doubt. Our choice is between plain faith in the God of Jew, Christian and Mahometan—or the filth of Baal and Moloch, with their obscene and cruel rites (par. 1835). That which destroyed nations aforetime is destroying nations to-day, exactly the same practices. Nature offers neither argument nor flattery, for both are on the side of selfishness. We have to face the stern primeval command now, as ever, and forever, "Choose you between blessing and cursing, between life and death !"

CONCLUSION.

CONCLUSION.

SEXUAL PERVERSION IN ANCIENT ROME IDENTICAL WITH THAT OF OUR DAY

1839. The spermaticidal preparation that an Englishman claimed to have invented and to have protected "by injunctions against imitators in the High Courts of Great Britain, Australia, Canada, The Cape and other parts of the British Empire," is practically identical in nature and shape with those described by Soranus in pagan Rome during the first century of our Christian Era. The modern unguent, sold by nearly all pharmacists—certainly advertised to all of them—is prepared with cocoa-butter as a vehicle for the active drugs. It is that alluded to in the opening paragraphs of this book. The use of such preventives is declared by the highest authorities to ruin women morally, mentally, physically; like practices wreck families and individuals by the hundred thousand, and it is only one of a series of iniquities exactly similar to those used by the free-born Romans in their decadence. The Roman druggists made the same objects out of lard hardened by wax, as described by Soranus—who was one of an honourable family of physicians—and the consequences were precisely the same. The cost of the English invention is probably a little less, and "the sale is enormous."

1840. It would be the silliest pretence that injurious publicity can hereby be given, in view of the unrestrained sale of the stuff as a "legitimate business," "on an enormous scale;" in view of its unrestrained advertisement and transmission; in view also of the injunctions granted by High Courts sanctioning the traffic by protecting the trade-marks. The trade-mark of the largest manufacturer in England is a picture of the contrivance itself! For this no other use or object is claimed by the makers than the prevention of child-life. It has no other use, so that the judicial action is a national infamy "inscribed upon a monument for posterity to gaze at, and to avoid." What is demanded for salvation is open denunciation of the open traffic, with open warnings to young and old against the destructive effects of sexual perversion. Our Parliaments and judiciary—in this age—do the opposite, because they permit and protect the trade.

WHITHER NATURE TURNS, THITHER WE SHOULD BE LED.

1841. We have shown that the unnatural selection now proceeding is a preservation of the weakly-endowed to the elimination of children more fitted to survive, in so far as those who practice artificial limitation of families are concerned. We have seen on the other hand that the advantage of quality is preserved, in general, to the progeny of those who do not violate the vow of Nature, whilst in multiple form vengeance is exacted from the persons and progeny of the others. We can see that the wisdom of the ages is against the theories which our atheistic, Malthusian, Political Economists have popularised in our nation.

1842. We can see that "chivalry to the unborn" is the first call to mankind, and that Nature antagonises those persons and peoples who shove the child away from the banquet of life. Once again—quo vergit natura, eo ducendum! Her victory is certain.

FINIS ITALIAE! FINIS GALLIAE! FINIS ANGLIAE?

1843. As we are in a world-order, and not of our own choice, we must either comply with it or go under. And surely to find out what that order is, in relation to ourselves, we can do no better than consider the lessons of human history. The Malthusian

Economists, Stuart Mill, Garnier, Bradlaugh, Besant, Holyoake, with the rest of the School, in their cheap ignorance firstly denied a Universal Mind, and then offered to their nation a superficial essay by the "quack Knowlton" (par. 279) whose "coarseness" Mrs. Besant admitted, whilst "merely correcting his grammar!" Its blundering physiology and false philosophy were accepted by millions of all classes. Through the poison instilled by that School, a decline was commenced which has brought our nation within an easy stage of actual dissolution. *Finis Italiae* is shown to us by history; *Finis Galliae* is before us to watch; must we accept as inevitable an early *Finis Angliae*?

1844. We are close to the death-line, and whereas in Greece, imperial Rome, republican France, America, individuals became indifferent to racial decay, the same marasmus is to be feared throughout Anglo-Saxondom. It has begun and is far advanced, whilst all symptoms compel a pessimistic prognosis. (Pars. 1229 *c.s.*).

THE WARNINGS OF HISTORY.

1845. Our authorities, French and English, have been struck with the similarity between ancient and modern decadence. Like others, we have been forced to quote the immortal words of Titus Livius and Cornelius Tacitus, separated by half a century in their writings. The latter, speaking from his heart of the decay of his beloved nation, uses the thoughts, almost the very words, of the former.

1846. Let us remember that fully 85,000,000 white people were directly under the rule of Rome, about double those of the British Empire; that her influence and actual commerce reached from the Atlantic Ocean to the shores of the China Sea; that the nation was then dwelling in unbroken sunshine upon the summit of power and glory. Under such circumstances, with an apparently increasing population, it took some courage to talk of decadence. Yet Livius wrote as quoted below, and I supply a simple translation.

1847. Love and solicitude for his country impelled him to write his Roman History, "which the unanimous consent of all ages has judged to be one of the noblest productions of human genius."

[TRANSLATION.]

1848. Never did there exist a State either greater, more devout, or richer in good examples; never into any community did greed and profligacy penetrate so late; nowhere frugality and thrift were honoured so much and so long. Hence the less the wealth, the less the covetousness. Of late, riches have brought with them avarice; and abounding pleasures, insatiable desire, through luxury and a lust for ruining our race and spoiling everything.

The Latin words are at foot, so that those who choose may read them in their original strength and beauty. (* For Latin, see page 431.)

[TRANSLATION.]

1849. I would have each and every man, for himself, direct his mind keenly to consider what the life and the morals [of our ancestors] were; by what men and through what measures, at home or at war, the empire was both born and waxed great. Then as discipline gradually fell away, let him follow in his mind how firstly, morals weakened, then lapsing more and more, how next a precipitous fall commenced, until he come to our own times wherein we can neither endure our vices nor their remedies.

1850. What is pre-eminently salutary and fruitful in the study of human affairs, is that you have every sort of warning posted in strong light upon a monument for you to gaze at. Thence you may take for yourself and your country what you should imitate; thence, too, in that which is foul from the start and foul in the finish, what you should avoid.

1851. The denunciation by English Malthusians of chivalry to the unborn, the lectures publicly delivered by men and women expounding and exhorting to unnatural sex-relations (pars. 398, 402), their books and pamphlets to the same end, "issued by the hundred thousand" (pars. 397, 459), our open traffic in drugs and appliances for sexual perversion—constitute that which is "foul from start to finish." It is a record blazoned upon the history of our own times, to warn races which will arise two thousand years hence. Livius, Soranus, Juvenal, Suetonius, and a cloud of witnesses, recorded of Rome at her zenith what is already recorded of ourselves by the physicians' and demographers' statements in the preceding pages. The obliterated Roman people possessed endless examples of simple nobility in private life, besides men of mighty genius in public affairs to legislate and to warn, to reward and to punish. They had also historians, physicians, preachers, prophets, poets—and all in vain. We have had the same, though perhaps of less mental force or personal grandeur, but we have had in addition, a Divine Exemplar whom the world had never known and can never know again. How then shall we escape if we neglect so great salvation?

* NOTE.—Nulla unquam res publica nec maior, nec sanctior, nec bonis exemplis ditior fuit nec in quam civitatem tam serae avaritia luxuriaque immigraverint; nec ubi tantus ac tam diu paupertati ac parsimoniae honos fuerit. Adeo, quanto rerum minus, tanto minus cupiditatis erat. Nuper divitiarum avaritiam, et abundantes voluptates, desiderium, per luxum atque libidinem pereundi perdendique omnia, invexere.

Ad illa mihi pro se quisque acriter intendet animum, quae vita, qui mores fuerint: per quos viros, quibusque artibus, domi militiaeque, et partum et auctum imperium sit. Labante deinde paulatim disciplina, velut desidentes primo mores sequatur animo; deinde ut magis magisque lapsi sint; tum ire cooperint praecipites: donec ad haec tempora, quibus nec vitia nostra nec remedia pati possumus, perventum est. Hoc illud est praecipue in cognitione rerum salubre ac frugiferum, omnis te exempli documenta in illustri posita monumento intueri: inde tibi tuaeque reipublicae, quod imitere, capias; inde, foedum inceptu, foedum exitu, quod vitas. TIT. LIV., Hist. praef.

THE CORRUPT TREE AND ITS CORRUPT FRUIT.

1852. Since the foregoing Divisions were written, the "Letters of JOHN STUART MILL" have been published in two handsome volumes. A note on Mill's life is provided by the grand-daughter of the "amiable and excellent," but dishonoured Mr. JOHN TAYLOR, whose wife was for many years "affinity" to John Stuart Mill. Here is a review in the "British Weekly" (Editor, Sir Wm. Robertson Nicoll), "a Journal of Social and Christian Progress," 12th May, 1910.

THE LETTERS OF JOHN STUART MILL.

1853. The finest tributes [to J. S. Mill] known to me are those of JOHN MORLEY, reprinted in his collected works, and that of HENRY SIDGWICK, published in the "Academy" as an obituary notice, and I think not yet reprinted.

* * * * *

The new book, it must be frankly said, is disappointing. No intelligent reader ever supposed that Mill's letters would be brilliant. He put little or no personality into his books. An impersonal intelligence seemed to speak in them, and save on rare occasions his style was uniform and monotonous, quite devoid of individual touches of colour and of eloquence. Let anyone try to read his "Dissertations and Discussions," and he will be amazed to think that these were in their time regarded as important pronouncements worth collecting and treasuring. But the letters are even poorer than might have been thought. They thoroughly justify CARLYLE's epithets, "thin" and "sawdustish." Nor can much be said of the chapters contributed by Mr. ELLIOT and Miss MARY TAYLOR. Mr. Elliot has not done the work of an editor as it should have been done, and his estimate of Mill is very, very poor. Miss Taylor, who, as I understand, is a grand-daughter of Mrs. Taylor, the lady who became Mill's wife, contributes an unconvincing apologia. In spite of all this, the letters have a certain interest for those who study the history of thought, and here and there they throw a light on Mill's character.

1854. The fact of the matter is that Mill had no chance. He was led astray from the very beginning. His horrible father, James Mill, the philosopher, historian and economist, was "largely indifferent to pleasure or pain, and inaccessible to the softer sides of human existence." His poor wife, who bore him many children, he treated with studied cruelty. Little John Mill started learning when he was two years old, began the study of Greek when he was three, and had read much Greek by the time he was eight. Mill himself said, "My father demanded of me not only the utmost I could do, but much that I could by no possibility have done." . . .

Another extreme misfortune was his introduction when he was only twenty-four to a married woman with whom he fell in love. One can only touch lightly on this pitiful business. Mr. Elliot says: "In 1830 he was introduced to Mrs. Taylor, and thus commenced the great affection of his life. After twenty years of the closest intimacy, the death of Mrs. Taylor's husband left her free to marry Mill. But during this time Mill's reputation suffered greatly through his connection with her. His father 'taxed him with being in love with another man's wife,' and expressed 'his strong disapproval of the affair.' Mill's affection was intense, and when they ultimately married they withdrew almost entirely from society. The dedication to the 'Liberty,' the inscription on her tomb at Avignon, the 'Autobiography,' indicate the intensity of feeling."

Miss Taylor has something to say about this business. John Taylor, the husband of the lady, appears to have been an amiable and excellent man. She was married to him at eighteen, and bore him several children. After she was introduced to Mill she professed that her heart was awakened. She wrote to a friend: "Oh! this being (Mill), seeming as though God had willed to show the type of the possible elevation of humanity! To be with him wholly is my ideal of the noblest fate; for all states of mind and feeling which are lofty and large and fine, he is the companion spirit and heart's desire. We are not alike in trifles, only because I have so much more frivolity than he."

The husband naturally wished her not to see Mill, but she assured him that her love for Mill was a deeper, stronger feeling than her affection for him. Poor Mr. Taylor asked her to live with him as "a friend and companion." Apparently, however, she did not. Mrs. Taylor often wintered abroad owing to her weak lungs, and her husband provided her with the funds. Also, though the relations between Mill and Mrs. Taylor continued, the husband when he was dying, in 1849, had his wife for his nurse, and left her his entire fortune in trust for her sole use during her lifetime. "One would suppose," says Miss Taylor, "she would feel some remorse for the trouble and loneliness she had brought into his life, but she does not confess to more than 'acute sadness.'" In 1851, two years after his death, she married John Stuart Mill.

Nobody supposes that there was anything technically immoral in this relation. That it was really immoral, in the highest degree immoral, need hardly be pointed out. Even Mill's father, with plain Scotch sense, taxed his son for being in love with another man's wife, and expressed his strong disapproval of the affair. I confess that all this talk of large, fine, noble ideas on the part of a man and woman who made a worthy husband wretched and lonely for the great part of his life, is utterly sickening. It is selfishness in its purest or impurest form. It turns many contentions of Mill's books into folly. No doubt the whole business marred him, for he knew better, and however fiercely he might kick against the pricks, they wounded him. Sad, sorry, and pitiful is the whole business, and there is nothing to show that the woman deserved anything like the extravagant praise which Mill lavished upon her.

1855. What is still worse, if possible, Mill showed a most implacable temper towards his own mother and family. His poor mother, with whom time had dealt very roughly, expressed her pleasure at the marriage, as "he had chosen a lady capable of sharing in all his pursuits and appreciating his good qualities." It seems that she omitted to call upon Mrs. Taylor the day after he had announced his intended marriage. His cold and distant manner in making the announcement had discouraged her from doing so, though she would have done anything that she had understood he wished. He punished her with an invincible reserve. After his marriage he never visited her in her own home. Even when he learned that she was dying, and that she wished to see him, it is doubtful whether he went. He wrote to her saying that his doctor had urgently recommended him to go to the Continent, but that he expected to return in a few weeks. She died during his absence, and writing to her doctor he speaks of the shock her death had occasioned him.
1856. Then he chose to regard his brothers and sisters with venomous hatred because of some apparent or real omission towards Mrs. Taylor. It seems that he wrote letters containing the most wounding reproaches. Miss Taylor writes: "They recognise that he is cruel and insulting to them, and they suffer acutely, but their affection is as invincible as his resentment. It is wonderful to see a whole family thus loving and enduring. Not one bitter word is flung back to him. One sees that he reigns in all their hearts."
1857. Imagine the picture! A caitiff not content with his fine professions of unselfishness and nobility, not only breaking up a happy home, and making a faithful husband miserable for life, but also doing his utmost to break the heart of his own mother, and to alienate from him a family of which he was the only prosperous member—a family, moreover, that refused to be repulsed, and returned him only good for evil. No, this will not do. We may respect Mill the thinker. For Mill the man we can have no respect, for his offences were of the base kind that are not to be easily forgiven. . . .
1858. It is narrated in other biographies of Stuart Mill, that Mr. John Taylor, who, poor fellow, was of a very accommodating disposition, used to leave his wife and her lover alone to discuss their lofty philosophic plans for the betterment of the British people. Their mutual attraction was doubtless deepened in preparing Mill's pamphlets descriptive on the generative organs and guaranteed methods for destroying human germs, so that sexual intercourse might be freed of its natural consequences. These "tracts" are mentioned in pars. 136, 211, 225, 283-4, 393 to 398, 403-5, 450 to 460, and they contain the central principle which "runs through the whole of Political Economy" (par. 371). Years before, he had personally scattered similar "philosophic" advice "in servants' areas" (pars. 283-4), and he practised this his "natural religion" for the rest of his life (par. 940). Mrs. Taylor's mention of her "frivolity" is the one lonely touch of humour and human normality in the whole slab and sickening hypocrisy. Not one of Mill's apologists, admirers, panegyrists, dare quote the details as given by him and essential to his counsel to mankind. The evil is propagated in secret (vide par. 1760), though put in print by himself with brutal and brazen effrontery.
1859. "Caitiff" is a word too obsolescent for daily use, and is only employed by the poets. Stuart Mill's acts, as recorded by his biographers, were those of a blackguard, whilst poor John Taylor's hopeless initial mistake was in not promptly thrashing his flabby young rival and then pitching him out for ever. It would have benefited two families, and possibly a whole people. But at least we ought to drop him as a moralist. It would seem that none of the children thus deliberately wronged by a sophistical,

moralising prig, was old enough to take him in hand, but it is wholly intolerable that our nation should be asked to accept the whitewashing of a sepulchre full of dead men's bones and all uncleanness.

1860. Have we no time for the memory of a faithful British matron, true to the type, MRS. JAMES MILL, who was of gentlest manners, great sweetness, and only too forgiving spirit? No time to resent the wrongs done to our proud old national estimate of family honour and affection, by the "horrible father," and by the degenerate, selfish son? Have we only time for their "sawdusty" philosophy, rotten Economy, and sexual perversions? Must our boys' and girls' minds still be loaded in schools and colleges with their loaden trash; must their vicious and criminal pamphlets still be carried by His Majesty's mails?

1861. TERTULLIAN, describing in a celebrated passage a Roman method for "restriction of births" (par. 369), uses the words "*caeco latrocinio*" to define the state of mind through which such deeds were done then, as they are done to-day, by "philosophic" inculcation. Looking at the lives and actuating principles of these Englishmen, who claimed by superior sight and enlightenment to teach our nation morals and rules of life, is "blind villany" enough to characterise their conduct? Stuart Mill, alone of his family, prospered through villany with his eyes open. The narrative of his lover returning to nurse her dying husband and—post sed non propter?—receiving "his entire fortune in trust for life" for the use of herself—and partner—is surely one of the ugliest in history. Have we no indignant sympathy for the dispossessed and dishonoured children? Mill's total lack of humour, and sense of the ridiculous, has descended to his biographers and encomiasts, else how are we to account for their reckless candour? But the reader remembers that there are many persons, including some in high places, whose good opinion he would be sorry to possess.

1862. Mill was provided with a seat in Parliament, and his admirers set up his effigy in bronze upon the Thames Embankment. But he has another and intangible monument, eclipsing Eratostratus, because his claim is undeniable of having taught to Anglo-Saxondom a "general restriction of births," whilst his prophecy of success has been amply vindicated. The work begun by his school is steadily and surely approaching completion. It is a monument "*aere perennius, regalique situ pyramidum altius*," and his name will never be forgotten. His education was narrow, although "he had read much Greek at eight years of age," and Latin as a matter of course. But there was ample material to borrow from that literature for the poisoning of his nation, and he used it like another Tofana.

1863. To show the advantage enjoyed by the evil principle, let us take here an illustrative anecdote. A large department drug-store in the city of Sydney kept a special "Women's Department," wherein were sold articles for many proper uses, decency being so far served by there being a woman in charge. But this privacy served another purpose, inasmuch as "preventives" and "correctives," both mechanical and chemical, were regularly stocked and sold. Members of the N.S.W. Royal Commission well knew the nature of the business, for it is always easy to send and buy things that are held for sale. Besides, semi-secret iniquities can hardly be kept dark from medical men, when the consequent damage has to be confronted.

1864. The lady manager, under examination, mentioned the innocent and useful articles supplied to women inquirers. That was all right, but when the President asked, "Do you sell ——?" naming an unlawful contrivance devised with diabolical ingenuity for opening a gravid uterus, the woman dropped her head to the table, wept and sobbed violently. It was a painful spectacle; but nothing compared with the agonising death-bed scenes she herself must have often caused (vide pars. 1182-4, 1389). She was upon oath; she did not deny it; besides, denial would be useless.

1865. Now here is the evil advantage. The nature of this murderous thing cannot be described, we must not name the article—one among many—lest we should assist the evil growth. Yet to myself, as a Royal Commissioner, a druggist four years afterwards said quite spontaneously, "All druggists in New Zealand sell ——." Of course that was

not true. It is gross exaggeration, and slanderous to honourable men, but there are also many persons who do sell that thing and its like. Merely to hold such merchandise for sale ought to be a felony, but British law is supine, whilst books offering the stuff are always in shop windows upon the main streets of British cities, and in all those books, so far as I know them, the names and doctrines of the two Mills are used as arguments for sexual perversion.

Even when quoting the Report of the Joint Committee of Lords and Commons of 1908, I am obliged to cut out the most striking illustrations, because "it is not fit that such things should be so much as named among you." So the evil spreads.

1869. URBAN BIRTH AND DEATH RATES, 1908. SOME COMPARISONS.

(Figures collated from Whitaker, 1910, p. 457).

		Births per 1000	Deaths per 1000			Births per 1000	Deaths per 1000
London—				New York City—			
4,800,000	..	25.2	..	4,423,000	..	28.7	..
				16.5			
Barrow-in-Furness—				Paris—			
62,000	..	30.0	..	2,748,000	..	18.5	..
13.1				17.5			
Birmingham—				Plymouth—			
558,000	..	28.4	..	122,000	..	22.2	..
15.9				15.0			
Burnley—				Edinburgh—			
105,000	..	28.2	..	351,000	..	21.4	..
17.9				15.3			
Cardiff—				Brighton—			
191,000	..	26.6	..	130,000	..	21.3	..
13.0				14.7			
Gateshead—				Bolton—			
128,000	..	30.9	..	185,000	..	24.5	..
14.9				15.4			
Brimsby—				Blackburn—			
72,000	..	31.7	..	136,000	..	25.5	..
14.4				15.7			
Hanley—				Ipswich—			
68,000	..	33.0	..	74,000	..	24.5	..
18.5				14.3			
Glasgow—				Southampton—			
860,000	..	27.8	..	122,000	..	23.9	..
17.8				12.9			
Liverpool—				Perth—			
753,000	..	31.7	..	35,000	..	22.0	..
19.2				16.8			
Merthyr-Tydfil—				Sydney, N.S.W.—			
77,000	..	35.6	..	585,000	..	25.4	..
19.1				10.3			
Middlesborough—				Bournemouth—			
104,000	..	35.9	..	71,000	..	17.1	..
19.8				12.9			
Manchester—				Halifax—			
649,000	..	29.1	..	111,000	..	19.0	..
18.2				14.1			
Newcastle-on-Tyne—				Leeds—			
277,000	..	29.7	..	477,000	..	24.8	..
16.0				15.3			
Newport (Mon.)—				Bradford—			
77,000	..	32.6	..	292,000	..	20.2	..
16.1				15.5			
Portsmouth—				Northampton—			
211,000	..	28.4	..	96,000	..	20.9	..
13.8				11.6			
Rhondda—				Leicester—			
133,000	..	40.3	..	240,000	..	23.4	..
18.4				13.0			
Rotherham—				Rochdale—			
64,000	..	32.8	..	89,000	..	24.6	..
16.0				18.4			
				Perth, N.B.—			
				35,000	..	22.0	..
				16.8			

		Births per 1000	Deaths per 1000			Births per 1000	Deaths per 1000
Sheffield—				Bristol—			
463,000	..	30.7	.. 15.8	373,000	..	23.1	.. 13.6
St. Helens—				Huddersfield—			
94,000	..	34.7	.. 15.7	95,000	..	24.4	.. 17.1
Sunderland—				Plymouth—			
158,000	..	33.0	.. 17.7	122,000	..	22.2	.. 15.0
Swansea—				Hornsey—			
98,000	..	33.1	.. 18.5	92,000	..	16.1	.. 8.3
Tottenham—				Brisbane, Qld.—			
126,000	..	30.2	.. 12.5	136,000	..	25.0	.. 10.2
Walsall—				Reading—			
98,000	..	29.6	.. 14.9	82,000	..	22.6	.. 11.8
Warrington—				King's Norton—			
71,000	..	32.7	.. 17.0	78,000	..	24.7	.. 10.4
Walthamstow—				Norwich—			
131,000	..	26.2	.. 10.5	123,000	..	25.2	.. 14.1
West Bromwich—				Wallasey—			
70,000	..	32.4	.. 16.2	69,000	..	25.2	.. 13.6
West Ham—				Willesden—			
315,000	..	28.8	.. 13.9	155,000	..	26.1	.. 10.5
West Hartlepool—				East Ham—			
78,000	..	26.4	.. 12.0	143,000	..	24.8	.. 10.3
Wigan—				Leyton—			
90,000	..	32.8	.. 18.0	126,000	..	25.8	.. 10.4
Buenos Ayres—				Melbourne—			
1,147,000	..	35.6	.. 15.8	544,000	..	23.9	.. 13.8
				Sydney—			
				585,000	..	25.4	.. 10.3

THE PRECIPITOUS FALL IN FRANCE AND ENGLAND.

1866. Dr. Arthur Shadwell is reported in the "Medical Press and Circular" of 20th October, 1909, to have spoken to the Church Congress, a few days before, to the following effect:—

I have recently spent some months studying conditions all over France. The country is saturated with materialism and moral irresponsibility taught by Socialism, and one result is a veritable anti-Christian persecution. Do you know that in France to-day public officials with everything to lose dare not be seen going to church with their wives and children? Sometimes even their wives dare not go. They are spied on and reported. The jurors in the Department of the Yonne have recently petitioned the Government to have the word God removed from the oath on the ground that it offends their conscience, because they do not believe in the existence of God.

The worship of Mammon is supreme. There is no respect for anything whatever but the appearance of wealth. I have made that observation to many Frenchmen, and to Englishmen long resident in France, and they all admitted its truth.

We British are not so far—but we are on the road.

1867. The confirmation of Dr. Shadwell's observations will be found by anyone who reads the public declarations of M. ARISTIDE BRIAND, the French Prime Minister. The name of CHRIST has already been expunged; the name of GOD is logically following. Let us see how the race fares meantime.

1868. The Department of the Yonne is thinly populated, 109 persons per square mile, whereas reference to the "Journal Officiel" shows us that there were in 1907 4,472 births against 6,194 deaths. Against every hundred babies one hundred and thirty-nine funerals! Yet marriages are increasing in number—for a while—which of course only proves, as in New Zealand, an accelerated ratio of decadence. Thus in Yonne 2,304 marriages compare with 4,472 births—less than 2 per marriage. In Finistère, where belief in God as the Fountain of Life still lingers, 6,386 marriages compare with 22,798 births—over 3½ per marriage. Even in the latter Department the leaven of decay is spreading, inasmuch as births annually diminish. Out of the 87 Departments of France only 29 showed in 1907 excess of births over deaths. Only 16 exhibited surplus equal to, or above, 10 per cent. If it were not for four northern Departments, Pas-de-Calais, Nord, Seine-Inférieure and Finistère, France would have experienced for many years a deficit. But henceforth an ever-enlarging deficit is assured. "We British are not so far advanced, but we are on the road!"

1870. The English towns whose names are printed in thick type are connected with coal-mining, iron and steel, heavy chemicals, or the like manly work. In England, as in France (Nord and Pas-de-Calais), reproductive force lingers longest in such localities. The explanation is not far to seek. Where there are virile men, and where at the same time women reign in their highest sphere—at home—there will be health, wealth and strength. *Ibi substantiæ et vires!*

A just objection could be made that many towns have diverse staples or occupations. Yet the figures assist to show broadly an important truth.

The line of dissolution is, in the case of Great Britain, about 22 births per 1000 of population. It will be seen how close to it is the approach of the towns in the right-hand column. As decay progresses, the death-rates will inevitably rise, for all born must die. The birth-rate of London in 1909 was 24.

1871. Another juggle with figures, to blind us to our decadence, is to say that as hygiene prolongs lives so the rate of births per 1000 of population is better than it appears, because women beyond the reproductive age are included in the reckoning. But if we omit these altogether and only consider: (1) All women between 15 and 50 or (2) married women between those ages, the fall in reproduction is seen to be just as fatal.

1872. The left-hand column shows where the strength of the nation still persists. An Edinburgh surgeon said recently to a pharmacist in that city, "How are you doing in your business?" The man replied, "Very well indeed! I do a roaring trade in——— and —— goods," naming both the chemical and mechanical means of preventing impregnation. And as that immorality spreads the strength of the nation is sapped.

If statesmen were to demand and execute laws to crush these infamies it would be a long step towards salvation and would prove that there is a national conscience. It would protect the clean against the unclean, but there is no sign of that reform. The suggestion would be received as a joke. No party will touch this work, preferring to stick to the maxim of Talleyrand. Amongst the world's historic statesmen the personalities of Cæsar Augustus and Caius Cilnius Mæcenas stand out serene, colossal, august—but inimitable.

1873. We have adduced the repeated declaration of eminent French physicians that nothing is to be expected from legislators. Anglo-Saxon doctors declare that nothing is to be expected from ecclesiastical intervention. Let us turn now, finally, to the "Journal Officiel" of 28th October, 1909, to see in a French mirror the fate that confronts ourselves, unless a change be made.

1874. We shall contemplate the half-year ending June 30, 1909, and compare it with the same period of 1908. I have collated and reckoned as follows, out of eight large, closely-printed pages filled with the demographic data of all the Departments and their several *arrondissements*.

Malthusian success is greatest, and life is lowest, in the rich agricultural divisions. The drop is precipitous indeed, for death is demanding his due, and the arithmetical juggles which still deceive us Britons are played out there.

In all, there are 87 Departments. Of these 77 show an increase in deaths, 10 show a slight decline.

On the other hand, 77 show a decline in births for the half-year, 10 show a slight increase.

Only 18 Departments now remain with a margin of natality above mortality. In 69 there are more burials than births. Of the 18 only 9 have a margin exceeding 10 per cent. Over the whole country, for the half-year, there were 25,000 more deaths and 12,700 fewer births. Were it not for the manufacturing Departments of the Nord, Pas-de-Calais and Seine Inférieure, the position would be much worse. Even in those three there are shown more deaths and fewer births for the half-year. Our English Malthusians can still claim that such figures "leave very little to be desired." Yet their "Gospel" progresses in both countries and has a multitude of ardent advocates.

1875. In the Yonne (which petitioned to have the name of God struck out) there are now three funerals to every two births as a regular thing. For this applies evenly to each of its five arrondissements.

In Lot and Lot-et-Garonne, rich in goods and productive soil, life is poorer and fading still faster. Cahors is an arrondissement of the Lot, containing 84,700 people. There were in half a year only 602 births, but 1,038 deaths. A heavier fall is absolutely ensured for the future, inasmuch as they are stricken both with senility and sterility. "The refuge of lies"—the arithmetical juggle—is swept away, and the waters of death overflow the hiding-place. (Vide par. 948).

1876. Toulouse had 1807 births, 2949 deaths (population 217,000).

1877. The Department Gers has a fine Malthusian reputation. The arrondissement Auch contains nearly 50,000 inhabitants. Births 378, deaths 636. Another of its districts, Lectoure (population 35,420), had 208 births, 391 burials.

No wonder that schools are closed, that houses and villages are falling into ruins, and that national wreck is impending more terrible than devastation by armies. (Pars. 743, 952). A solace remains to France in the glorious progress of enlightenment, because during the half-year 12,296 persons were enabled to "celebrate" their emancipation by divorce, compared with 11,210 during the corresponding semestre.

1878. Speaking with the editor of a great London medical serial about the comments of English papers upon French decadence, he said, "Yes, they write about France, but don't know that we are approaching the same position!" These medical men, so profoundly and properly concerned in the prolongation of life, whilst themselves the shortest-lived in all professions and nearly all occupations, appear to be the only class alarmed at our decay. They know that this prolongation is of slight demographic value. A flock-owner would not be consoled for a frightful fall in reproduction by the reflection that he was not of late drafting many sheep. "You can't blind me that way," he would say, "they must all die sometime. If the game goes on my ruin is certain!"

THE MEANING OF "NATION."

- 1879. Etymologically and essentially, "nation" (nascor, natus, natio) means a succession of births, generation, reproduction. A general restriction of births, as successfully preached by John Stuart Mill and his School (par. 369) is therefore a poisoning of the nation itself. The continuous practice of interference with the life-principle—whether by mechanical and chemical destruction of the germ, by feticide, by infanticide, or by all three—is the deadliest of all misfortunes to the nation. This practice when accepted by a nation or a race, with the sanctions already attached to it by a dominant political and "philosophical" School, can only end in national obliteration.

1880. Nature, nation, natality, are inseparably related, each meaning birth, therefore whatever strikes a Nation, strikes at the perpetuity of the nation. When the modern phrase holds good "*femina est prima ne liberi nascerentur*" (par 948) that nation is stricken indeed. Called by any of the jocular, flattering, or apologetic names used by its advocates in a flippant press: "the strike of a sex, the revolt of woman, stopping the flood of babies, stemming the devastating torrent of babies, limitation of family, the American ideal, scientific prevention, scientific meliorism, neo-Malthusianism," the end is the same—national death. It is as sure as sunset, and the only question is of acceleration.

1881. Look abroad over Nature, study her ways attentively, and do we find amiability? Is there not rather a relentless and terrifying severity? Do we think that the Eternal Cause of things, the Universal Ruler, is to be dodged and mocked; that we can sow to corruption and reap success? If so, we may indeed reverse all experience, "make a covenant with death, and come to agreement with the grave!"

ETERNAL LIGHT.

1882. CICERO quotes a line from the poet ENNIUS:—

Moribus antiquis stat res Romana virisque.

[By ancient morals and men persists the Roman State.]

He calls these "oracular words," for they contain the whole story of salvation.

JUVENAL, too, was a seer, and bore his testimony, although he wrote under a form.

1883. Nil erit ulterius, quod nostris moribus addat

Posteritas: eadem cupient facientque minores.

Omne in praecepti vitium stetit. (Sat. I. 147).

[There will be nothing beyond, that our children can add to our morals:

Just the same things will the next generation lust after and do.

Every vice has now dropped to its lowest.]

And elsewhere he hands us these golden words:—

Maxima debetur puero reverentia. (Sat. XIV. 47).

[The highest reverence is due to the child!]

1884. Our language cannot convey the emphasis which Juvenal gives the words by his placing of them. They mean that next to reverence for the All-Father must be paid that due to the child. The doctrine of Christ. Compare this preaching with the maxims and "axioms" of our English philosophers and Economists during two or three generations, as herein set forth!

1885. Caesar Augustus, the one ruler in history who so commanded respect, that for half a century he went about unprotected amongst his people, "recalled them to ancient morals," and himself "personally, in many things, set examples for the imitation of posterity." All of which is "posted in strong light upon a monument for us to gaze at," and there is nothing new to add, for truth is invariable and eternal.

"Thy justice is everlasting justice, and Thy Law is the truth!"

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APPENDIX.

[COPY OF ROYAL COMMISSION.]

COMMONWEALTH OF AUSTRALIA.

EDWARD VII., by the Grace of God of the United Kingdom of Great Britain and Ireland and of the British Dominions beyond the Seas, King, Defender of the Faith, Emperor of India,—

To

OCTAVIUS CHARLES BEALE, Esquire.

GREETING :—

KNOW ye that We do, by these Our Letters Patent, appoint you to be a Commissioner to inquire into the following matters :—

- (a) The manufacture, importation, announcements, offering for sale, sale and use of preparations commonly known as patent or proprietary medicines, and of drugs, alleged curative agents, medicinal preparations, toilet articles, foods, and drinks, the composition of which is not disclosed, and which are alleged to have medicinal or remedial properties ;
- (b) the effects or consequences of the use of any such articles ; and
- (e) the legislation and administration in Australia or elsewhere relating to any of the aforesaid matters ;

and all matters relevant or material thereto :

AND WE require you, with as little delay as possible, to report to Our Governor-General in and over Our said Commonwealth the result of your inquiry into the aforesaid matters.

IN TESTIMONY WHEREOF We have caused these Our Letters to be made Patent, and the Seal of the Commonwealth to be affixed thereto.

WITNESS Our Trusty and Well-beloved HENRY STAFFORD, BARON NORTHCOTE, Knight Grand Cross of Our Most Distinguished Order of Saint Michael and Saint George, Knight Grand Commander of Our Most Eminent Order of the Indian Empire, Companion of Our Most Honourable Order of the Bath, Our Governor-General and Commander-in-Chief in and over Our Commonwealth of Australia, this eleventh day of December, in the year of Our Lord One thousand nine hundred and six, and in the Sixth Year of Our Reign.

(Sgd.) NORTHCOTE,
Governor-General.

By His Excellency's Command,

(Sgd.) ALFRED DEAKIN.

Entered on Record by me, in REGISTER OF PATENTS, No. 2, Page 347, this eleventh day of December, One thousand nine hundred and six.

(Sgd.) ATLEE HUNT.

[The Report was presented by Command to the House of Representatives and ordered to be printed, 8th August, 1907].

APPENDIX

[COPY OF ROYAL COMMISSION.]

STATE OF NEW SOUTH WALES.

EDWARD THE SEVENTH, by the Grace of God, of the United Kingdom of Great Britain and Ireland and of the British Dominions beyond the Seas, King, Defender of the Faith, Emperor of India,—

To Our Trusty and Well-beloved—

The Honorable CHARLES KINNAIRD MACKELLAR, M.B., C.M., M.L.C., President;
 The Honorable Sir HENRY NORMAND MACLAURIN, Knight, M.D., LL.D., M.L.C.;
 OCTAVIUS CHARLES BEALE, Esquire, President of the New South Wales Chamber of Manufactures;
 TIMOTHY AUGUSTINE COGHLAN, Esquire, I.S.O., Government Statistician;
 JOSEPH FOREMAN, Esquire, L.S.A., Lon.; L. et L., M.R.C.P., Edin.; M.R.C.S., Eng.;
 EDMUND FOSBERY, Esquire, C.M.G., Inspector-General of Police;
 WILLIAM ARTHUR HOLMAN, Esquire, M.P., Barrister-at-Law;
 The Right Honorable THOMAS HUGHES, Lord Mayor of Sydney;
 EDWARD WILLIAM KNOX, Esquire, General Manager, Colonial Sugar Refining Company (Limited);
 GEORGE STANLEY LITTLEJOHN, Esquire, President of the Sydney Chamber of Commerce;
 The Honorable JOHN BRADY NASH, M.D., M.L.C.; and
 ROBERT THOMSON PATON, Esquire, L.R.C.P. et S., Edin.; F.R.C.S., Edin.; M.D., Univ. Brussels,
 Government Medical Officer.

Greeting:—

Know ye, That We, reposing great trust and confidence in your ability, zeal, industry, discretion, and integrity, do, by these presents, authorise and appoint you, or any seven or more of you as hereinafter mentioned, to make a diligent and full inquiry into the causes which have contributed to the decline in the birth-rate of New South Wales, and the effects of the restriction of child-bearing upon the well-being of the community: And We do, by these presents, grant to you, or any seven or more of you, at any meeting or meetings to which all of you shall have been duly summoned, full power and authority to call before you all such persons as you may judge necessary, by whom you may be better informed of the truth in the premises, and to require the production of all such books, papers, writings, and all other documents as you may deem expedient, and to visit and inspect the same at the offices or places where the same or any of them may be deposited, and to inquire of the premises by all lawful ways and means: And our further will and pleasure is that you do, within three months after the date of this Our Commission, certify to Us, in the Office of Our Chief Secretary, under your or any seven or more of your hands and seals, what you shall find touching the premises: And We hereby command all Government Officers and other persons whomsoever within our said State, that they be assistant to you and each of you in the execution of these presents: And We appoint you, the said CHARLES KINNAIRD MACKELLAR, to be President of this Our Commission, which said Commission We declare to be a Commission for all purposes of the Act No. 23, 1901, intituled "An Act to consolidate the law relating to the taking of Evidence by Commissioners under the Great Seal."

In testimony whereof, We have caused these Our Letters to be made Patent, and the Public Seal of Our said State of New South Wales to be hereunto affixed.

Witness Our Trusty and Well-beloved Sir HARRY HOLDSWORTH RAWSON, Vice-Admiral in our Royal Navy, Knight Commander of Our Most Honorable Order of the Bath, Our Governor of Our State of New South Wales and its Dependencies, in the Commonwealth of Australia, at Sydney, in New South Wales aforesaid, this thirteenth day of August, in the third year of Our Reign, and in the year of Our Lord one thousand nine hundred and three.

(L.S.) HARRY H. RAWSON,
 Governor.

By His Excellency's Command,
 JOHN SEE.

Entered on Record by me, in REGISTER OF PATENTS, No. 24, page 422, this fourteenth day of August, one thousand nine hundred and three.

For the Colonial Secretary and Registrar of Records,

J. GIBSON,
 Under Secretary.

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